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The Canadian Jewish news

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This Week

National

Matti's mother feels betrayed by justice system. *Page 3*

Noah Cowan named new co-director of Toronto International Film Festival. *Page 6*

Dora Wasserman eulogized for role in Yiddish theatre. *Page 17*

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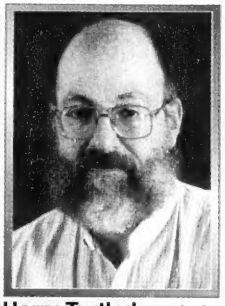

Harry Turtledove is the master of alternate universes. *Page 29*

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THE MILLIONTH TOURIST

Rosetta Pileggi, a 72 year-old resident of Florida, was welcomed last week at Ben Gurion Airport by Tourism Minister Benyamin Elon. Some 1,050,000 tourists visited Israel in 2003, an increase of 22 per cent over last year. In 2000, the year the Palestinians launched the ongoing terror war against Israel, the Jewish state hosted 2.7 million tourists. *[Israel Sun photo]*

Time is on Israel's side

By EPHRAIM INBAR
Ha'aretz Daily Newspaper Ltd.

Commentary

Many Israelis believe time is not on their side in the conflict with the Palestinians and are therefore looking to change the status quo, even unilaterally. And yet, an analysis of Zionist action rather than Zionist rhetoric reveals that playing for time has been one of the mainstays of Israel's national strategy. Founding prime minister David Ben-Gurion understood that Israel was too weak to impose a peace settlement on the Arabs and that it would simply have to wait until the other side would recognize the reality of a Jewish state.

Unfortunately, Palestinians still have pipe dreams of inundating Israel with refugees or winning sovereignty over the Temple Mount. Despite the festive declarations from the Israeli peace camp that we have a negotiating partner, it is obvious that peace cannot be achieved today. This is mainly because of the Palestinians' inability to establish a stable political entity that would be willing to suppress those who oppose Israel's existence.

The CIA has also concluded that before the year 2020, there is no chance of seeing a Palestinian leadership ready to make the concessions that are necessary for a comprehensive agreement. What this means is that Israel has to go on playing for time until the Palestinians are ripe for the kind of peace that will be acceptable to Israel.

Continued on page 23

Israel's economy

Report: 72 per cent of Israelis earn less than average wage

By RUTH SINAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — According to the annual report of the Adva Center for Equality and Social Justice, 72 per cent of Israelis earn less than the average wage, roughly NIS 7,000 a month. As well, nearly 30 per cent of Israelis earn minimum wage or less, a three per cent increase over 1994.

The report found that the economic situation of Israel's richest 10 per cent improved over the past decade, while the situation of all the other sectors – including, for the first time, the upper middle class – deteriorated.

The report, which is based on figures released by the Central Bureau of Statistics, showed that despite the recession of the past two years, Israel's richest 10 per cent enjoyed improved earnings.

The increase is attributed mainly to a rise in executives' salaries in the business sector. In 1994, top managers earned an average of 30 times the minimum wage. In 2002, their wages were 36 times greater.

While the richest 10 per cent of Israelis' total income increased by 5.6 per cent between 1990 and 2002, the share of the second richest 10 per cent remained stable. The share of the remaining percentiles decreased by 0.4 to 0.8 per cent.

The average monthly income of the richest 10 per cent of households is NIS 41,835, compared to an average income of NIS 3,108 in the poorest 10 per cent of households.

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Shabbat: Vayigash
Candlelighting: 4:33
Havdalah: 5:38

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Palestinian gays seek safety in Israel — please see page 22

Jewish day schools consider next steps

Liberals repeal tax credit

By RON CSILLAG
Staff Reporter

Now it's on to Plan B.

The Ontario Association of Jewish Day Schools (OAJDS) is regrouping and considering its options in the wake of the Ontario government's passage on Dec. 17 of Bill 2, which repeals the Equity in Education Tax Credit (EETC) retroactively to Jan. 1, 2003.

The bill, which also raises tobacco taxes and corporate income taxes – but neither retroactively – was passed by the Liberals by a vote of 64-25.

The government says the measures in Bill 2 will bring in $800 million in additional revenue for 2003 and 2004.

The Jewish members of the legislature, David Caplan and Monte Kwinter, voted for the bill. So did Mario Racco, the MPP for Thornhill, which is one-third Jewish – making it Ontario's most populous Jewish riding – and home to several Jewish day schools.

The association's co-presidents Ira Walfish and Aaron Blumenfeld called Kwinter's support of the bill "extraordinarily disappointing," given that Kwinter broke with his party's ranks last year and voted with the then-Tory government to pass the measure.

Despite vigorous submissions to the government by OAJDS, Canadian Jewish Congress and B'nai Brith Canada, each lambasting the Liberals as unfair, punitive and mean-spirited for making the repeal of the tax credit retroactive, the bill was passed, as expected, to make it effective for the tax year that ended Dec. 31.

"It was expected, but it's still shocking," Walfish said. "They did it in the worst way possible. They went back as far as they possibly could."

In its submission last month to the standing committee on finance and economics, the association pointed out if the tax credit is repealed retroactively, parents will be out-of-pocket for a refund they expected under a law that was in place when they made their schooling decision.

Walfish and Blumenfeld estimated that parents will lose up to $1,400 in 2003 and $2,100 in 2004, or between $6,800 and $8,400 in a family of four children.

"It will hurt the most vulnerable people. Most [day school] parents are middle and low-income," said Blumenfeld.

Continued on page 18

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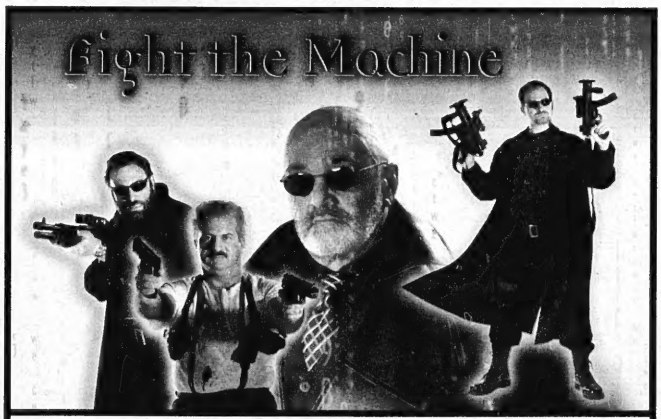

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Matti's mother feels betrayed by justice system

By PAUL LUNGEN
Staff Reporter

The mother of slain teenager Matti Baranovski says she feels betrayed by the Canadian justice system.

Olga Baranovski believes the two young men who beat her son to death escaped meaningful punishment and are laughing at the justice system, while she has to endure the loss of her son forever.

"It's Gan Eden [the Garden of Eden] for violence," she said. "You can do anything, kill an absolutely innocent child and go free."

Last month, Ontario Superior Court Judge David McCombs sentenced Meir Mariani and William (Lee) Cochrane to 10 years in jail for the beating death of Matti Baranovski. The two men, now 20, were part of a masked gang that beat Matti to death in G. Ross Lord Park in November 1999 when he refused to hand over his cigarettes.

With their four years served in jail awaiting trial counting for double (eight years), Mariani and Cochrane face only two more years in custody.

They will serve their sentences at the Ontario Correctional Institute in Brampton and will be eligible for parole in eight months and for mandatory parole in 16 months. Their jail terms will be followed by three years probation.

Both men were youths when the killing took place, but were elevated to adult court for trial. A third accused, Daniel Weiz, was acquitted of second degree murder charges in July. Mariani and Cochrane were convicted of manslaughter.

'You can do anything, kill an absolutely innocent child and go free'

– Olga Baranovski

Saying the severity of the offence could have merited a stiffer penalty, McC[illegible]bs said he was optimistic both Mariani and Cochrane coul[illegible]e rehabilitated. McCombs called the attack vicious, senseless and a terrible tragedy. But he said he was impressed by reports of Cochrane's good conduct while in custody and evidence that Mariani can overcome his behavioural problems through treatment.

Cochrane's lawyer, Owen Wigderson, said the jail term announced by McCombs was "a crushing sentence" and was particularly hard on Cochrane's mother.

Steve Fishbayn, who represented Mariani, said the judge applied a "rational and calm approach."

But Olga Baranovski was incensed at the sentence and for its failure to deter future crimes. "The judge has to think not just about [the violent one] but about their victims," she said.

"The violent have all the rights and the victims [none].

"They have to describe to me why my son is dead and I have to cry every day and they will go home."

Baranovski said she does not believe Mariani or Cochrane are remorseful for what they did. "Did you hear them say 'Sorry?' Their lawyers talked," she said.

Neither Mariani or Cochrane testified at their sentencing hearing.

Baranovski did not attend the hearing and she said none of the Crown attorneys called her in advance to alert her to it. She said she was contacted earlier about making a victim impact statement, but she declined, saying she had lost confidence in the justice system. "I did not want to give the judge the chance to 'laugh' at me again. I'm nothing for them."

She said she was disappointed that the fact Mariani and Cochrane were in the park looking for a Russian group to attack did not play a part in the sentence.

"In the court, nobody said it was discrimination. They should be punished for that. This was racism also."

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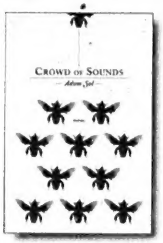
Poet's critical eye

By CAROLYN BLACKMAN
Staff Reporter



According to poet Adam Sol, the author of a new anthology *Crowd of Sounds*, poetry is getting a newfound respect.

A teacher of American literature at Sir Wilfred Laurier University and also the author of another poetry collection, *Jonah's Promise*, Sol says that poetry will never be as popular as fiction, but "with the rise of creative writing programs, there is a lot of good poetry being written."

Sol, 33, says, "Poetry readings are gaining popularity as well. The auditoriums are not full, but new poets come out and people can get a feeling for their work.

"Poems are short, and if the audience stays with you, the reading does its job."

Sol, the husband of Rabbi Yael Splansky of Holy Blossom Temple, and father of 2½ year-old Avishai, was born in New York and grew up in Connecticut. He was writing poetry at an early age, but it was not until he had the "fortune" of taking a class with poet Philip Levine at Tufts University that "I learned it involves more than self-indulgent writing.

"Poetry is a tradition like music or art; there is a craft involved. There is a way of creating original imagery, and there is a way of paying attention to language. The challenge to writing poetry is to take the tradition and do something original with it."

Most poetry starts with musical tones, he says. "Poetry is how language tries to be more musical. I often feel a tone in my head before I know the subject for a poem. The attempt to create the tone leads me to the subject."

He says he often writes poems about emotions that cannot be expressed.

"How do you describe walking around feeling concerned that your child will get hit by a car?

"These are pervasive feelings that we carry around. It's not terror; it is a creepy feeling for which there are no words. I try to write towards that. Any kind of complicated relationship needs a new kind of language."

A theme comes through as he compiles his collections, he says. But, he adds, while "I do not have to be as tight-knit as if I was writing a novel, I hope that each poem speaks to that theme."

The theme of music and danger emerged when he was putting together *Crowd of Sounds* after Sept. 11.

"There is always the feeling of 'What could I have done, what did I miss?'"

Jewish themes come into his poems a lot, he says.

"In *Jonah's Promise*, the theme is to choose to remain in the whale's belly, or go out and do something.

"Despite my frustrations with the Jewish community, I will try to be part of it. A marriage may not be perfect, but the choice is to struggle and be part of it or be alone. A long-term commitment to anything is never blissful all the time. We have to find ways to maintain our allegiance."

Post-modern man is not tied to anything, he says, "and that is his ultimate destiny. I am arguing against post-modernism. Things are not perfect, but I will continue to align myself to them."

When he writes his poems, he often writes on impulse. "But I need to then put it away and come back to it with a more critical eye.

"I have to see if its skin has hardened, or if it has turned to mush. That is what makes a poem worth reading. That is how the craft turns emotions into thoughts and allows the reader to travel along with you."

Lord over the rings

From the editor's desk

The movement of time, much like the rhythmic undulation of desert sand, is often visible only at a distance. The beginning of a new calendar year, however, is a neat enough distance from the previous new year to allow us to take note of some of the things that have changed in the inexorable and invisible forward march.

Let us look, for example, at Israel's current security situation, for a great deal has changed from one year ago.

If we use as a template of analysis the existence of three outwardly radiating, concentric rings of danger that Israel faces – outer, middle and inner – it is true to say that Israel's sheer physical security has been enhanced.

The *outer ring* of dangers – from countries not directly bordering Israel – have been severely diminished.

The change of regime in Iraq is significant for Israel. One of the major existential threats to the country has been removed. Saddam Hussein was one of the region's main sponsors of terrorism. He was an implacable, vicious foe of the Jewish state. And although the debate concerning his weapons of mass destruction still rages, there is no debate about his willingness to use conventional weapons of mass destruction. The 39 Scud missiles he launched at Israel in 1991 were proof.

If a form of democratic government evolves in Iraq, Saddam's disappearance from the region will have been doubly beneficial to the Jewish state.

In addition, the apparent change in Libyan leader Moammar Ghaddafi's ideological spots is also a boon to Israel. There is no doubt about the existence of his weapons of massive destruction. He admitted to having been actively involved, with the participation of North Korea and Iran, in the development of a sinister arsenal that included chemical, biological and nuclear arms.

If indeed the Libyan ruler has decided to switch sides, as it were, an existential threat from the southwest has now also been removed from the outer ring.

But despite these positive changes in the outer ring, existential threats do remain there. Let us not gainsay the fact.

Iran heads the list. The mullahs who rule Iran are in league with pan-Islamic terrorists – Al Qaeda, Hezbollah, Islamic Jihad, Hamas and other variations on the same murderous theme that spring up from time to time – to try to destroy Israel.

Their resources and their fanaticism are a deadly combination that Israel dare not underestimate.

The threat from the *middle ring* of dangers – countries bordering Israel – may also have diminished from a year ago.

Relations with the government of Egypt and Jordan are stable, if not warm. Indeed, there has been a great deal more diplomatic and other contact with Egypt of late. As long as the regimes are not toppled by Islamic brotherhoods, or other like-minded subversives, we can expect bilateral relations with Israel to slowly improve.

Lebanon, however, is still problematic for it is under the boot of Syria, with some 25,000 of its troops there, and the heel of Iran, which controls Hezbollah. Thus, it has no independence of policy or of movement in relation to Israel. And the two regimes do not always operate in sync. Indeed, they may be increasingly out of step with each other in the coming months.

Whatever his motivations, Syrian President Bashar Assad recently floated a trial balloon in the pages of *The New York Times* about the resumption of negotiations with Israel.

No sooner had the dour Syrian dictator uttered his carefully calibrated ambiguities regarding peace with Israel than western governments and media, including Israeli, were urging Prime Minister Ariel Sharon to pursue the Syrian "gesture."

Thus, this past weekend, the matter was placed on the agenda of the weekly meeting of the Israeli cabinet. Sharon told the cabinet that if negotiations were to resume with Syria, they would start from scratch. They would not pick up where they had left off in 2000 with former prime minister Ehud Barak.

"We have serious problems with Syria," Sharon told his cabinet. "They extend patronage to Palestinian terror, they allow terrorist training camps to exist, they send terrorists off to Israel. They must get rid of the Iranian Revolutionary Guard, expel Hezbollah from south Lebanon and enable the Lebanese army to deploy along the border, dismantle the missile system along the northern border and give us information on our missing men and hostages."

As for the *inner ring* of danger, namely, the threat from the Palestinians in the disputed territories, the situation, alas, is deteriorating. I say this even though the security wall has proven effective in reducing the number of suicide bombings.

Without a change of regime in the Palestinian Authority, there is no hope that the idea of reconciliation and peaceful co-existence with the Jewish state can take root in Palestinian society. And without such a notion firmly and sincerely embedded in the hearts of the parents, teachers, political leaders and religious authorities raising the next generation, there will never be full security for Israel. There may be a *modus vivendi*, but not peace.

The threat from the Palestinians, though painful, is not a mortal threat to the physical existence of the state. It is however, a demographic threat to the existence of a Jewish state.

Thus, though its security situation has improved since one year ago, Israel must still be lord over the rings of danger.

—MBD

SeeJN

MENORAH LIGHTING HONOURS MATTI:

About 150 people gathered at G. Ross Lord Park on the fourth day of Chanukah to attend a candlelighting ceremony in memory of Matti Baranovski, who was beaten and killed in the park four years ago. Pictured are Olga Baranovski, Matti's mother, and Rabbi Chaim Hildeshaim of the Jewish Russian Community Centre, which organized the event. Also in attendance were Toronto Mayor David Miller, who lit the shamash; MP Art Eggleton; and Rabbi Yoseph Zaltzman, the JRCC's founder and senior rabbi.

[Carolyn Blackman photo]

Greater Toronto Area

Finta case changed war crimes prosecution

By PAUL LUNGEN
Staff Reporter

Imre Finta, a former captain in the Hungarian gendarmerie who was charged with Nazi-era war crimes, died recently at age 90.

Finta faced four counts including robbery, unlawful confinement, kidnapping and manslaughter in connection with the forced deportation of 8,617 Hungarian Jews from the provincial town of Szeged. Evidence at his trial indicated that after being confined in an open-air brickyard, the Jews were loaded onto sealed trains in inhumane conditions to be sent to Auschwitz or to forced labour in Nazi-occupied Europe. Many died en route.

A jury acquitted Finta of all charges, and on March 24, 1994, in a 4-3 decision, the Supreme Court of Canada upheld the acquittal. Legal scholars said the High Court's decision set conditions for conviction so high that it made it virtually impossible to successfully prosecute Nazi war criminals in this country.

The court ruled that an accused must not only be shown to have the requisite *mens rea* (state of mind) to intend a criminal act, such as murder or kidnapping, but must also realize the act is part of a war crime. The court also allowed an accused to escape responsibility if he or she was merely following orders.

The Finta trial came a few years after the federal government amended the Criminal Code to give Canadian courts jurisdiction to try alleged Nazi war criminals. That move was one of several recommendations in the 1986 Deschenes commission report on bringing Nazi criminals to justice.

Leo Adler, director of national affairs for the Simon Wiesenthal Centre, said the court's decision in the Finta case in effect put an end to war crimes prosecutions in Canada.

"Instead, the more cumbersome, time-consuming and highly inefficient process of denaturalization and deportation was instituted in Canada," he stated.

"While numerous individuals have been stripped of their citizenship, none have been forcibly removed. All are still in Canada, either in various stages of appeal or other litigation, or awaiting cabinet's order of removal. Some have been waiting for years."

Ed Morgan, a professor of law and Ontario regional chair of Canadian Jewish Congress, said "the significance [of the Finta case] was that our Canadian prosecutorial efforts are almost as dead as he is."

The Finta decision "upped the burden to the point where it was not realistic."

Had the Supreme Court adopted the position set out in a minority decision by Ontario Court of Appeal chief justice Charles Dubin, criminal prosecutions may well have continued, Morgan said. Dubin argued the Crown should only have to show objectively that the acts were war crimes, not that the defendant knew they were.

Two years ago, the Criminal Code was amended to remove the defence of following orders. But the government long ago abandoned criminal prosecutions and focused instead on the civil remedy of stripping suspects of citizenship and deporting them, Morgan said.

What's more, the Supreme Court decision resonated beyond Nazi-era war crimes to modern ones. "The same test that were articulated in Finta would apply to modern day war criminals," he said. "It really had a chilling effect."

Finta immigrated to Canada in 1951, three years after a Hungarian tribunal convicted him in absentia of "crimes against the people." He became a Canadian citizen in 1956. For many years, he operated a Hungarian restaurant on Bloor Street, a short walk from the Jewish Community Centre at Bloor and Spadina Avenue.

CHAPEL DEDICATED: The Cayne Family Chapel at Shaar Shalom Synagogue was recently dedicated through the generosity of Gerald Cayne in memory of his daughter Elana, his parents Sam and Rose and his Uncle Nat Cayne. The Ark, the reader's table and the doors to the chapel were donated by the Shaar Shalom Sisterhood. Seen at the chapel dedication are, from left, Shaar Shalom president George Guttfreund, Rabbi Martin Berman, Gerald Cayne, Shelly Rothberg and Veronica and Jeff Meirovici, who were involved in the design and decorating of the project.

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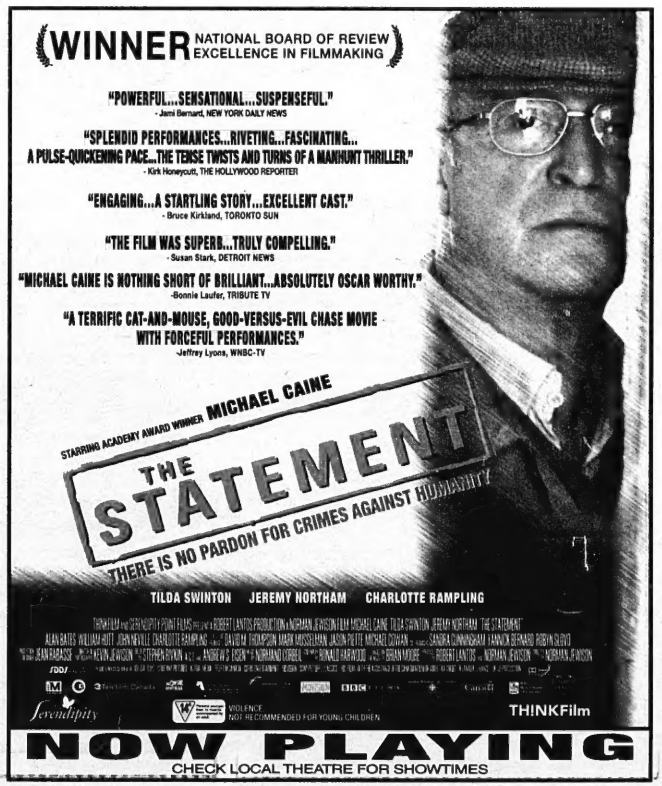
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Lodzer Congregation hosts cantorial concert

By ADAM SEGAL
Special to The CJN

The Lodzer Centre Holocaust Congregation recently celebrated its 50th anniversary by hosting the Lights of Chazzanut Cantorial Concert, where Yiddish, Hebrew and Broadway songs were performed.

Cantors Shneur Bielak of Agudath Israel in Ottawa, Sidney Dworkin of Shaar Hashomayim in Montreal, Ben Silverberg of Shaar Shalom in Thornhill and the Lodzer's David Edwards, along with 11-year-old singer Jakie Young, sang a diverse set, from the Broadway tune *Bring Him Home* to the Yiddish folk song *A Zemerl*.

Nathan Rosen accompanied the singers on the piano.

"This is not a typical cantorial concert," said Jeff Shabes, chair of the concert committee, noting this was the first such concert ever held at the shul.

The cantors came up with the idea of singing traditional and modern age music, "to try and bring in people of all ages," Shabes said.

With nearly 500 people on hand, from children to seniors, the performance appeared to have met that goal.

"It's a nice mix of ages, which is pretty unusual," said Frumie Silver, who attended the concert with her mother-in-law Gertrude Silver.

"I feel like we are celebrating who we are as Jewish people. It gives me a lot of strength."

Mazal Satov brought her 11-year-old daughter Talia to the concert because "she likes Jewish music."

"I also like old music, classical music," Talia said.

Edwards, who had personally approached all the sponsors and recruited the performers, encouraged the audience to participate right from the start by clapping his hands as he sang *Avinu She-bashamayim*.

Dworkin delivered a powerful rendition of *U Veyom Simchatechem* that showcased his operatic range.

Silverberg and Bielak shared the spotlight as they harmonized in *Yiabaneh Hamiksash*.

Young's sweet, soprano voice shone brightly in his duet with Bielakof *Ein Kelokeinu*.

And Rosen's timing and intensity provided a solid anchor on the piano.

The cantors also sang an assortment of Chanukah medleys, during which Dworkin added some comedy to the performance by altering the words of *The Twelve Days of Christmas* to incorporate Chanukah themes.

Young, who recently completed a CD, sang the Chanukah brachot.

Shabes noted that in addition to celebrating the congregation's jubilee, the concert organizers wanted to promote the synagogue.

"We consider the Lodzer Centre to be a best-kept secret and we were looking for a way to get the shul better known," he said.

The Lodzer Centre Holocaust Congregation was founded by Polish immigrants from Lodz and was the first synagogue in North America to include the word Holocaust in its name.

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Cinephile Noah Cowan named co-director of film festival

By SHELDON KIRSHNER
Staff Reporter

The newly appointed co-director of the Toronto International Film Festival, Noah Cowan, describes himself as a "film mad" cinephile.

Noah Cowan

Cowan, who settles into his job this week following a brief career as a film distributor in New York City, has been associated with the festival, on and off, for more than two decades.

In 1981 when he was still a teenager, he sold tickets in the box office.

Now 36, Cowan joined the festival in 1989 as a programmer after graduating from McGill University with a major in philosophy.

He co-founded the Midnight Madness program, and from 1997 to 1999, he was associate director of programming.

Asked if he had deliberately planned his ascent to the top tier of festival management, he laughed. "I wish I had the capacity for such a devious master plan."

Cowan, who was most recently founder and co-president of Cowboy Pictures and president and managing partner of Code Red Films, will be jointly responsible for the festival's overall programming and administration.

He will work in close collaboration with Piers Handling, director and chief executive officer of the Toronto International Festival Group, and Michele Maheux, the festival's managing director.

A former freelance journalist whose stories have been published in *The Globe and Mail* and *Moving Pictures International*, Cowan has no immediate plans for the festival.

"I have an amazing team of programmers seeking the finest cinema there is, and I want to listen to them before I come up with ideas."

Cowan, however, intends to maintain the festival's high standards and influence. "It does what it does extremely well," he said.

In addition, Cowan wants to preserve its reputation as a people's festival.

"From my perspective, the European and American festivals are quite different," he explained in an interview. "We're an absolutely public festival. Festivals like Cannes cater almost entirely to the industry."

For the first three years in his new position, Cowan will work closely with Handling, a colleague and friend whom he met in the mid-1980s.

After this transitional period, he will become director of the festival.

When Cowan was a programmer, curating such specials as "India Now!" and "New Beat of Japan," he saw anywhere from 500 to 1,000 movies a year.

"My tastes are very broad. I find merit in films ranging from Hollywood classics to weird little films from Kazakhstan."

Cowan left the festival in 2001 to devote more attention to Cowboy Pictures, a film distribution company he co-founded in 1999. It specialized in art house movies and documentaries.

"I saw all these good movies at the festival and they went away, never seeing the light of day. It was a source of frustration. That's why I went into the distribution end of the business."

With Cowan at its helm, Cowboy released a number of prize-winning films, including *Promises* and *The Life and Times of Hank Greenberg*.

Promises, by B.Z. Goldberg, Justine Shapiro and Carlos Bolado, turns on seven Israeli and Palestinian youths who discuss war and peace and thus cast an illuminating light on the Arab-Israeli conflict.

Nominated for an Academy Award, *Promises* was filmed before the eruption of the 2000 Palestinian uprising.

The Life and Times of Hank Greenberg, directed by Aviva Kempner, is a profile of one of America's greatest Jewish baseball stars. It was very successful financially.

He sold his interests in Cowboy Pictures in 2002 after releasing *George Washington*, *Fat Girl* and *Cure*.

Cowan, who has also been an actor, hails from an artistic Toronto family. "I was exposed to the arts from an early age," he recalled.

His father, Edgar, was publisher of *Saturday Night* magazine and started the now-defunct C Channel.

His mother, Nuala, an actress, appeared in Canadian films running the gamut from *The Brood* to *The Silent Partner*.

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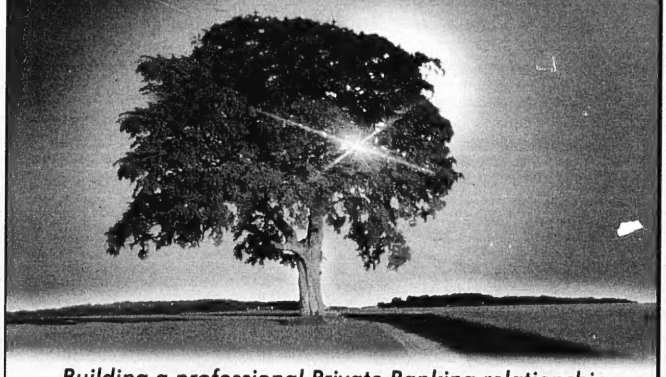

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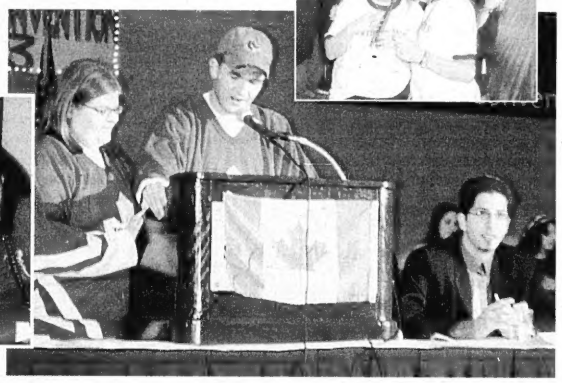
USY convention opens in Toronto

The 53rd international convention of United Synagogue Youth – the high school arm of the United Synagogue of Conservative Judaism – got off to a lively start Dec. 21 at Toronto's Sheraton Centre Hotel. Top row, participants from host region ECRUSY (Eastern Canadian Region USY), along with some younger counterparts, show their *ruach* (spirit); bottom right, convention co-chairs Batya Gutin and Gabe Berkowitz speak at the opening ceremonies (international president David Goldberg of Hamilton, Ont., is beside them); below centre, workshop attendees Erica Eckman, front, of Wilbraham, Mass., with Canadian USYers, from left, Amy Ansell of Calgary, Breanne Jackson of Richmond, B.C., and Hayley Edwards, Robyn Katz, Madeline Loomer and Amy Ringel, all of Toronto; bottom left, Batya Gutin, with her father Jules Gutin, USY director, lights Chanukah candles. More than 1,000 Canadian and American students took part in staff-led workshops and social action projects at the five-day event. More coverage next week.

[Frances Kraft photos]



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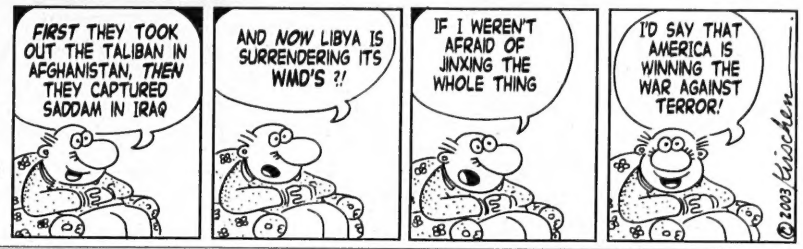
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The cruel, pitiful wages of hate

How tragic for the poor, suffering people of Iran that the theocratic despots who rule their country could not set aside their irrational hatred of Jews and the Jewish state for even one week. Israel immediately offered to help the Islamic Republic in the rescue and recovery of the victims of the horrific earthquake that demolished the city of Bam last week and buried and killed thousands of Iranians in the suffocating, crushing rubble of mud, brick and cleaved earth.

Foreign Minister Silvan Shalom conveyed the following message. "The Israeli people and government send their condolences to the Iranian people. The government and people of Israel feel the pain of this human tragedy facing the Iranian people, and despite all the differences of opinion, at these moments a mobilization of the entire international community is needed to help the injured and the families of the victims."

Few countries, if any, have better medical emergency response teams than Israel, and few could have come to Iran's aid as quickly.

In 1999, Israeli sent a 250-person medical team, as well as other rescue personnel, to Turkey following a massive earthquake that killed more than 15,000 people. In 2001, Israel dispatched a field hospital and some 150 people to India to assist in rescue and medical efforts after an earthquake that killed some 20,000 people in Bhuj.

Yet, the government of Iran preferred to allow its own people to suffer and, very likely, to die, rather than accept the hand outstretched toward it from Israel. Jahanbakhsh Khanjani, a spokesperson for Iran's interior ministry, said, "The Islamic Republic of Iran accepts all kinds of humanitarian aid from all countries and international organizations, with the exception of the Zionist regime."

How sadly heartbreaking for the victims, their bones crushed and their lungs choked by dust and noxious air. They were trapped in hell by the earthquake and by their own government.

But how terribly despicable of Iran's leaders. It is an irrelevant defence on their part that many other countries had also offered assistance and that they subsequently received all manner of aid.

Every moment, every hour of immediate rescue effort was vital to pull out as many people as possible from the devastation. Every set of experienced hands was necessary to save the lives that could be saved. Nor was any humanitarian aid unneeded by the dazed, disbelieving survivors.

But this pattern of irrational hatred passing itself off as governance is not a new one in the Middle East.

We send our condolences to the grieving families whose lives have been shattered and forever altered. Such are the cruel, pitiful wages of hatred, though, that the price is always paid by the innocent before it is paid by the malevolent.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Geneva Accord Deceptions

Paul Michaels' article on the Geneva accord ("Don't dismiss the Geneva dissenters," *The CJN*, Dec. 18) is misleading. It is not at all the case, as he claimed, that most of the media attention given to the agreement has been positive. More significantly, Michaels did not expose the depth and detail of criticism that has come from highly respected commentators on both the left and the right.

The accord has received critical analysis from Hillel Halkin, Jeff Jacoby, Shlomo Avineri, Charles Krauthammer, David Meir-Levi, Natan Sharansky and many others.

For example, Avineri, a professor at Hebrew University who can hardly be accused of having a right-wing bias, writes that the initiators of the Geneva document – former Israeli justice minister Yossi Beilin and former Palestinian information minister Yasser Abed Rabbo – have brazenly lied to the public. He then offers a few examples of their deceptions:

• The initiators present themselves as independent political and intellectual figures from both sides. Not true. This is a document, Avineri says, that comes from the opposition in Israel and the Palestinian ruling establishment.

• The initiators said the accord contains Palestinian recognition of the State of Israel as "the state of the Jewish people." Not true. Nothing in the document explicitly indicates such recognition, nor does the word Jew appear in the document in any context. Furthermore, Avineri says, the Palestinian signators do not include anyone who believes there is a "Jewish people."

• The initiators said the Palestinians have waived the right of return. Not true. What the accord does say is that UN Resolution 194 of 1948 and other resolutions shall be the basis for the solution of the refugee problem. Resolution 194 determines that refugees shall return to their former places of residence. As the Arabs see it, 194 is the basis of the international legitimacy of the right of return.

• The initiators said most of the Israeli settlers would remain where they are. Not true. What the document does indicate is that most of settlers in Gaza and the West Bank would be evacuated.

There's more – much more – of significance, but there's enough here to show that this agreement is a dangerous, deceptive piece of work. I would remind readers that Beilin is the architect of the disastrous Oslo Accords that brought war, not peace, to Israel, and that with this latest undertaking, he is continuing that onslaught.

I have been waiting and hoping, in vain, for the left to come to terms with reality and to stop living by ideological wish fulfilment, but their initiation and support for this illegitimate agreement tells me that I'd better not hold my breath.

Sally F. Zerker
Toronto

* * *

Conservative Jewish News?

A good percentage of Israelis support the Geneva Accord. Alongside them are a plurality of North American and European Jews, and even high-level members of Israel's military and intelligence community. For one reason or another, this fantastic opportunity for peace seems to elude *The Canadian Jewish News*. One would not have to look very far to find unbridled anti-Geneva incitement in the pages of *The CJN*.

To put it bluntly, Israel is surely an important issue to the plurality of Canadian Jews, but we do not all have the same views on Israel. To offer a perspective that is arguably to the right of Israeli Prime Minister Ariel Sharon does a disservice. Perhaps the paper's name should be changed to the Conservative Jewish News. The initials would stay the same, and there would be at least some truth in advertising.

Jordy Cummings
Toronto

* * *

Urges philanthropy with humility

It is a sad day in Jewish philanthropy when a Jewish community centre feels that the name of a funding donor should be bigger than the cause itself. I am disheartened by the size of the donor's name on the recently re-branded Jewish community centre at Bloor Street and Spadina Avenue. I have no issues with trading money for naming rights in a highly competitive era in which sponsorship dollars and philanthropy make a huge difference in determining the health of a venue. However, this example is a step backward in promoting the vitality of the Jewish community. I challenge anyone to drive by and determine the building's raison d'etre. Where is the humility?

Barry Avrich
Toronto

* * *

Solace from moderate Muslim

The story of Sarah Nasser, ("Muslim student criticized for supporting Israel," *The CJN*, Dec. 18) a Muslim university student who has been ostracized because she spoke out in support of Israel's right to exist, is one of both sadness and optimism.

It is a tremendous shame that Nasser, in making a moderate and respectable statement, is humiliated by her fellow Muslims. It is a shame that when Jews and Israelis support a Palestinian state, they are applauded, while Arabs who refuse to believe that Israel is the "little Satan" are considered to be inferior to their fundamentalist contemporaries.

However, we as supporters of Israel must take solace in the fact that brave individuals such as Nasser do exist, and we should embrace their efforts to bring mutual respect and understanding.

Robert Walker
Ottawa, Ontario

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A peacenik's dissenting view on the Geneva Accord

By HOWARD ADELMAN

Many committed Zionist liberals and doves see promise in the Geneva Accord. Exasperation with military responses to terrorism that seem to lead nowhere, rage at Prime Minister Ariel Sharon's hypocritical policies on the settlements, opposition to the security wall that goes deep into the West Bank, and fear of a Palestinian demographic majority in the land between the Jordan River and the Mediterranean Sea can all make one desperate to reach a peace agreement. But that frustration, fury and fear should not make one blind to the content of that agreement.

The Geneva Accord, which was signed last month by former Israeli justice minister Yossi Beilin and former Palestinian information minister Yasser Abed Rabbo and calls for an Israeli withdrawal from almost all the land occupied by Israel in the 1967 war, is path-breaking – not in a virtuous way, but because it creates potholes on the road to peace.

Explicit recognition of Israel as the "homeland of the Jewish people" – one of the concessions the Palestinians must make under the accord – is an empty victory bought at the cost of selling out Israeli sovereignty. The accord is a step backward in the search for a solution to the Palestinian refugee problem – the plan's central motif and the issue that destroyed the Taba agreements in 2000 and 2001, when Palestinian Authority President Yasser Arafat insisted that peace would not be possible unless Israel guaranteed a Palestinian "right of return" and compensation for lost property and 5½ decades of suffering by Palestinian refugees.

Amos Oz, the Israeli author who was part of the Geneva Accord's negotiating team, told an audience at Princeton University on Nov. 10 that the Palestinian refugee issue was more urgent than the issue of borders, settlements or holy sites. However, the plan undercuts the progress to date on Palestinian refugees by ignoring the accomplishments, however limited, of the so-called "Ottawa process" that Canada led in the 1990s while it was the gavel holder of the multilateral Refugee Working Group.

Most importantly, the Geneva Accord is based on a false belief held by many dovish Palestinians and some dovish supporters of Israel that the dispossession was entirely premeditated and executed by the Zionists, and so Israel is made to accept sole moral responsibility for the plight of the Palestinian refugees. In fact, whatever the size of the minority of Palestinian Arabs forced from their homes, most fled to get out of the way of a war initiated and perpetrated by Arab states against the majority will of the United Nations.

If the accord is so favourable to the Palestinians, why is Fatah – the backbone of Arafat's Palestinian Authority – leading the growing opposition to this unofficial agreement and labelling it a "surrender document," even though the Palestinian negotiators participated with Arafat's consent? Is it because the Geneva Accord replaces the idea of "right" with "choice," despite the fact there is no "right of return" mentioned in UN Resolution 194 of 1948, the document often cited as the source of this "right"?

(On refugees, Resolution 194 "[r]esolves that the refugees wishing to return to their homes and live at peace with their neighbours should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return and for loss of or damage to property which, under principles of international law or in equity, should be made good by the Governments or authorities responsible; Instructs [a UN] Conciliation Commission to facilitate the repatriation, resettlement and economic and social rehabilitation of the refugees and the payment of compensation, and to maintain close relations with the Director of the United Nations Relief for Palestine Refugees and, through him, with the appropriate organs and agencies of the United Nations.")

The Geneva Accord sells out "the right of return" as a right. Choice of permanent place of residence for refugees under the accord is subject to a number of restrictions that infuriate most Palestinian refugees, for it gives the final determination of return to Israel to an international trustee authority and does not even grant Palestinians a right to return to Palestine itself, nor compensation if they lost property.

On the other hand, Arafat believes in winning concession after concession. The accord suits his negotiating strategy while providing for payment of "compensation" as a "lump sum" to Palestine by Israel.

But what does the accord say that is so unfavourable to Israel that led Arafat to give it even qualified support?

As the basis for the refugee numbers, the plan takes the registration of the UN Relief and Works Agency for Palestine Refugees (UNRWA), which enlarged the actual number of Palestinian refugees by almost one-third.

Yasser Abed Rabbo and Yossi Beilin in Geneva. [RNS/Reuters photo]

The total compensation for loss of property, to be paid by Israel alone, does not allow Israel to take part in determining the amount. Instead, the total lump sum is to be determined by a panel of experts based on valuation at the time of displacement, enhanced by an annual economic multiplier, less any value of properties in settlements transferred to the future Palestinian state, but with the addition of an assessment for damages caused by the settlements. More importantly, compensation is not to be prejudiced by where refugees end up, contrary to the provisions of UN Resolution 194.

Most importantly, Israel is also required to contribute to a "refugeehood" fund. While UNRWA defines Palestine refugees based on their economic status, the *Journal of Refugee Studies* (in March 2002) says refugeehood in international law is a "product of persecution." But the Geneva Accord grants "refugeehood" to Palestinian refugees using the UNWRA definition, rather than one that defines it as the result of displacement and flight during wartime. Responsibility for their situation is attributed to Israel alone.

The Geneva Accord also contains no provision to compensate the 750,000 Jews forced to flee Arab countries because of pogroms surrounding Israel's creation in 1948. And yet the plan provides compensation to the Arab countries that received Palestinian refugees. Finally, there is no recognition of the fact the original definition of the refugees in UN Resolution 194 included the 35,000 Jews who fled from the West Bank. The accord only talks about "Palestinian" refugees, not about "Palestine" refugees, which included Jews as well as Arabs. Jews are given no opportunity to return or even stay in the West Bank. The Israeli government is obliged to help make the West Bank and Gaza *judenrein*.

What about choices for resettlement? The Geneva Accord offers five options: • refugees can stay or return to the state of Palestine;
• they can relocate in territory transferred to Palestine by Israel;
• they can choose to emigrate to third countries;
• they can remain in their host countries; or
• they can return to the State of Israel.

An international commission is given full and exclusive responsibility for overseeing and managing all aspects of refugee resettlement, including the authority to render binding decisions in case of disputes. However, in each of the first four options, the choice is subject to the sovereign authority of the states in which the refugees wish to take up permanent residence, including the full sovereign authority of a future Palestinian state. Only Israel is denied the full sovereign authority to make a decision on how many and which refugees can settle in Israel, as only it is required to consider the average number of refugees to be resettled in third countries when submitting a base number to the commission.

If the refugee clauses are central to the debate surrounding the Geneva Accord, they undermine rather than complement progress to peace. Why? Because they deepen the fissures on Israel's left and convince the vast majority of Jews – not just Israelis – that doves, in desperation to get an agreement, will sell their birthright and Israel's interests for a string of beads. Further, the Geneva Accord supports the conviction that doves cannot even read the documents they themselves support.

My colleague, Prof. Naomi Chazan, writing in the *Jerusalem Post* (Oct. 16), says the accord upsets Sharon's "working premise that no political negotiations with the Palestinians are possible today," but she only proves that negotiations which sell out Israel's fundamental principles are possible – an equally false premise. She believes the accord guarantees there will be "no Palestinian return to Israel," and that "extraordinary individual humanitarian cases will be settled only by agreement."

In fact, the accord provides for return, not on the basis of humanitarian family reunification, but by formula, the control of which is taken out of the hands of the sovereign State of Israel.

I think the authors and supporters of the Geneva Accord are right to be genuinely concerned about Palestinian refugees, as well as the desperation and suffering of the Palestinians in general. More importantly, they are right to push not for victor's justice, but for generosity on the part of the victor who, in a century-long war, has gained ownership of most of the land between the Jordan River and the Mediterranean Sea. I do not regard them as subversive of Israel. I regard them as subversive of the prospect of peace, however well-intended they may be. I do not question their morals, merely their judgment. They are committed democrats, but they have undermined the cause of democracy and peace in the Middle East.

Howard Adelman is a professor emeritus of philosophy at York University and the founding director of the Centre for Refugee Studies.

Is this deal for real?

If you are planning to examine the text of the Geneva Accord, be sure you are alert and well-rested. It is a ponderous read, full of detail and nuanced language that seems only to add clutter to an already complicated template for peace talks.

Lawrence Hart in Hamilton

Not surprisingly, the document has ignited debate from across the political spectrum. Among its supporters, the accord has been portrayed as a comprehensive set of principles that ought to satisfy the aspirations of both Israelis and Palestinians. By others, the document has been denounced as "irresponsible freelance diplomacy," a "sell-out" and a "delusion."

But like it or hate it, what we have now is yet another agreement to throw into a hopper already filling with other deals of relatively recent vintage. Since none of these has so far brought any semblance of peace to the region, how likely is it that this particular formula, which is based in large part on the fundamentals of its predecessors, will have any greater chance of success?

On the one hand, it is perhaps too early to completely dismiss this new initiative. On the other, it might already be too late to seriously consider it as an adequate blueprint for a sustainable peace process.

One very obvious misgiving is that the accord's Israeli negotiators are far too removed from government, while their Palestinian counterparts are far too close to Palestinian Authority President Yasser Arafat. More substantively, however, there are ambiguities in the accord itself that raise serious concerns about its intrinsic merit and the potential consequences of its implementation. Perhaps the two most important of these relate to the status and proposed destinations of Palestinian refugees, and whether or not the recognition of Israel as a Jewish state will be accepted as absolute and non-negotiable. Until such concerns are properly addressed, the intentions of the accord will continue to evoke doubts and suspicions – on both sides of the Israeli-Palestinian divide.

As was to be expected, many world leaders have been only too happy to endorse this virtual peace deal. By contrast, Israel's leadership has forever been, and will no doubt continue to be, weary of such initiatives. The devil, to quote the old cliché, is in the details, and there is still much in the details of the accord that requires more careful scrutiny.

But the real question is whether such scrutiny will even be necessary. After all, given current precedents, there may yet be another peace proposal on the table before the ink has even dried on this one. And what, by the way, has happened to the Quartet-sponsored "road map" for peace that is still supposed to be the only official basis for ongoing negotiations?

In praise of Safta Marcelle

She's short but stands tall. She speaks softly but people listen. Her Hebrew is good but her Arabic is better. She is a passionate Jerusalemite but nostalgic about her native land. She's modest but her saga is not.

Robert Sarner in Jerusalem

With a sparkle in her eyes and a smile to match, she exudes warmth, wisdom and dignity. To me she is one of the greats I've met in Israel, emblematic of the fortitude that has built and helped sustain this country. Best of all, she's my wife's *safta*.

Growing up in Canada, I never had a *safta* (Israeli-style grandmother). When I was born, three of my four grandparents had already died. My father's Russian-born mother, my only surviving grandparent, was a distant figure I knew as Bubbie.

In my wife's extended family in Israel, Marcelle Ballas is affectionately known to her 29 grandchildren, and 15 great-grandchildren as Safta Marcelle or more commonly Safta. They love her madly. To Safta's eight children and their spouses, she's Ima. To me, she's Safta and so much more, including my children's great-grandmother.

Safta was born in Iraq in the early 1920s. She's not sure exactly when because she never got a birth certificate. She is sure that in 1950, she left Baghdad with her husband and four children as part of a major airlift of Iraqi Jews to Israel.

Despite her large family, Safta was allowed to take only a few small suitcases. She spoke only Arabic and was pregnant with her fifth child. Like most of the 130,000 Iraqi Jews brought to Israel between 1949 and 1952, Safta arrived bewildered and unsure of the future.

It's hard today to picture the terrible adversity new immigrants faced in the early years of the state. For their first four months, Safta and her family lived in a tent in an immigrant transit camp in Pardess Hanna. Many nights, Safta broke down in tears and longed to be back in Baghdad. Finally, her younger sister brought Safta's family to Jerusalem, where the two families lived for the next half-year in a one-room apartment.

With next to no money, a few dozen words of Hebrew and a largely absent husband, Safta then moved her family into an abandoned, decrepit apartment across town with two tiny, windowless rooms. That was home for more than a decade, during which Safta single-handedly raised five daughters and three sons. Her husband was no longer in the picture. What Safta could not provide for her children in material comfort, she compensated for with boundless love and devotion.

Today, Safta has reason to be proud. Her eight children have all made a success of their lives. One is a lawyer, two are building developers, one's a real estate agent, another is a senior Treasury official and still another a school principal. One of her daughters, Dalia Itzik, is a former cabinet minister and deputy mayor of Jerusalem and currently a Knesset member. Many tout her as a possible future prime ministerial candidate.

All eight are married, have beautiful families, live in Jerusalem and remain tightly attached to each other and to Safta. On most Saturday afternoons, they congregate in her apartment.

"I'm thankful to Israel because of how my children developed and the life they have now," says Safta. "In the early years, life here was extremely difficult. It was not what they promised… before we left Iraq."

Always compassionate, Safta never seems to sit in judgment. That applies to Israeli-Arab relations, too.

"I don't know if there will be peace here, but I pray for it," Safta says. "I hope things will work out for Israel, that Jews and Arabs will be able to live together, even to like each other. Just as it was in Iraq. Most of the Arabs there were good to the Jews."

Regarding the Israeli-Palestinian conflict, Safta refuses to point a finger. "I don't know who's more responsible for the problem, us or them. It's hard for me to judge their grievances. I know many Israelis are bitter about them. I'm not. I'm only bitter about those, whether they be Arab or Jew, who do bad unto others. Both sides have to sit together, quietly, and deal with this dispute."

If only Safta Marcelle could preside over such talks.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

A chance to change the agenda

The actions of the United Nations in leading the campaign to demonize Israel have also led to the organization's decline in prestige and influence. Recently, the process accelerated with the General Assembly decision to refer Israel's construction of a security barrier to the International Court of Justice (ICJ).

Gerald Steinberg in Jerusalem

The 90 nations who voted for this resolution, as well as the 74 who abandoned any claims to morality by abstaining, have never condemned the Palestinian terror campaign that has murdered murdered 900 Israelis in the past three years, and injured thousands more. But, in yet another sign of the power of political correctness, Israel's actions to defend itself and its civilian population from attack have been singled out.

In turning to the ICJ, the Arab regimes were aware of the fact there is little chance Israel will get a fair trial. Many of the ICJ judges are appointed with the backing of dictators and anti-democratic political leaders. As with other international organizations, the deck has been stacked against Israel long before any evidence is taken. In this environment, Israel's best strategy might be to boycott this "kangaroo court."

But there is a different approach, based on precisely the opposite strategy. While the judges may be stacked against Israel, the public proceedings may also provide an opportunity for Israel to demonstrate the core morality of its case. From this perspective, a high-profile presentation of the history of Palestinian and Arab rejectionism, beginning in 1947 and continuing to this day, could be an important opportunity.

But to pull this off, instead of a meek defense of Israeli policy, including the construction of the defensive barrier against terrorism, the legal team would have to change the agenda and take the offensive. This high-risk but high-payoff strategy would require making convincing arguments in two dimensions – conceptual and substantive.

In terms of the concept, the Israeli team would need to demonstrate that unilateral separation is necessary to protect lives, and that there is no other realistic way of preventing terrorism. This is the easy part, based on evidence that efforts to negotiate a compromise solution failed repeatedly due to Palestinian Authority President Yasser Arafat's policies and his unchanging determination to use terror to destroy Israel.

There is plenty of material, including testimony from Palestinian officials, to show that the "Oslo peace process" was used to prepare for terrorism and violence, and that no sincere or serious effort was made to reach a "permanent status agreement" at Camp David in July 2000. As a recent CIA report concluded, the chances for negotiation of compromise agreements that will actually be honoured by the Palestinian side are minuscule in the next 20 years (the "Geneva Accord" notwithstanding).

On this basis, the logic of unilateral separation to protect Israeli cities is overwhelming. The alternative of maintaining the status quo would sentence hundreds, and perhaps thousands, of additional Israelis to death from terror attacks. From this perspective, unilateral separation is not only logical, but morally and legally necessary.

After making this conceptual argument, the case will move to the substance, and whether Israel is violating international law by not building the separation barrier along the "Green Line". Here, the Israeli team will need to show the armistice line that was drawn in 1949, following the Arab invasion, and held until the 1967 war, lacks the status of an international boundary and is not, therefore, sacrosanct.

In addition, the history of the 1967 war will need to be presented, including the fact the Israeli capture of the "occupied territories" was an appropriate response to Arab preparations to drive the Jews into the sea. Under international law, territory gained in a defensive war has an entirely different status than the ill-gotten gains of an aggressive one.

For the proponents of an activist strategy before the UN and the ICJ, this represents an opportunity to make up for more than 30 years of meek defensiveness and apologetics that have left Israel politically weak and isolated.

The question is whether the case can be made strongly enough, and whether "international public opinion" is willing to listen.

The Kirshner File

Jewish studies in China are growing

The study of Jewish history is taking off in China.

Just ask Zhou Guo Jian, the associate dean of the Center of Jewish Studies Shanghai (CJSS), the oldest institution of its kind in China.

"It's definitely a growing trend," he said in an interview.

Before the creation of the centre in 1988, Jewish studies attracted the attention of some 20 Chinese scholars, including Pan Guang, Zhou's teacher, mentor and boss.

Sheldon Kirshner in Shanghai

But 15 years on, the field concentrates the minds of about 50 academics throughout China.

And within a decade, the figure is expected to double, according to Zhou, a 48-year-old scholar who segued into Jewish studies by way of his fascination with, and expertise in, the Middle East.

But as he noted, it would be misleading to leave the impression that Jewish studies are something of a novelty in China.

It really all began around the mid-19th century, when Western Christian missionaries and scholars "discovered" the long, uninterrupted presence of Jews in the southwestern city of Kaifeng, which was settled by Jewish traders from Iran, India and Afghanistan about 1,000 years ago.

The flow of Middle Eastern, British and Russian Jews into China from the 1840s onward prompted notable Chinese scholars, such as Ye Han, Chen Yuan, Wu Han and Pan Guangdan, to enter the field in the late 1890s.

They were mainly interested in the earliest Jewish penetrations into China and the formation and dissolution of the paradigmatic Kaifeng community.

After World War II, Chinese scholarship focused on Shanghai and the European Jewish refugee population it supported in the 1930s and 1940s. But due to political constraints, Jewish studies stagnated after 1949.

China's turn toward the West in the 1980s, a reflection of its desire to modernize its economy, and China's establishment of formal diplomatic relations with Israel in 1992, a move designed to raise its profile in the international arena and in Mideast diplomacy, energized Jewish studies.

It was against this backdrop that the Centre of Jewish Studies Shanghai (CJSS) was born.

Since then, Jewish studies centres have cropped up at, among other places, Nanjing University, Henan University and the Hei Longjiang Academy of Social Sciences, disclosed Zhou, who recently guided a Canadian delegation around Shanghai.

But CJSS, an arm of the Shanghai Academy of Social Sciences, is still an influential research institution in China.

In recent years, CJSS has published a plethora of books and albums – *The Jews in China*, *The Jews in Shanghai*, *Shanghai Jews Since 1840*, *The Revitalization of the Jewish People* and *Jewish Civilization*.

CJSS has also organized a photographic exhibit of the Jewish experience in Shanghai, sponsored conferences on Israel and Jews in China, offered Hebrew language classes to adults and children and lent assistance to foreign filmmakers who have produced documentaries about the Jews of China. (These include Yossi Turisky's *Chinese Jews on the Banks of the Yellow River*, Steven Calcote's and Jonathan Shulman's *Minyan in Kaifeng*, Joan Grossman's and Paul Rosdy's *The Port of Last Resort: Zuflucht in Shanghai* and Karen Shopsowitz's *A Place To Save Your Life: The Story of the Jewish Refugee Community of Shanghai, China*.)

This year, CJSS plans to publish two more books – on Shanghai and on Jews in modern China – and to mount an exhibition on Jakob Rosenfeld. A German Jewish doctor who survived the rigours of Dachau and Buchenwald, he found refuge in Shanghai in 1939 and, subsequently, was a general in Mao Zedong's People's Liberation Army.

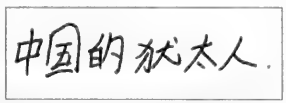
Later this year, CJSS is planning to host an international conference on Asian Jewish communities.

CJSS' library of Judaica consists of some 1,000 volumes, about 50 of which are in Chinese. Its books, some of which were donated by Canadians and Americans, run the gamut from Irving Howe's *World of Our Fathers* and Robert Gamzey's *Miracle of Israel* to David Bankier's *Probing the Depths of German Anti-Semitism* and *The Jews in Canada*, edited by Robert Brym, William Shaffir and Morton Weinfeld.

Chinese scholars (from Left) Zhou Guo Jian, Wang Jian and Wang Shuming [Sheldon Kirshner photo]

Back copies of the *Jerusalem Report* and the *Jerusalem Post* are also on the shelves, as are conjoined Israeli and Chinese plastic flags and a framed photograph of former Israeli prime minister Yitzhak Rabin and his wife, Leah, during their visit to Shanghai in October 1993.

Apart from Rabin, a procession of Israeli dignitaries, from former presidents Chaim Herzog and Ezer Weizman to former prime ministers Benjamin Netanyahu and Shimon Peres, has passed through CJSS.



"Jews in China," as rendered in Chinese characters by Jasty Chang

To no one's surprise, CJSS played a role in the formation of diplomatic ties between China and Israel.

"Israeli delegations and scholars visited our centre before 1992," said Zhou, who is also deputy director of the Center of Middle East Studies in the Shanghai Academy of Social Sciences.

(Zhou was originally a specialist in Arabic, a skill that took him to Iraq and Yemen as an interpreter for Chinese companies based in those countries. While working in the port of Aden, Zhou learned about Jewish merchants who had reached China via the Silk Road centuries ago.)

CJSS has formed strong links with Hebrew University and Tel Aviv University, and every year the centre sends one or two scholars to Israel.

Wang Jian, the CJSS' 38-year-old deputy dean and director of the Center for Middle East Studies at the Shanghai Academy of Social Sciences, spent a year at Hebrew University, starting in October 2001.

In Jerusalem, Wang – an expert in Shanghai and Zionism in modern China – collected archival material and interviewed ex-Jewish residents of China for a book about Shanghai he is now in the process of writing.

He admitted he had preconceptions of Israel prior to visiting the Jewish state. "Israel is a very advanced country," he said. "Before, I did not think so."

He was treated royally in Israel. "The Jewish people are very kind to Chinese people. They know we helped them during World War II."

CJSS widens the circle of Jewish scholarship in China by accepting two new students per year. Wang Shuming, a former history teacher and one of Pan Guang's students, began his new career three years ago. His main interests are the Arab-Israeli conflict and Israel's high-tech sector and education system.

"The Jews," he said somewhat gushingly, "are a very important nation, but their history is filled with tragedy."

Although CJSS has been in the forefront of advancing Jewish – and Israeli – studies in contemporary China, Chinese scholars such as Xu Xin have also made valuable contributions. Xu, the founder and director of The Center for Jewish Studies at Nanjing University, recently co-ordinated the release of an abridged version of the *Encyclopaedia Judaica*, a 900-page tome with 1,600 entries that required the expertise of 40 scholars.

Xu, who is coming to Toronto later this month to deliver lectures at the Centre for Jewish Studies at York University, has pioneered Holocaust studies in China.

In a paper delivered at Boston University almost three years ago, Xu wrote that the publication of Anne Frank's diary in China probably marked the first time the Chinese public was exposed to the Holocaust.

Chinese scholars rarely bothered with the Holocaust when China was ardently pro-Arab and denied Israel's very existence.

But when China normalized relations with Israel, Jewish studies in the world's most populous nation emerged from the deep freeze.

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CORRECTION

The Hanukkah greeting from **Josh Cooper** should have read **"for MP Thornhill"**.
The word ***"for"***
was inadvertently omitted in the printed ad.
We apologize for any inconvenience.

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Jewish Life

A fresh start for the new year

There is a story of an angry reader who stormed into a newspaper office, asking to see who wrote the obituary column. He was referred to a cub reporter, to whom he showed the column and said, "You see, I am very much alive. I demand a retraction!"

The reporter replied, "I never retract a story. But I tell you what I'll do. I'll put you in the birth column and give you a fresh start!"

Books
Bernard Baskin

Between the towns of Padua and Ferrara in northern Italy is a villa with 365 windows. Some people say the original builder had the 365 days of the year in mind when he installed the windows. Perhaps he was suggesting that one could, and should, look upon the world each day from a different point of view.

This suggests an exciting life philosophy – that each day brings its own unique gifts. It remains for us to untie the ribbons and accept the offerings as they appear.

We are inclined to smile when we speak of New Year's resolutions because we know they are more easily made than kept. Yet those who do not have clear goals end up victims of the whims of chance. As the saying goes, "No wind is favourable to one who does not know into which port he is trying to sail."

So why not consider goals that are worthy in the year ahead and remember to:

- Begin each day with the affirmation found in Psalms 118:25: "This is the day that the Lord has made; let us rejoice and be glad in it."
- Give priority to essential concerns. Learn to distinguish what is more important from what is less important without making what is less important unimportant.
- Avoid procrastination. Do the thing you have to do when you have to do it, whether you feel like it or not.
- Do one thing at a time and be all there when you do it. On composer and conductor Toscanini's 80th birthday, someone asked his son, Walter, what his father considered his most important achievement. The reply was, "For him there can be no such thing. Whatever he happens to be doing at the moment is the biggest thing in his life – whether it is conducting a symphony or peeling an orange."
- Do something for someone else each day at some cost to yourself. The waste of life lies in the love we have not given and the powers we have not used. The selfish prudence that risks nothing and attempts to avoid pain misses happiness as well.
- Enjoy life! Judaism, alone among the world religions, urges us to enjoy the pleasures of this world. The ancient rabbis boldly proclaimed, "In the hereafter, every person will be called to account for the earthly pleasures he rejected."

The rabbis believed that the true way to enjoy God's gifts in the world is to use them with discretion, balance, pleasure and enjoyment. The total abstainer is not the finest example of humanity, even as the drunkard is not the model human being. Too much fasting is just as reprehensible as gluttony. Neglect of the body and its needs is just as regrettable as hypochondria.

We serve God best when we enhance the worthwhileness of life by using with appreciation His many gifts. Throughout the ages, Judaism has held firm to the conviction that the world is good and that life is worth living and its possibilities are unending.

Guest Voice

Medicine may heal Middle East

By DR. AMAL JASSER

In October in Aqaba, Jordan, 60 representatives from Jordan, the Palestinian Authority and Israel held a two-day planning meeting of the Middle East Association for Managing Hearing Loss (MEHA). The meeting, which was taking place in Jordan for the first time, was led by its Jordanian patron, Prince Firas bin Raad, and hosted by Jordan's Royal Medical Services.

A project of the Canada International Scientific Exchange Program (CISEPO), MEHA was founded in May 1998 to bring together health and medical professionals in the Middle East to establish a dialogue and address issues of common concern relating to medical and rehabilitative services and scientific and peace-building programs.

The participants included Haim Divon, Israel's ambassador to Canada, Donald Sinclair, Canada's ambassador to Israel, as well as the deans of various medical schools, representatives from the Jordanian Ministry of Health and the Royal Medical Services and an interfaith gathering of Christians, Muslims and Jews. The support of Prince Raed and Prince Firas of Jordan through their conference call during the meeting's opening session put participants in a vibrant spirit of joint co-operation.

For two days, I observed with deep satisfaction the work and dialogue of these medical professionals from different nations and religions as they put aside their differences and successfully discussed matters of common interest. I was thrilled to see how the group focused on their similarities and shared concerns while respecting their differences.

During the intensive working days, the participants were divided into groups according to their scientific background: genetics of hearing loss, mother and child health, infectious diseases and a dean's group. They discussed ways to co-operate, examining the possibilities of staff and student exchange programs as well as combined research projects and curriculum development. The groups agreed that it is of vital importance to develop preventive measures against such infectious and communicable diseases in the region as rabies, leishmaniasis, West Nile fever and hepatitis, and to have a database to monitor antibiotic resistance. Health-care issues related to mothers and children, as well as educational awareness programs, were also discussed.

Participants debated various medical, scientific and health issues in a civilized manner. They exchanged their perceptions on the current violence and the state of their nations during lunch or dinner breaks. The discussions I listened to included individuals from the three nations – Jordan, the Palestinian Authority and Israel. It was amazing how they all tried to think of peaceful solutions to the Middle East conflict through focusing on what brought them closer to each other rather than on their differences.

The MEHA meeting is an excellent example of progress toward peace-building through collaborative projects and group integration that benefit the region at large.

I believe the participants' convictions were similar to what Martin Luther King Jr. realized during the American civil rights movement in the 1960s: "Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that."

Let us light the torch to enlightenment so that we can see the path to peace and plant the seeds of hope for generations to come.

Dr. Amal Jasser is based at the Jordan University of Science and Technology in Irbid.

Your recommended websites

By MARK MIETKIEWICZ

Every week, I scour the Internet to tell you about the very best Jewish and Israeli websites. But on the Internet, there's always something new, and thankfully, people who want me to know about it. This week and next, I turn the column over to readers who have recommended sites that have caught their eye – or that they may have created themselves.

Larry Grossman wrote to me from Benicia, Calif., about his site, the Jewish Webcasting Guide. Grossman has been able to find dozens of sites that offer audio and video, and he has organized them according to categories such as Israel, music, news, radio, TV, Torah and Yiddish. For real variety, check out his Judaism page where you find links to videos of the Lubavitcher Rebbe, an Aish HaTorah video about the Kotel and programming on Jewish Reconstructionist Radio. There are several Jewish audio-video indexes on the Web, but this is the best. Kol Hakavod, Larry! **[www.jewishwebcasting.com/]**

In October, I told you about "blogs" – online diaries where people can bring you everything from personal ruminations to excerpts from articles people feel you should know about. Toronto's Ted Belman would like you to put his Israpundit on your regular reading list. Belman describes himself and co-blogger Joseph Norland of Ottawa as politically "on the right and are against the Roadmap." **[www.israpundit.com/]**

Rabbi Moshe Yeres is the head of the Talmud and rabbinics department at the Richmond Hill campus of the Community Hebrew Academy of Toronto. He wrote to tell me about how he uses the Internet as a tool for Jewish education. His offerings are quite varied: not only does the rabbi provide commentary about Gemarah, but so do his students – along with some bonuses like Talmud terminology puzzles. Elsewhere, you can read something I haven't found anywhere else on the Internet – the entire Haggadah online, along with observations and annotations by his students. **[www.pathcom.com/~mjyeres/]** (Full disclosure: Rabbi Yeres is also my teacher. But his site is great, anyway!)

A few weeks ago, I wrote about upcoming deadlines for survivors of the Holocaust who are applying for restitution from European governments. In it I wrote about the Conference on Jewish Material Claims Against Germany. **[www.ajr.org.uk/claimsconf.htm]** After that, I received an e-mail from Sharon Gulko of the Survivor Assistance Office at the Montreal Cummings Jewish Centre for Seniors. **[www.cummingscentre.org/holocaust.htm]** Gulko also asked me to mention that her office is available to assist Holocaust survivors and their families with the latest details about restitution programs, deadlines and application forms. Their information line is 514-345-6434. She also points out that the website I originally quoted should have been referred to as a Goodwill Fund.

Myer Gordon has written to tell me about his wife Judy's book, *Four Hundred Brothers and Sisters*. Shortlisted for the 2003 Canadian Jewish History Award, it tells the story of two orphanages, the Montreal and Montefiore Orphans' Homes from 1909 to 1942. You can learn more from the Gordons' website. **[www3.sympatico.ca/mjnodrog/]**

Finally, an update from me. It's hard to believe that it is less than a year since Israeli astronaut Col. Ilan Ramon and his six crew members lost their lives aboard the Space Shuttle Columbia. After the disaster, I mentioned the remarkable shots and video of the mission that you can view on the NASA site. **[http://makeashorterlink.com/?B2E131FC6]** During this year's investigation of the crash, 84,000 pieces of debris were recovered. Among them were several rolls of film and dozens of photographs. NASA has added to its website a wonderful group shot of the Columbia crew floating in zero gravity and a stunning photograph of a cloudless Israel and southeastern Mediterranean as captured by the astronauts. **[http://makeashorterlink.com/?U3C121FC6]**

Do you have a favourite Jewish or Israeli website? Or have you created one yourself? Tell me about it at the address below and I may mention it in a future column.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Looking in the face of the stranger

By ELLIOTT MALAMET

A student of mine reveals that her sister's boyfriend drives a Hummer, but also maintains a Ferrari as "his summer car." I respond that I drive a beat up van all year round. Another student talks of her upcoming trip to the Dominican Republic for winter vacation and asks where I am going during the school break. "To the mall," I reply, my deadpan inspiring laughter, and, I imagine on a deeper level, sympathy.

If money makes the world go round, then quite a few modern Jews are whirling dervishes, spinning in ways that would make our ancestors gasp. With daily stories of misery issuing from many parts of the world – tales of hunger and woe – it becomes easy to grow numb and hence disconnected. But the challenge, from the point of view of Jewish ethics, is to maintain a sense of perspective about what we have been blessed with in a monetary sense and how to share these gifts with others.

And it is all too easy to lose such perspective. The former president of the World Bank, Robert McNamara, distinguishes what he calls "absolute poverty" from the relatively comfortable situation of most westerners, even the poorer among us. In McNamara's words, absolute poverty is "a condition of life so characterized by malnutrition, illiteracy, disease, squalid surroundings, high infant mortality and low life expectancy as to be beneath any reasonable definition of human decency."

Confronted with these kinds of global inequalities, many of us rely upon large organizations to act as our charitable go-betweens, and hence we are never really touched by the visceral pain of those in dire straits. According to the Rambam, anonymous giving may seem to represent a Jewish ideal, a higher level in his eight stages of charity than being known to the recipient. Yet in her thoughtful book, *Rambam's Ladder*, Julie Salamon elicits a different outlook from Misha Avramoff, the remarkable director of Project Ezra, an organization in New York that helps elderly Jews who are having trouble making ends meet. Sometimes, says Avramoff, "you have to look in the face of a stranger to find your own soul… We've moved to the corporate kind of charitable giving, which is fine, but it should never replace the individual notion of feeling a responsibility to participate."

The face of the other – the one we whiz past in our Hummers and minivans – is the face that transforms Jewish book learning into tikkun olam, the mending of the rip in the planetary fabric. To repair the world takes time and attention, precious commodities in a society organized around speed and productivity. It is a test of whether we're basking on foreign beaches or shopping in local malls, and perhaps we react best when we don't have time to ruminate about our portfolios.

The story is told that as the Yom Kippur War broke out, former Israeli prime minister Golda Meir flew to New York to appeal for financial aid for the beleaguered Jewish state.

"I don't have time for you to go home and think about it," she said. "I don't have time for you to consult with your tax advisors. I don't have time for you to leave it in your will. I need it right now."

Golda Meir raised $300 million for Israel that day.

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גידי קורן וחברים

מה יהיה

גוברים הסימנים שהממשלה בישראל מתכוונת ליציאה חד צדדית מן הגדה ומעזה. עושה רושם שהמצב הכלכלי והבטחוני חסרי התקדים, דר"ח ראשי השב"כ שהבאתי כאן לפני חודש, יוזמת ג'נבה והתגובה בעולם- הביאו סוף סוף גם את הימין הישראלי להבין שהזמן פועל לרעת ישראל, וככל שתמהר ישראל להפריד את עצמה מהקללה הפלשתינאית- כן ייטב.

הפחד מ "מה יעשו המתנחלים" הוא שטות ממדרגה ראשונה- כשהודיע דה גול שהוא מוציא את צבאו מאלג'יריה- מליון וחצי צרפתים שעשו מהומות במשך שנים התקפלו ומצאו את הדרך חזרה לצרפת על חשבונם. צה"ל רק צריך להוציא פאקס על יום נסיגתו מהגדה- ותוך ימים ספורים לא יִשָּׁאֵר שם אף אחד. מִשְׁאָל של מִינָה צֶמַח מראה בבירור שיש רוב גדול שתומך בפינוי כזה. מה עוד שהימין הלאומי אינו יכול לאיים על שרון- שכן מפלגת העבודה תתמוך בנסיגה כזאת והרוב של הממשלה יִשָּׁמֵר. למרות שיש רבים שסוברים שכל זה הוא רק תרגיל יחסי ציבור- רוב הפרשנים מאמינים שמדובר בצעד אמיתי. תום פרידמן, למשל, כתב בניו יורק טיימס שמדובר בלא פחות מרעידת אדמה. אבל שישאר בינינו.

קום והתעלף בארץ

כך שִׁיפֵּץ יורם טהר לב את שירו המפורסם "קום והתהלך בארץ" למען תוכניתו הבידורית שנושאת את אותו שם:

קום והתעלף בארץ
סע בוולוו החדיש
וודאי תפגוש בדרך
איזה ג'יפ עם נובו-ריש,
התבונן בכל דרכיה
כל מטע, שדה וגן,
אל תשכח כי זאת הארץ
היא בסך הכל נדל"ן.

כל קיבוץ היום זה קניון
כל מושב- מרכז קניות,
כל חורשה חניון לרכב
כל בוסתן-אולם שמחות,
מן הטרקטור החורש
רק נשאר הטרקטורון,
וחזה של דוגמנית
זה היום נקרא חזון......

עצה לתלמיד לקראת החורף

ילדים מחכים בכליון עיניים לשלג, ועל כן הוציא משרד החינוך של אנטריו סידרת כללים להתנהגות בטיחותית בשלג. ומתוך כל הכללים אהבתי את מספר 37:
"אל תתפוס פתיתי שלג בַּפֶּה לפני שאתה בטוח שכל הציפורים נדדו לפלורידה לקראת החורף......"

קמאל עקל

קמאל עקל, תושב אנטריו, סך הכל נסע לעזה כדי להתארס-כך טוען עורך הדין שלו, והינה השב"כ תופס אותו בטענה שנסע להתאמן בחבלה כדי לחזור ולשַׁמֵּש כְּמתנקש במנהיגים ישראלים. ראיתי ראיון עם עורך הדין ב -סי.בי.סי. "אז איך זה שהתאמן בנשק?" תהה המראיין. "אה, זה לא אומר כלום- ענה עורך הדין-אחד מחבריו בשכונה הוא איש חמס שנתן לו לירות כמה יריות". מה רוצים ממנו? סתם התאמן לִירוֹת באויר במסיבת האירוסין......אבל שישאר בינינו.

סאדם

מוזר שלאחד האנשים הכי איומים שהיו אי פעם בעולם יש לנו קירבה אינטימית כזו, שאנחנו קוראים לו בשמו הפרטי ("on a first name basis").תחשבו על זה-לְמְעַט מאוד אנשים נתנו את הכבוד הזה (אלביס, פֶּלֶה). כנראה שהזוועה מביאה לתחושה אינטימית כזו. השד יודע. זוכרים את הסרט המפורסם של קונגרס הבעת' שבו סאדם מודיע על אנשים ש "סָרְחוּ", והם נגררים מהאולם על ידי שוטרים כדי להיות מוצאים להורג, כשהם מתחננים על נפשם ועל משפחותיהם- אך לשוא. המצלמה מַרְאָה את עיניהם היוצאות מחוריהן של שאר הנציגים, כולם מתפללים ששמם לא יוזכר. שיא הזוועה, גופות ילדים כורדים שחוסלו בגאז חרדל. אם זה היה תלוי בו- היו אלה ילדים ישראלים. והעולם כעס על בגין כשהשמיד את הכור האטומי העיראקי. אותו עולם יכעס על ישראל אִם וכאשר תשמיד את הכור האיראני. אבל שישאר בינינו.

ORT Canada raising funds to aid Israeli school

By CAROLYN BLACKMAN
Staff Reporter

Carrie Katz-Lehman, the new president of Toronto ORT, is intent on putting the organization on the Canadian radar screen.

"My goal is to turn ORT into a household name," said Katz-Lehman, who moved here from Montreal about six years ago.

She said that along with Renette Berman, national president of ORT, she plans on "blitzing the community, from youth to older people."

Berman, a native of South Africa, is taking over from Kathleen Crook-Pentum.

Berman said ORT "does tremendous work in so many countries, and many people know nothing about it. It is hard to imagine why."

When she was growing up in South Africa, Berman said, the Jewish community there was committed to ORT. "What ORT did penetrated our consciousness. My mother and grandmother used to have musical soirées to raise money, and I have a 102-year-old aunt who is still raising money.

"ORT is a brilliant organization. With more than 300,000 students and 17,000 educators around the world, it reaches more Jews than any other organization.

Carrie Katz-Lehman

In 123 years, its underlying premise has never wavered."

In Israel alone, she said, there are more than 4,000 ORT students living below the poverty line.

"These are students who have suffered loss. Their classmates have been killed, and some need therapy to help them focus and keep their fears at bay. It is hard to sit in their world and completely understand it."

In order to connect Canada to ORT in Israel in a powerful way, Berman said, ORT Canada has just been given the go-ahead by World ORT – the world's largest private, not-for-profit technological and professional training organization – to renovate a 50-year-old school in Israel.

"Our vision for a totally Canadian project is ambitious. We have identified a school that is in desperate need of renovation, and that is made up of marginal students, many of whom are immigrants. We plan on holding a competition in which we will ask the students how they envision their new school."

This is the biggest fundraising project ORT has undertaken in Canada since the early 1990s, when past national presidents Ruth Druxerman, Harriet Morton and Dorothy Shoichet raised significant funds for the Braude College of Engineering in Karmiel, Berman said.

Renette Berman

Until now, she said, ORT has been a well-kept secret in Canada. "That is going to change. We are planning missions to Israel so people can visit the school, meet the students, and see where their money is going. What ORT does speaks to so many people from so many backgrounds."

"It is exciting, because Canada really has one of the most committed Jewish communities in the world. [As far as ORT] is concerned, I want this to be the dawn of a new beginning in Canada."

Katz-Lehman said she is committed to ORT because "I know that the best investment we can make is in our children. Every time we pluck our children from an environment where there is [no opportunity for them to grow], we create a responsible citizen who gives back socially, spiritually and [economically.]

"When I was offered this position, that spoke to me clearly," said Katz-Lehman.

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CHANUKAH TOY DRIVE: The Toronto Heschel School participated in the recent "Drive for Dreidels," a local Chanukah toy drive initiated by Bob Cooper, one of its junior high school teachers, and his family. Pictured with some of the new unwrapped toys brought in by parents are, back row from left, teacher Marlyne Abramson, student Ariel Weinberg, Cooper, Heschel administrator Rachel Galor, and front row from left, students Harrison Lightman, Jaren Kligman, Osher Mader, Osher Kochavlev, Chava Bychutsky and Isaac Mazer.

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Israeli program aids haredi men in the IDF

By LEILA SPEISMAN
Staff Reporter

Netzach Yehuda, a program in which young haredi men serve in the Israel Defence Forces, will benefit the young men themselves, the army and those of the population that must do *miluim*, (reserve duty), says Tzvi Klebanow.

It also helps ease the tension between the religious and the secular in Israel, since "one of the main complaints against the haredi is that they don't serve in the army," says Klebanow, director of Anshei Chayil, an organization that raises funds to provide extra services to the increasing number of young men joining the program.

"Netzach Yehuda will foster tolerance, understanding and mutual respect, to mend the deepening rift which threatens to tear the nation apart," Klebanow said at an adult education program at Shaarei Shomayim Synagogue.

There are now some 600 soldiers in the unit, which has been accorded battalion status, he said.

The men of the unit, which has increased from 30 in the first recruitment in 1999 to 110 in the last one, are those in the haredi world who are not comfortable, for whatever reason, with the traditional lifestyle of continual yeshiva study. There are two entry periods a year, but Klebanow said he hopes to increase that to three a year, as is the case with the regular army induction.

The men are not drafted into the army, because they have received the deferment the haredi yeshiva student is granted.

After basic training, which takes four months, and two more in advanced training, the men spend 18 months as a combat unit.

Reports are that they have performed very well in the field, participating in operations to track down and capture terrorists, Klebanow said.

After that, they either receive vocational training, return to the yeshiva or study for their *bogrut*, high school matriculation, "so that they can marry and support their family in an honorable fashion," he added.

Some, he said, even choose to stay in the army, and go on to officers' training. Some have successfully completed the challenging paratroop course.

He estimates that each soldier in the unit replaces some 14 men who would ordinarily be called up to reserve duty, enabling them to continue their normal lives and lessen some of the ongoing damage to the economy.

The army has co-operated in making it possible for these haredi men to serve. They receive food that meets haredi kashrut standards, have regular shiurim (study sessions) and daven the required three times a day.

The army has also recognized their need to avoid contact with women, whether as fellow soldiers, medics or instructors.

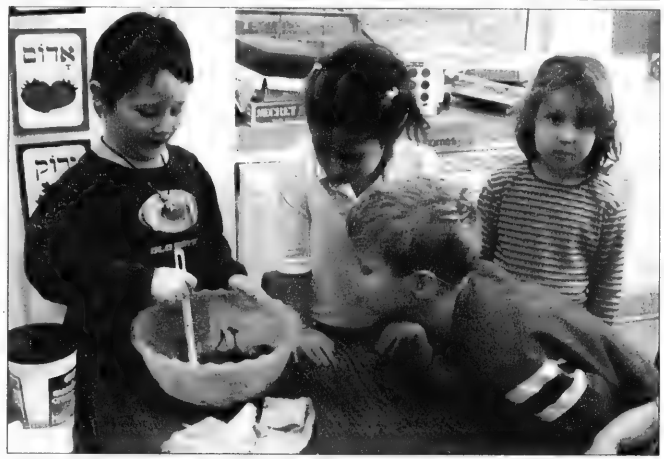
The men have another problem that most soldiers do not have: they are usually the first of their family to serve in the army and their army service is often far from a source of pride. Many cannot go home on leave.

The IDF has facilities in every city for soldiers who have no families or whose families are in another country. They are not, however, appropriate for these young men. Anshei Chayil would like to build a centre for Netzach Yehuda participants, which would also serve as an educational facility.

Anshei Chayil also raises funds for such things as armoured vehicles for the rabbis who give shiurim to the soldiers, and for counselling, heavy duty flak jackets and morale boosters such as food treats and parties.

Klebanow is passionate about the significance of these haredi men serving in the IDF. "Think of the bond created when a secular Israeli Jew walks down the street and meets a haredi man, with *payes* and a beard, but wearing army fatigues with an IDF patch on it."

For more information, contact Klebanow by e-mail at tzvik@actcom.com or in Israel by phone at 011-972-2-651-2987.



TIKKUN OLAM: Senior kindergarten students at the Paul Penna Downtown Jewish Day School preparing cookies for Ve'ahavta (aid program for the homeless).

JNF Canada provides new ways to help Israelis

The Jewish National Fund of Canada recently sponsored a playground for Israeli children with special needs, located at Kibbutz Magen in the northwestern part of the Negev desert.

The playground includes a unique maze, ramps and slides designed for children with physical and developmental disabilities. Educational games are in the maze, and various stations are designed to enable the children to use their senses of touch, smell and hearing.

The entire area is wheelchair accessible and user friendly, with soft, flexible walking surfaces for safe playing.

Built with the support of Jewish National Fund donors in Canada, the playground also includes a special gymnastics apparatus for children who are visually impaired or who have physical limitations, a sandbox, a gazebo, flowerbeds and a decorative fence.

"The special equipment and learning tools allow the children to learn new motor skills, and this improves the quality of life for them and for their families," said Annette Goldman, JNF president in Montreal.

The project is part of the Havaya Plus Family Enrichment Centre, which serves the Negev. The centre's philosophy regards parents as full partners in moulding the child's personality and education, and encourages them to take an active role in the creative projects it conducts with the children.

"The staff take their roles seriously and genuinely care for the children and their families," said Goldman. "These professionals and this wonderful playground have truly made a difference to their lives."

* * *

The Jewish National Fund of Canada has also introduced a new Tree Bank Account program to help support the ongoing planting of trees in Israel. Through the program, donors open an account that enables them to send tribute cards during the year without making a payment for each individual mailing, and without the necessity of providing detailed personal information for each mailing. All the details are handled when the account is opened, or when the balance in the account is replenished.

"Planting trees continues to be a significant part of JNF's work in Israel," said Sandy Posluns, national president of JNF Canada. "The Tree Bank Account makes it easier for donors to help us fulfil this part of our mandate, while being recognized for their generosity by family and friends. This is a very affordable way of expressing their support for Israel. When you plant a tree in Israel, your are planting your roots."

A donation of $18 to JNF is usually needed to plant a tree, but with the Tree Bank Account, trees are only $15 each when blocks of 10 trees are deposited into the donor's personal account, ready for use whenever they are needed.

Since 1901, JNF has planted more than 225 million trees in Israel, allowing supporters from around the world to identify with the Jewish homeland, and bring new life to the land.

For information on JNF's Tree Bank Account, contact the Jewish National Fund of Canada, in Toronto: 416-638-7200; in Montreal: 514-934-0313.

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Ratification delayed in student elections at York

University threatens takeover as Hillel-backed slate waits

By FRANCES KRAFT
Staff Reporter

The student government election saga at York University is still not over.

The Progress Not Politics (PNP) slate, headed by fourth-year student Paul Cooper, won 27 seats in November elections for the York Federation of Students (YFS). But it's still not in power, because the outgoing YFS council tabled a motion at its Dec. 15 meeting that would have ratified the election results.

Ratification – usually a formality – was expected after the YFS elections committee, at a Dec. 4 hearing, dismissed complaints that Cooper's campaign literature expenses violated campaign spending regulations.

It ruled the cost represented fair market value, with three committee members voting in Cooper's favour and one abstaining. But the YFS council tabled the ratification motion until its next meeting due to allegations the committee member who abstained was intimidated into doing so.

At press time, the YFS office was closed for the holidays, and representatives could not be reached for comment.

"They are in clear violation of their constitution," said Talia Klein, director of Hillel at York, which supported the PNP slate, the first one ever to be endorsed by Hillel at York.

During the campaign, Cooper, who heads the campus group the Young Zionist Partnership, said he and his slate wanted to reorient YFS' focus toward student issues such as parking, security and tuition. Hillel backed the slate, with president Jordie Saperia saying YFS had become increasingly involved in anti-Israel activities.

York vice-president and provost Bonnie Neuman sent a letter to YFS president Mike Novak on Dec. 18 expressing "serious doubts" regarding the decision not to ratify the election results, and drawing attention to several sections of the YFS constitution.

"Although student governments are autonomous," she told *The CJN*, "we have a role in terms of their constitutions and fiduciary matters to ensure they follow through on the constitutions and proceed in a democratic and orderly basis.

"They do need to ratify at the next meeting [scheduled for Jan. 6], or my role as provost is to step in," she said. "I've asked them to get things resolved that week, then to notify me by the end of the week."

If she is not satisfied, she wrote, she will assume financial trusteeship of YFS.

"I'm not expecting anything other than that my letter will be an encouragement to, on Jan. 6, get this situation back on track and have their vote ratified, at which point there would be no problem."

The PNP slate "had a wonderful success, so I would expect they'll be the next YFS government," said Neuman.

York's administration has been "excellent," said Klein. "They have really taken the issue seriously and are doing everything in their power to help out and make sure students' democratic rights actually prevail."

Saperia, who is also a member of the PNP executive and one of a small Hillel delegation who met with Neuman the day after YFS tabled ratification in a meeting that had already been planned to discuss other issues, said "everybody's pleased on our side" with the measures taken by the administration.

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JOE BERMAN ז"ל

Beloved family and friends, I am 83 years old, and it could easily take the rest of my life to personally thank each and every one of you!!!

I am so grateful, so thankful, but I am not able to write to the hundreds of family and friends that came to the funeral and shiva.

The enormous platters of food, towering platters of fruit, the love notes, the sweet phone calls, the faxes from different places in the world… were just overwhelming.

So please accept, from my heart to yours, a prayer that each one of you have the imprint as a blueprint of Joe's life, to enrich your lives.

With so much gratitude and love,

Helen Berman

Scholarship winner starts her writing career

By FRANCES KRAFT
Staff Reporter

When Jennie Morgan went to buy ketchup chips during her first week as a college student in New York late last summer, she was struck by the realization that "they didn't know what I was talking about.

"It's more different here from Canada than I thought," she said in a phone interview from her dorm.

But it didn't take long for Morgan, a Toronto native and the recipient of this year's Dennis Waldman scholarship (based on academics and Jewish involvement), to carve out a place for herself.

A student at both Columbia University and the Jewish Theological Seminary, Morgan attends Hillel regularly and writes for the *Columbia Spectator*, the university's daily newspaper. This month, she becomes the paper's deputy news editor.

Jennie Morgan

Notable pieces in her growing portfolio include coverage of Israeli cabinet minister Natan Sharansky's September lecture at Columbia and a column about the recognition of same-sex marriage in Ontario.

In the column, Morgan, who describes herself in the piece as a "middle-of-the-road, straight Canadian," lauds Canada for its legal stand, arguing that gay marriage does not infringe on freedom of religion and noting that clergy are not forced to officiate at such marriages.

As an advocate, she follows in her parents' footsteps. Her father, Ed, is chair of Canadian Jewish Congress, Ontario region, and a law professor at the University of Toronto. Her mother, Anna, is a *Canadian Jewish News* reporter who co-founded a grassroots group called Solidarity with Jews at Risk, in response to a rise in anti-Semitic activity in France.

Although Morgan has not yet declared a major, her interests lie in being "a writer of some sort." Her courses this semester include "Jewish Philosophical Texts" and "American Literature from 1800 to 1870."

She particularly enjoys contemporary Canadian writers such as Margaret Atwood and Alice Munro, both of whom have influenced her outlook and career interests.

Morgan said it's fun to write for the campus paper. "It's definitely work, but I really like doing it." Her mother's work at *The CJN* has also been an influence, she said.

When she was a high school student at Earl Haig Collegiate, Morgan wrote for the paper there as well. Writing for the *Spectator* is "extremely different," she said.

"It's more out in the real world. It's available on the street. It's sort of considered the neighbourhood newspaper for Morningside Heights. Also, at Earl Haig, I think that people often don't have time to read it, whereas this paper you know is read. It has made me more enthusiastic – and nervous about doing a good job!"

Her interest in Judaic subjects was sparked in Grade 10, when she attended a "Jewish Diversity Group" for the first time. After attending one session of the weekly program, Morgan was captivated by the mix of observant and non-observant students, the dynamic give-and-take discussion, and their tackling of controversial subject matter.

"It was very fascinating for me," she recalls. Although Morgan said she had "no passion" for Judaism after leaving Jewish day school at the end of Grade 6, she realized at the session that she had "sort of been missing out on Judaism. It sort of brought me back abruptly." Last year she served as one of the group's organizers.

Wasserman eulogized for role in Yiddish theatre

By JANICE ARNOLD
Staff Reporter

MONTREAL — Yiddish Theatre founder and artistic director Dora Wasserman's passion and sense of purpose were such that time, money or even mundane things such as copyright laws did not stand in her way when she wanted to stage a play.

Obituary

Pinchas Blitt, a longtime actor with the amateur troupe based at the Saidye Bronfman Centre (SBC) recalled at her funeral how she charmed and mollified Nobel Prize-winning author Isaac Bashevis Singer, who was livid that she had dramatized one of his works without permission.

"After he met her, he was completely disarmed and surrendered himself to her direction… He gave her carte blanche to adapt and stage his works," the only person he gave that right to, Blitt said.

Wasserman, who headed the Yiddish Theatre and its predecessor for more than 40 years – leaving only because of ill health – died Dec. 15 at age 84, just two weeks after her husband Sam, affectionately known as Shura. She had been in fragile health for some years after suffering a stroke.

Wasserman also gained the confidence of other Yiddish literary greats Chaim Grade and Abraham Shulman, as well as celebrated Quebec playwright Michel Tremblay, who called her 1992 Yiddish version of *Les Belles Soeurs* the best interpretation of his play in any foreign language. The production was also hailed as a bridge-builder between the Jewish and Québécois communities.

Wasserman, it seems, never had any doubts.

"She felt there was no reason to ask the author for permission because she was certain he would be as delighted as she was to see it on stage. If Singer was angry and indignant, so what?" Blitt said.

She took a similarly nonchalant attitude to the fact there are only 24 hours in a day. Rehearsals frequently extended past midnight, and sometimes to dawn.

"Dora was never bound or fettered by the ordinary rules of life… No hour was too late, no test too difficult, no challenge too daunting, no sacrifice too great. She was driven by an uncontrolled discipline, and had many wonderful contradictions," Blitt said.

Wasserman's rehearsals are the stuff of legend. She demanded nothing less than the best out of her amateur troupe, who, in return, became as loyal to her as if she were their mother.

"For her, the process of bringing a play to stage was almost God-like. There could be no impediment or interference," Blitt said.

Blitt thinks Wasserman's daring and sometimes brashness in not only preserving Yiddish theatre, but expanding it into genres not seen before, may be explained by the freedom she enjoyed after arriving in Canada in 1950 from the Soviet Union, after years of Stalinist repression.

Born in Chernikhov, Ukraine, in 1919, Wasserman (née Goldfarb) was an actress in the Ukraine and Kazakhstan State Theatres after studying at the Moscow Yiddish Art Theatre.

Wasserman was also hailed for keeping Yiddish culture alive among younger generations of Jews, as well as extending its universal appeal to Montrealers in general. English and French supertitles greatly widened the Yiddish Theatre's audience. It is estimated that about half of its patrons today are not Yiddish-speaking.

She also toured the theatre across Canada and to the United States, Europe, Israel and the former Soviet Union.

As controversial as she could be at times, Wasserman remained respectful of Jewish sensitivities. Before putting on plays such as *The Agunah* and *Shaindele*, which challenge religious dogma, Blitt said she first sought the "hechsher" of not one, but two Orthodox rabbis.

Federal justice minister Irwin Cotler, who attended many plays and rehearsals, said Wasserman was a "soulful presence who ignited the neshamah of many others." He called her the "grande dame of Yiddish theatre and the doyenne of Jewish culture."

In a written message, Gov. Gen. Adrienne Clarkson cited her "enthusiasm and joyous spirit." Wasserman was named to the Order of Canada in 1992, and this past October to the Order of Quebec.

SBC chair Lorraine Singer cited Wasserman for her vision and perseverance in sustaining the theatre.

The Theatre's forerunner, the Yiddish Drama Group, founded in 1956, had its origins in the gym of Jewish People's School, where Wasserman taught drama to children.

Even in the early years, she reached out to the broader community. Theatre great Gratien Gélinas of the Comédie Canadienne was an early collaborator.

The group, many of whom were "folkshuler" graduates, struggled because it had no permanent home, Singer said. Then, in 1967, the SBC opened and made the Yiddish Theatre a resident company. Wasserman remained at the helm for more than 30 years.

Today, under the direction of Wasserman's daughter Bryna Wasserman, it is the only permanent resident Yiddish theatre in North America.

Dora Wasserman directed more than 70 plays in Montreal, from beloved classics to translated plays of the Quebec and international repertoire to original works. Ever mindful of the long term, Wasserman never stopped working with children and teens, inspiring them with her love of the Yiddish theatre.

Fittingly, Wasserman's funeral cortege, led by police escort, passed by the SBC and paused for a moment of tribute.

JDS founder shares wisdom with new group for entrepeneurs

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Nearly 100 young Jewish entrepreneurs and professionals attended the inaugural event of YOZMA, the UJA-sponsored Young Jewish Business Network, at the Embassy West Hotel last month.

Modelled after similar organizations in Montreal and Toronto, YOZMA – Hebrew for "initiative" – is geared to Jewish businesspeople between 25 and 40. The idea is to provide them with networking opportunities, both with each other and with older, more experienced business professionals who can offer mentorship and guidance.

"The goal is to keep them connected to the community," said Jesse Lepow, development associate with UJA. "It is also for the employers in the community to recognize the talents of young people and give them an opportunity. It's a network for people to make contacts and connect in a Jewish way."

The opening event was a rare opportunity for an informal question-and-answer session with Jozef Straus, the founder and former CEO of prominent high tech stalwart JDS Uniphase.

Though he officially retired as CEO in September, Straus made it clear that he is still a JDS director and continues to go to work every day.

When asked how he knew it was time to retire, Straus replied: "I am still working every day, but you need to learn to disconnect from the daily operation. I can do other things that I could not do before and it allows me to look at things from a different perspective."

With a twinkle in his eye, he added, "This is my first retirement."

Straus' humour came through again when he was asked what he would like his legacy to be.

"I'm not dead yet!" he said. "It would be presumptuous of me to talk about it."

Many in the audience were curious about how Straus, an Orthodox Jew, managed to reconcile his lifestyle with the fast-paced, high-pressure business world.

He replied that Shabbat gave him an enforced break from his hectic routine and provided much-needed family time.

He also said he travels with very heavy luggage, full of canned tuna, and added that, "Bananas you can buy anywhere."

Although he has had an incredibly successful business career, Straus said he "didn't know what a purchase order was until I had to write one," and that if he were to start his studies over again, he would include a course in economics.

"The secret to grow your business is to always hire people better than you," he advised.

He also warned that heading up a company "is not an eight-hour job. You have to live and breathe your business."

When asked about the responsibilities of young entrepreneurs to their community, Straus said, "If the community supports them, they will support their community."

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By PAUL MICHAELS

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Jan. 5, is the deadline for the Jan. 15 issue. Monday, Jan. 12, is the deadline for the Jan. 22 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, January 3

ONE WOMAN COMEDY ACT

Dynamic Singles hosts comedian **Sari Colt** performing "Barely Surviving My Jewish Family." 8 p.m., 37 Southbourne Ave. Dessert reception following. Reservations $15, $20 at door. Contact rachel@adathisrael.com or 416-635-5340.

Sunday, January 4

SUNDAY BREAKFAST

Congregation Habonim Breakfast Club presents Holocaust survivor, **Henry Wellish** discussing "My Escape from Vienna to Mauritius on the Atlantic." 10 a.m. $6.

OLDER WOMEN'S NETWORK

The Hours by **Michael Cunningham** will be discussed by the Feminist Book Discussion Group, Older Women's Network, 1:45 p.m. at the Barbara Frum Library. Call **Marge Mintz** 416-630-5049.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Aubrey Glazer** and musician **Ken Rabow**. This is an opportunity to experience hope, comfort, faith and support in the face of whatever difficulties you may be experiencing. 3-4 p.m. at Lipa Green Building, 4600 Bathurst St. Wheelchair accessible. Free. For information call **Etta** 416-944-3359.

Monday, January 5

JEWISH VIEW OF BUDDHISM

Temple Har Zion presents a series of lectures with **Rabbi Sol Tanenzapf** discussing "A Jewish Perspective on Buddhism." $5 for non-members. Mondays, Jan. 5, 12, 19 and Thursday, Jan. 29. 8:15 p.m. 7360 Bayview Ave. 905-889-2252.

NEW DIABETES TREATMENTS

The Jewish Diabetes Chapter will host **Dr. Daniel Drucker**, director of the Banting and Best Diabetes Centre, discussing "The Promise of New Diabetes Treatments: What Should We Expect?" 8 p.m. Shaarei Shomayim Congregation. CDA members $1, non-members $2. Call **Esther** 416-782-2176 or visit www.diabetes.ca.

Tuesday, January 6

CHUG TANACH

Prof. Carl Ehrlich leads a discussion of Chapter 9 of Kohelet. 8 p.m. at Beth David Synagogue. All welcome.

Wednesday, Jan. 7

JEWISH QUILTING PROJECT

The Toronto Jewish Quilting Project, a new volunteer organization dedicated to creating hand-made quilts for people dealing with cancer, meets Wednesdays from 7-9 p.m. at the Barbara Frum Recreation Centre, 20 Covington Dr. Anyone interested in this project is welcome. No quilting experience necessary. For details, call **Eva Karpati** 416-661-2556.

Other news

CULTURE AND ANARCHY

Harvey Kerpneck, professor emeritus, University of Toronto, will begin the course "Anthony Trollope and the Victorians" looking at *Culture and Anarchy* by **Matthew Arnold**, Thursday, Jan. 8 at Holy Blossom Temple. 7:30 p.m. 416-789-3291 ext. 235.

REENA TRAINING PROGRAM

Reena, a non-profit agency helping people with developmental disabilities, is offering a 16-week training and placement program in the field of developmental disabilities. The program includes orientation, class study and practical experience in group homes and a six-week paid placement. An informa-

Continued on page 19

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Greater Toronto Area

Liberals repeal tax credit

Continued from page 3

He said the association is weighing its options, including asking the Jewish public to clip Chanukah greetings that Premier Dalton McGuinty and Liberal MPPs placed in *The CJN* and mail them back to the politicians.

"By taking funding away from Jewish education, they are hitting Jewish identity," Blumenfeld said. "On the other hand, they're wishing us a Happy Chanukah, which is all about retaining Jewish identity."

The group will adopt a two-pronged approach: taking the government up on discussions on an alternative to the tax credit, along with other religious communities, while engaging in "serious protest measures."

Walfish and Blumenfeld say it's too early to talk about possible legal remedies, such as taking the government to court, but they don't rule the tactic out.

Another possibility is appealing to the federal cabinet under a section of the Charter of Rights that deals with the rights of religious minorities.

The tax credit's repeal creates and perpetuates "state-sponsored" religious discrimination, the association's leaders say.

But also disturbing is the fact it was rescinded retroactively, which is nearly unheard of in tax law.

Last month, Jack Mintz and William Robson of the C.D. Howe Institute wrote that should Bill 2 be passed, it would "set an ominous precedent for Canadian taxpayers everywhere."

They called retroactive taxation unfair and damaging because "it means that people discover, after they have already bought and sold, worked and saved, that the government has changed the rules. Its arbitrariness undermines the rule of law."

Ottawa-area Tory MPP Norman Sterling, one of many members who spoke to the bill on the day it was passed, called the government's stance "unbelievably mean and nasty" and that it "yanked the rug out from under" parents of children in private and faith-based schools.

"What this government is doing here is discriminating against Jewish people… You are discriminating against minority religious groups who should have the right to have their own religious schools.

"This is discriminatory on the part of this government. That is the most distasteful part of this legislation. You are discriminating," Sterling said.

"I believe in the Orthodox Jewish religion, they have to send their kids to religious schools… According to what they believe in, they have to send them to religious schools, which is probably a greater burden upon them in terms of living within their religious principles than other religious groups. We're saying to the Orthodox Jews, 'You cannot get any help from the government with regard to your religious schools,' yet we did it for 43 per cent of the population [Roman Catholics, who received full funding for their schools in 1986]."

What's New

Continued from page 18

tion night on this program will take place Monday, Jan. 12, 7 p.m. at 927 Clark Ave. W. For details, call **Fiona Ott** 905-889-2690 ext. 2042.

SHARING THE CARING

Sharing the Caring, a support group for people looking after an aging parent, begins a new session at the Baycrest Centre for Geriatric Care on Tuesday, Jan. 27. The group meets every Tuesday from 6-7:30 p.m. A social worker leads the discussion. No charge. 416-785-2500 ext. 2253.

NIGHT OF MAGIC

Jewish Women International-Kinneret Chapter will host "A Night of Magic and Delight" on Saturday Feb. 14 at 8 p.m. The Valentine's Day gala will include dinner, dancing, prizes and a silent auction. $75. Call **Ziva** 905-508-0718.

KNITTERS NEEDED

Help keep children warm this winter. Join Mountains of Mittens, a Jewish Women International program in which volunteers knit thousands of pairs of mittens, scarves and hats each year for inner-city children. JWI supplies the wool and picks up the finished products. Call 416-630-9313.

JOIN HADASSAH WIZO

Hadassah WIZO is welcoming new members. This is an opportunity to share time, expertise and support needy people in Israel. Join a Hadassah WIZO chapter and work with women of all ages to make a difference in the lives of others. Call 416-630-8373 or e-mail info@hadassahwizoto.ca.

JEWISH 411

New to Toronto? The Jewish Information Service of UJA Federation can help you connect and navigate your move. Speak to one of their friendly volunteers for any information you may need to make your transition easier. To find out more, call 416-635-5600.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Adolescent Social Skills Group: eight-week group for teens 12-16 having trouble making or keeping friends due to inappropriate or immature social skills. Information evening Thursday, Jan. 8, 7 p.m. Group begins Thursday, Jan. 22, 7-8:30 p.m. 4600 Bathurst St.

Living With Teens: a six-session group for parents focusing on setting realistic limits, encouraging open communication, understanding teen pressures. Wednesdays beginning Jan 14, 7:30-9 p.m. Lipa Green Building, 4600 Bathurst St.

Divorce: Will This Feeling Ever End? An eight-session group for adults who have trouble moving on several years after a separation/divorce. Topics include loss, anger and loneliness, coping with change; developing resources, and letting go of the past. Thursdays beginning Jan 15, 8-9:30 p.m. Promenade office, suite 313

PALS: an eight-week social skills groups for children who have trouble making and keeping friends and have difficulty in social situations with their peers. The group will offer a positive social environment to enhance self-esteem and foster appropriate social skills. Thursdays beginning Jan 8, 6-7:30 p.m. for ages 6-8; Tuesdays beginning Jan 13, 6-7:30 for ages 9-11. Call for details and locations.

FOR SENIORS

Beth Tzedec Congregation, Senior Haverim Programs "Those Were The Days My Friends" with storyteller **Lillian Friendly**. Monday, Jan. 5, 1:30 p.m. $2. 416-781-3511

Young at Heart Seniors winter trip to the Glatt Kosher Saxony Hotel in Miami. Two weeks to three months. Call **Helen** 416-635-6343 (No Shabbat calls).

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Casino Rama, Jan. 7; Casino Niagara, Jan. 22. Bridge every Monday, Wed. and Thursday at 1 p.m. Intermediate and advanced players wanted. Call 416-395-7881.

BERNARD BETEL CENTRE
1003 Steeles Ave. W. 416-225-2112

Winter courses begin the week of Jan. 5 and run for 12 weeks. Space is still available in ballroom dancing, Bible class, creative writing, vigorous fitness and osteofit and pottery. Registration takes place the week of Jan. 5.

For yoga and tai chi classes call **Ruth** at ext. 105.

Social Action Committee and Lifelong Learning Institute present, "Planning Ahead: 'In Sickness and In Health, Till Death Do us Part' Is Not Just a Phrase." Join this three-part seminar Tuesdays, Jan. 6, 14 and 20, 10-11:30 a.m. Members $1.50, non-members $3.

Israeli Club Etrog for Hebrew speakers, meets Tuesdays at 2:30 p.m. for bagels and coffee, 3 p.m. program. Jan. 6, Israeli movie; Jan. 13, bingo; Jan. 20, lecture by **Gadi Anavi**: Jan. 27 **Lillian Keltz** and **Mike Khenkis** in concert. Call **Anna** ext.110.

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.

Next fitness session begins Monday, Jan. 5 and continues through April. Call about the pool and land programs offered.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

Winter programs start the week of Jan. 5. Registration now under way for Hebrew and Yiddish classes.

Watch for these new programs: Improv workshop with **Ron Fromstein**, Inner Torah with **Rabbi Aubrey L. Glazer**, Tracing Your Jewish Roots, a four-hour workshop for beginners and those who want a refresher in doing Jewish genealogical research. Klezmer Players Workshop with **Martin Van de Ven**, Women's Chorus.

The Toronto Jewish Film Society's new season starts Sunday, Jan. 18, with *Decryptage* (Decoding). Call for membership information.

Jewish Storytelling continues the 2nd and 4th Wednesday of each month.

Registration on now for all children's and fitness programs.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

The Family Place @ The Jewish Discovery Museum has weekly programs for kids under 5. Ext. 390.

National Lifeguard Training, Jan. 11-April 4, 2004, 6-10 p.m. Call Graham at 416-636-1880 ext. 252 or e-mail gungar@bjcc.ca.

Pre-natal class meets for two intensive Sunday sessions, Jan. 18 and 25, 10 a.m.-4 p.m. Cost is $136+GST per couple and includes 2 complimentary BJCC health club passes. $25 deposit required. To register call ext. 390.

Register for programs at the Koffler Centre. Classes offered for children and adults include ballet and jazz; visual arts including, ceramics, painting, calligraphy, photography and drawing; music, including private piano, flute, violin, guitar and band, dance, drama and Nashir Children's Chorus conducted by **Marilyn Birenbaum**.

School and day care registration for Sept. 2004 is now open. There are new preschool options available for next September. The Tic Tac Two morning is now 2½ hours and offer two options, Option One, 9-11:30 a.m. This morning program provides many stimulating learning experiences. Option Two, 9a.m.-1 p.m. an extended morning option provides the stimulating learning experiences of option one with lunch and additional activities. Full-day programs, 7:30 a.m.-6 p.m. are available for children 18 months through senior kindergarten. All morning Nursery, JK and SK and full-day programs include swim once per week. There is a 25 per cent discount on athletic memberships for school and day care parents. For details, call ext. 248.

VOLUNTEERS NEEDED

Baycrest Centre for Geriatric Care needs Russian- and Yiddish-speaking volunteers to visit Baycrest clients. A good command of English is also essential. For details, call 416-785-2500 ext. 2572.

GOULD IN HALL OF FAME

Legendary race and walking icon **Max Gould** has been selected as one of the first group of athletes to the Canadian Masters Athletic Hall of Fame website in recognition of his many athletic accomplishments. Visit www.canadianmastersathletics.com/hall/list.htm.

CHESED PROJECT: In preparation for her recent bat mitzvah, Daphna Weinstock, right, granddaughter of Aaron and Rachel Weinstock of Toronto, worked on a chesed project to raise funds for Yad Sarah's programs for children with special needs in Israel. During his recent visit to Riverdale, N.Y., Jerusalem mayor and Yad Sarah founder Uri Lupolianski, left, met with Daphna and her family.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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Coast to Coast

Survivor seeks compensation from French gov't

By ELIAS LEVY
Staff Reporter

MONTREAL — Jean-Jacques Fraenkel, a Holocaust survivor whose parents died in Auschwitz, has been fighting a battle for several years to have France compensate survivors or their heirs for the goods the pro-Nazi Pétain regime robbed them of during the war.

A Canadian citizen who now lives in Victoria, Fraenkel is the founder of a group called the Coordination offshore des enfants survivants de la Shoah ayant vécu en France (the offshore association of child survivors of the Shoah who lived in France).

In an interview, Fraenkel spoke of the Homeric battle his association is now fighting with an intransigent French administration.

Canadian Jewish News: *What are the main objectives of your association?*

Fraenkel: The Coordination offshore des enfants survivants de la Shoah ayant vécu en France is an international association headquartered in Canada that has no direct ties with France. Its only goal is to defend the honour, the memory and the rights of all the survivors in question. Thirty-five per cent of these survivors live in France and 65 per cent in other countries. We believe the 65 per cent who live outside of France have the same rights as those living in France. Our goal is to get compensation for all survivors who were despoiled and persecuted in France during the war.

CJN: *It would be a great injustice to ignore them.*

Fraenkel: Absolutely. We believe the survivors no longer living in France should have a say, too. They are not subject to the dictates and the will of various French governments and administrations that rule over their own national affairs any way they want but take no responsibility for citizens who are for example Jewish Canadians, Israelis, Americans or Australians.

Our association is run by three volunteers, and we have very few financial resources. The principal Jewish institutions of France, including the CRIF (the umbrella organization for Jewish groups in France) refuse to have anything to do with us and prefer to ignore our actions, in order not to embarrass the French government. We represent about 18,000 families we feel were robbed.

CJN: *How are you trying to help these survivors?*

Fraenkel: Most of them do not have the financial means to go to France to defend their rights. Many are very old, and they are ill. They have never received information telling them the steps required to claim compensation for goods taken from them during the war. Communication provided by the French ambassadors responsible for this was very poor, as was that of Canadian Jewish Congress, especially its Montreal office, which never passed on the information to the members of the Canadian Jewish community.

Fighting battle on behalf of all who suffered

There are many survivors living in Canada, the United States and Israel, who, for lack of information, have never submitted their files to the French authorities. But, thanks to *Radio Shalom* in Montreal, which broadcast information on several programs, some Montrealers and Americans did send their files to our organization.

CJN: *What are you asking for?*

Fraenkel: We are asking that the survivors, or their descendants, whose families were despoiled in France during the war, be compensated in an equitable way – in a way that is truly equitable and not the way it is done in France today. Until now, the Commission de l'indemnisation française (French compensation commission), created in September 1999 by former prime minister Lionel Jospin, has received 15,000 applications seeking compensation. In two years, the number should be about 18,000. What we are asking for is restitution. When someone is robbed, you start by restoring the stolen goods to him and then you compensate him for having been a victim. The French government today is skipping the restitution and speaking directly of compensation. Yet, the compensation is zero, nothing, very little, not much… It is never the equivalent of restitution. Thus, there is a gap here. You have to remember that the despoilment of the Jews in France was the first national industry of the period.

CJN: *What kind of goods was the commission supposed to provide compensation for?*

Fraenkel: The commission was supposed to compensate for goods found in apartments that were robbed. Almost 100 per cent of the goods in the apartments of Jewish families living in France who perished in Auschwitz or survived were largely despoiled by the French population. The commission was supposed to compensate businesses – grocers, clothing manufacturers, craftsmen, hair stylists, antique dealers, as well as large and small businesses.

Eighty per cent of the large fortunes taken from the Jews who lived in France were restored after the war. The files now being studied by the Commission d'indemnisation are those of immigrants from Poland and other eastern European countries who fled the Nazis and sought refuge in France, and of the 25 per cent of Jews settled in France for a long time, more or less integrated into French society, who represent the bourgeoisie.

CJN: *What are the main steps to follow in the compensation process?*

Fraenkel: The applicants, or the victims, must complete a file of about 15 pages indicating the nature of the economic loss that they or their family sustained. They must provide as many details as possible. Without these details, the Commission d'indemnisation will not study the file.

It is very difficult, 60 years later, to ask people who are 60, 70, 80, 90 or 100 years old, or their grandchildren, to know exactly where the family lived. How many rooms were there in their home? Was there one or several bathrooms? One or several showers? One or two kitchens? How was the apartment furnished? What floor was the apartment on?

They ask for all this information because the amount of the compensation is established according to the size of the apartment and the number of rooms, the number of people living there, the category of the building in which the residence was located.

CJN: *That must be a very difficult test.*

Fraenkel: It's true psychological torture. To manage to survive the Holocaust, these survivors tried to forget everything, and completely remake their lives. Now they are being asked to state in writing what possessions their parents had and to find proof of this. They have to search through the records of different French administrations, and Heaven only knows if anything is available, because the Commission d'indemnisation won't do anything to help.

These people are completely traumatized and stressed because they are being asked to reopen a wound that never completely closed. And that is only the beginning, because when the commission members begin to administer these proofs, they do their best to refute them, telling the applicants, for example, that the apartment had four rooms, not five. The commission representative investigating the claim generally questions every item.

CJN: *Did you face this insult?*

Fraenkel: Yes. My father was the first dental surgeon in France. This is testified to in all the documents I submitted to the Commission d'indemnisation. My representative, who was clearly anti-Semitic, told me shamelessly, "No, your father was perhaps only one of the important ones."

He tries to undermine you and demolish you and make you feel the compensation the commission wants to give you is reasonable.

The Canadian office of the Coordination offshore des enfants survivants de la Shoah ayant vécu en France is located at 401-539 Niagara Street, Victoria, B.C., V8V 1H2. The telephone number in Paris is 01-42-27-29-93, Internet address: www.lacoordination.info and e-mail: lacoordination@hotmail.com.

This article appeared in French in the Montreal edition of The CJN *on Sept. 18, 2003. Translation by Carolan Halpern.*

Deadline is Wednesday, 4:00 p.m., 8 days preceding issue date.

The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Observant deportees avoid Shabbat flight

MONTREAL — Canadian Jewish Congress (CJC) succeeded at the last minute in seeing that two shomer Shabbat Jews being deported did not have to fly on the evening of Friday, Dec. 12.

CJC Quebec Region executive director David Birnbaum said the two young men were put on a plane from Montreal to France the next day at about 8 p.m.

Birnbaum credited Vito Vassallo, director of immigration for the Lester Pearson and Pierre Elliott Trudeau airports, for making the switch possible.

The two individuals, one a minor of 17, were of French and Israeli nationality, according to CJC.

Birnbaum said he did not know all the details of their cases, but CJC was satisfied that they had received due process and their deportation was justified. "There was no suggestion that they had been involved in any criminal or violent activity. It appears their papers were not in order."

The story began on Friday morning when CJC Quebec Region president Joseph Gabay received a phone call on behalf of the pair, who were scheduled to leave on a 5 p.m. flight.

"The matter was complicated by the fact that at that time the government changeover was taking place and it was difficult to reach the authorities," Birnbaum said. (Prime Minister Paul Martin and his cabinet were being sworn in that morning.)

"We called the office of Denis Coderre, but he was no longer immigration minister, and we didn't yet know who his successor was," he said.

Birnbaum got in touch with the department's director of administrative services, who directed him to Vassallo.

"At 12:30 p.m., we had his personal guarantee that [the two deportees] would be switched to a flight the next night."

Because they had reportedly tried to flee the day before, they spent the night at a detention facility in Laval. With the co-operation of its director, CJC was able to arrange that they received kosher food.

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Israel won't let Iran become nuclear: Mofaz

By AMIR OREN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel is considering an operation to destroy Iran's nuclear capabilities, according to Defence Minister Shaul Mofaz.

Speaking in Persian late last month on an an Israel Radio call-in show broadcast across the Middle East, Mofaz said if the need arises to destroy Iran's nuclear capability, "the necessary steps will be taken so that Iranian citizens will not be harmed."

Mofaz's radio statements, which he made before the deadly earthquake in the Islamic republic, were the first of their kind by a high-ranking Israeli. They followed earlier ones he made in Washington, D.C., last fall when he called Iran's nuclearization "insufferable" and said Israel would take steps to stop it.

In response to Mofaz's radio comments, senior Iranian army officers and officials warned that Iran would respond with overwhelming military force to any Israeli attack on its nuclear facilities.

Shaul Mofaz

"The Zionist regime knows that the armed forces of the Islamic republic, and especially its air force, have such high capabilities that if [Israel] carries out a military attack against Iran, it will be digging its own grave," Gen. Seyed Reza Pardis, the head of the Iranian Air Force, told the Iranian news agency Mehr.

Iranian President Mohammed Khatami said Israel would be "swept away" if it dared to attack Iran.

If if decided to do so, it would not be the first time Israel took such pre-emptive action.

The bombing of an Iraqi nuclear reactor near Baghdad in 1981 was carried out on a local holiday when the facility was assumed to be empty or nearly empty, and one person, a French technician, was killed in the attack. Observers said Mofaz's comments about minimizing civilian casualties was a reference to advances made in targeting over the last two decades.

Senior Israeli officials have been less direct than Mofaz in their recent pronouncements about Iranian nuclear capability. In a report to the Knesset's foreign affairs and defence committee, Mossad head Meir Dagan recently described the Iranian threat as the greatest one Israel has ever faced, but he did not say how Israel would counter it.

Gerald Steinberg, a professor of political science at Bar-Ilan University, told the *New York Jewish Week* that Mofaz's comments were "inconsistent with Israeli policy, which is certainly not to threaten direct action against Iran.

"I'm pretty sure Mofaz said it without coordination [with the Israeli government]. … Iran is to be referred to as a threat, never as an enemy."

Mofaz, who was born in Iran and left with his family at age nine, said Israel bears no animosity toward the Iranian people. The two countries had good relations until a few years ago, he noted, adding Israel has no aggressive plans against Iran. However, if Israel is attacked, he said, it will use all means to defend its territory and its citizens.

Iran's deputy defence minister said last month that Iran had neglected the development of its long-range Shihab 4 missile and is upgrading the Shihab 3.

The range of the Shihab 3, estimated until last summer at 1,300 kilometres, has been extended to make it possible to hit Israel from central Iran. A military parade in Tehran a few weeks ago contained a model of the Shihab 3, with the claim that its range is 1,700 kilometres – "straight into the heart of the enemy."

Also last month, diplomats and arms experts told Associated Press that Pakistani scientists may have played a major role in advancing Iran's nuclear program, but more than a half-dozen other countries are now being drawn into a UN probe of the Islamic republic.

A month-long probe by the Vienna-based International Atomic Energy Agency traced the origins of Iran's program to the late 1980s, when it was supplied with the first drawings on centrifuge technology – its main way of enriching uranium – leading to suspicions it was developing nuclear weapons.

The investigations have widened "well beyond" Pakistan, Russia and China to include companies in Germany, Switzerland, Austria and other West European countries, said one diplomat.

There are no UN or other international sanctions against Iran that would have prevented foreign firms from providing equipment that could be used in a nuclear program. But investigating companies yielded useful information when the world body investigated Iraq's weapons programs in the early 1990s.

Iran insists its nuclear activities are peaceful. But suspicions have heightened with revelations it was enriching uranium, and the discovery of traces of weapons-grade enriched uranium on some of its centrifuge equipment.

Neither Iran nor the IAEA have revealed the countries of origin, but diplomats have previously told AP that Pakistan, China and Russia were among the probable suppliers.

After months of intense international pressure, Iran is now co-operating with IAEA efforts to unravel nearly two decades of covert activities that the United States and other countries say point to a weapons program.

Iran and North Korea are the key concerns of the IAEA, whose main task is to curb weapons proliferation through inspections and monitoring of countries that have ratified the Nuclear Nonproliferation Treaty.

UNSPEAKABLE SORROW: Friends and family mourn at the funeral of Adva Fisher. Twenty-year-old Fisher and three others – Noam Leibovitch, 21, Rotem Weinberger, 19, and Angelina Shcherov, 19 – were killed by a suicide bomber last week at a bus stop along the busy road between Petach Tikvah and Bnei Brak. It was the first suicide bombing since Oct. 4, when 21 people were killed at a restaurant in Haifa. [Israel photo]

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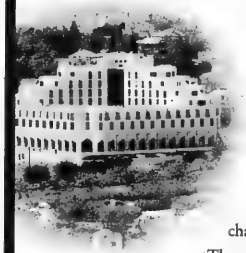

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Studio Shimon Schocken

Palestinian gays seek safety in Israel

By DAN BARON
Jewish Telegraphic Agency

TEL AVIV — Belying its name, Electricity Park is shrouded in darkness – an ideal spot for curb-crawlers keen to avoid attention as they prowl for male prostitutes at night.

The anonymity these streets offer serves as a refuge for the young men who ply their trade in this dismal corner of Tel Aviv. Many of them have far more to fear than the police or the occasional abusive client.

Tricked out in drag or the tight, modish attire of western urban youth, dozens of gay Palestinian runaways eke out a dangerous living on Israel's streets.

For these gay men, life in the seedy parts of central Israel is far better than the virtual death sentences they fled in the West Bank and Gaza Strip.

Sani – not his real name – grew up outside Gaza City, in a refugee camp whose clan networks and congestion made privacy practically impossible. He said he realized he was homosexual at age 16, in an encounter with another youth.

Sani's secret was safe from his father, a local sheik, but eventually it leaked out to the Palestinian Authority police.

"They brought me in, held me for hours," he told JTA. "During one round of questioning, they made me strip and sit on a Coke bottle. It hurt. And all the time I was more worried my family would learn why."

Torture by PA security services or vigilante attacks by relatives are a common experience for countless gays in the West Bank and Gaza Strip, where sodomy carries a jail term of three to 10 years.

Islam prescribes capital punishment for homosexual activity.

Those who survive torture and attacks either fade into meek self-abnegation or, like Sani, break away. But the latter is an unlikely scenario, given the efforts Israel has made to tighten its borders over the last three years to keep out terrorists.

Sani's freedom came at a price: he had to report other Palestinian gays to the police. But as soon as he got out of the Gaza lock-up, Sani got out of Gaza for good, posing as a day labourer to escape to the safety of Israel proper, where he joined an estimated 300 fellow gay runaways.

Now 22, Sani is always on the move, lodging with friends or rich clients he meets at Tel Aviv's bathhouses. If he is short on cash, he knows he can resort to street-walking in Electricity Park.

Sani phones home every few months to assure his mother that he is okay – on condition that she doesn't tell his father and brothers anything about the conversations.

"She says they consider me dead, and it's better that way," he said. "I have nightmares about them coming to kill me."

According to Shaul Gonen of Agudah, Israel's homosexual rights association, at least three Palestinian runaways have been abducted by vengeful kinsmen, and have not been heard from again.

"Being gay in the PA is, quite simply, deadly," Gonen said.

Israel's preoccupation with security also means that the runaways, who are in the country illegally, run the risk of being deported if caught.

"The first danger to them is from family and community, as well as authorities" in the PA-controlled areas, Donatella Rovera of Amnesty International told Reuters. "Going to Israel is a one-way ticket, and once there, their biggest problem is possibly being sent back."

Israel signed the United Nations High Commissioner for Refugees covenant of 1951, guaranteeing asylum for anyone persecuted on the basis of sexual orientation. The country's Interior Ministry said any gay Palestinian can apply to remain in Israel indefinitely if persecution is proven, but the ministry gave no figures on how many such applications have been filed.

Another option for the Palestinians is to seek haven abroad. One gay Israeli-Palestinian couple found a home in Canada, and Gonen currently is campaigning to persuade European Union nations to be more forthcoming with offers of asylum.

Torture by PA security services or vigilante attacks by relatives are a common experience for countless gays in the West Bank and Gaza Strip, where sodomy carries a jail term of three to 10 years

Many runaways are apparently unaware of their rights, or worried that they could find themselves on the wrong side of an Israeli military checkpoint through some bureaucratic bungle before their asylum application is processed.

"Why should I take any risk of exposure? How can I trust this or that cop who arrests me to grant me my rights, when he probably thinks I'm a suicide bomber?" said a 30-year-old runaway from a village near the West Bank city of Jenin.

One 19-year-old runaway told Israel's Channel One TV that the Al-Aksa Brigade, the terrorist wing of the Palestinians' mainstream Fatah movement, tried to pressure him into becoming a suicide bomber to "purge his moral guilt." He refused and fled to an Arab village in Israel's Galilee region.

Gonen tells of a gay Palestinian runaway in Tel Aviv who helped catch a terrorist. Overhearing an illegal Palestinian labourer speak, the runaway grew suspicious. The man claimed to be from the West Bank, but his accent was Gazan. The runaway reported the labourer to the authorities through an Israeli friend, and police who arrested the labourer discovered he was a terrorist fugitive.

Palestinian homosexuals often elicit more suspicion at home than in Israel, regularly drawing accusations that they collaborate with the Shin Bet.

Hassan Khreisheh, head of the Palestinian legislative council's human rights committee, dismissed the runaways in Israel as "collaborators guilty of various crimes, including homosexuality."

Human rights observers suggest that Palestinian gays, fearing for their lives if exposed, are especially vulnerable to Shin Bet blackmail. But a veteran handler of collaborators, Menachem Landau, denied this.

"Gays are already treated with suspicion in Palestinian society," Landau said. "So what good are they for covert work?"

In Israel, covertness is a way of life for Palestinian runaways.

They pick up Hebrew and make all efforts to erase their Arabic accents. Military dog tags and Star of David medallions are *de rigeur* as an Israeli disguise. They save up money for private medical care in lieu of hospital visits when they fall ill. The Electricity Park crowd has learned to spot plainclothes police from afar.

The really lucky ones adopt a new identity altogether.

The 30-year-old runaway from a village near Jenin works in a Tel Aviv restaurant using an identification card loaned to him by an Israeli Arab friend. He lives with his Jewish partner in the quiet Tel Aviv suburb of Holon.

"With any luck, I'll go unnoticed until there is peace," he said.

Authors & Poets

The CJN is pleased to announce

The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions
no later than February 27, 2004 at:
The CJN, 1500 Don Mills Rd., Suite 205,
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If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Time is on Israel's side

Continued from page 1

Past conjectures about demographic trends that affect the numerical relationship between Jews and Arabs have generally turned out to be wrong. But even if they turned out to be accurate this time, they do not add up to a demographic threat and are not relevant to preserving a Jewish majority in Israel.

It makes no difference how many Palestinians are born in the Gaza Strip, in Nablus or in Jenin if Israel has no intention of annexing those areas. The Jewish majority in Israel is not affected by the number of Arabs who live outside the country.

Since 1993, Israel's political leadership has moved in the direction of partitioning the land of Israel. The majority of Likud leaders have also accepted the partition idea and ruled out the possibility of permanent Israeli rule over Palestinian population centres.

However, as long as Palestinians continue to offer a fertile ground for terrorism, Jews will have to intervene militarily within the Palestinian population, including their urban centres. Israel will have to get used to living with fluctuations in the size and nature of the Israeli presence in the territories, unless Egypt and Jordan assume responsibility for the Palestinian territories in the near future. The demography issue is not relevant to the need to defend Israel.

Palestinians themselves should have a clear interest in drastically reducing their consistently high birthrate. According to Palestinian economists, the current birthrate will oblige the Palestinian economy to grow permanently by seven to eight per cent a year just to supply work to all the young people who will enter the workforce. A growth rate on that scale is not within the grasp of the Palestinian economy, even if the flow of money from abroad increases.

Indeed, we can expect a reduction of this aid to the Palestinians as a result of the demand for greater transparency and as a result of the appearance of other areas of need, such as Iraq. The Palestinians, like the Egyptians and other Muslim countries, will be obliged to encourage supervision over the birth rate if they want to escape protracted poverty. Time will thus weaken the Palestinian entity unless it is exploited intelligently for a change in demographic trends.

Time is also on Israel's side because the majority of the civilized world has at long last understood that the Palestinian national movement is in need of a thorough reform and new leadership. The Palestinians' main method of operation – terrorism – does not enjoy international legitimacy.

Moreover, the Palestinians have not moved any closer to establishing a state than they were in September 2000. In fact, their condition is worse from every point of view and there are no signs of improvement on the horizon.

Finally, the spirit of the time, which lauds the values of democracy and the free market, leans more to the Israeli side than the Palestinian. The Jews have exploited time better than the Arabs, and this seems set to continue.

Ephraim Inbar teaches political science at Bar-Ilan University and is the director of the Begin-Sadat Center for Strategic Research.

Israel's economy

Continued from page 1

The report also revealed that the average monthly income per household in the top 10 per cent is 14 times higher than that of the bottom 10 per cent.

The authors of the report are not optimistic about the prospects of reducing economic gaps in Israeli society in the future.

"In the past two years, the government has initiated six large budget cuts, which resulted in significant blows to welfare, education, health care and housing. In addition, the government has reduced public sector jobs. All combined, the blows are expected to exacerbate poverty, lower the standard of living of wide sectors of the population, and hurt the chances of the younger generation to develop and base itself," the report said.

New Command Centre

Israel is building an underground wartime command centre near Jerusalem. The centre would be connected to the government complex, an Israeli television station reported. A spokesperson for Prime Minister Ariel Sharon said the project has been underway for a while.

Security Briefing

Israel's top security official said Israelis have not been provided with enough security. As well, Avi Dichter, the head of the Shin Bet, said the security barrier Israel is building in the West Bank is critical to the country's safety, and he warned of the threat posed by Jewish extremists who seek to eliminate the mosques on Jerusalem's Temple Mount. Dichter also reiterated that he believes Iran is the world's greatest terrorist threat.

Iraqi Baby Dies

An Iraqi baby brought to Israel for emergency surgery has died. Bayan Jassem, who suffered from a heart defect, came to Israel a few weeks after she was born. She developed complications following a 10-hour operation on Nov. 26.

Unilateral Steps?

Israel will separate itself from the Palestinians unilaterally unless they come to the peace table, Prime Minister Ariel Sharon said last month. Israelis must prepare for "unprecedentedly difficult" steps, including the evacuation of settlements, he said. The Palestinians stand to gain much more if they fulfill the conditions of the "road map" peace plan and dismantle terrorist groups, Sharon said, but if not, Israel will take unilateral steps "within months" to separate from them. A negotiated settlement would include a Palestinian state with territorial contiguity in the West Bank, Sharon said. He also pledged an immediate freeze on settlement construction, including dismantling illegal outposts, ending growth within existing settlements and halting financial incentives to move to settlements.

Trading Death Cards

Palestinian children are collecting cards that show gunmen and soldiers the way North American kids collect and trade baseball cards, and some educators are concerned that the popular hobby is helping to breed a new generation that glorify violence and terrorists. The cards are an enormous hit, according to Majdi Taher, who makes them. He said 6 million cards have been sold over two years. He plans to expand his business.

Army Sweeps Rafah

Nine Palestinians in the Rafah area were killed in an operation last month by the Israel Defence Forces to locate and destroy tunnels used to smuggle weapons across the Egypt-Gaza border.

Files from JTA and Ha'aretz

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Canadian Friends of the Hebrew University and The Hebrew University of Jerusalem

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Professor Irwin Cotler

Honorary Doctorate Recipient, The Hebrew University of Jerusalem

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Ralph Halbert, Gerald Halbert and Rhoda Brown

and their families

on the passing of their beloved mother

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Israel stands up for itself during rough year at UN

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — Last year's General Assembly of the United Nations ended just as it began – with Israel standing basically alone.

In one of the last actions of last year's annual three-month gathering, Israel was the only country to abstain when Ireland offered its annual resolution on religious tolerance.

"Given the upsurge in anti-Semitism, we cannot support a resolution on religious tolerance without mentioning anti-Semitism by name," said Arye Mekel, deputy permanent representative of Israel to the United Nations.

"We represent not just the Jewish state, but the Jewish people," said Mekel.

The session that ended last month saw some of the most strident attacks against Israel in years, but at the same time some of its most serious advances.

In addition to the customary passage of some 20 resolutions Israel considers hostile, the flurry of activity came in the form of many firsts:

- For the first time in a decade, Palestinians tried to challenge Israel's UN credentials, but failed;
- The first resolution explicitly condemning anti-Semitism was offered, but its sponsor, Ireland, later withdrew it due to lack of support;
- Israel, for the first time in 25 years, sponsored a resolution. Israel later withdrew the resolution, which expressed concern for Israeli children facing the threat of terrorism – a mirror image of a resolution passed by the General Assembly on Palestinian children – after what it termed a "hostile takeover" attempt by Arab states to co-opt it.

For UN watchers and for activists battling for Israel at the United Nations, it was a time of resolve and fatigue.

"All of this put together is clear evidence of a very bad year at the UN [for Israel] – probably the worst in a very long time," said David Goldberg, director of research and education at the Canada-Israel Committee.

"If one is looking for any type of silver lining in a very dark cloud, it's that Israel took a very aggressive stance [at the General Assembly]. It was trying to stare down its diplomatic enemies – it wasn't just sitting back and taking punches," he said.

He added that Israel's decision "not just to rely on its friends, but to stand up and defend its own interests" may be only "only a moral victory, or only a temporary victory or it may point to a more positive long-term relationship between Israel and the UN."

Mekel said 2003 "showed more than ever the duplicity and the double standards of the United Nations against Israel."

He specifically cited an unprecedented three emergency sessions called to discuss Israel – two to condemn Israel's security fence and one blasting Israel's talk of expelling Palestinian Authority President Yasser Arafat.

But Israel's advocates also point to several victories.

For one, the Jewish state, which had never before been elected to a UN committee, gained representation on more UN bodies than ever before, Mekel said.

From 2004 through 2007, Israel will serve on a committee on narcotic drugs, an environmental protection governing council, and Habitat, an organization that resettles people.

Israel is currently vice-chair of the UN General Assembly legal committee and will serve on a committee on international trade law for the next six years.

Israel also serves on a disarmament committee and earlier in the year, vice-chaired a UN disarmament conference.

Israel's election to these posts was "one of the most important things that happened this year," Mekel said. "What it actually means is that Israeli experts will participate in these operations and make a contribution" beyond just defending itself vis-a-vis the Palestinians.

The positions came as a result of endorsements from the regional group Israel belongs to – the Western Europe and Others Group, or WEOG.

In May 2000, Israel, then the only country excluded from a regional grouping, was permitted to join WEOG. But countries can only apply for positions after being members in the regional group for two years. In April, Israel will assume the rotating chair of WEOG.

The United States, which almost always votes with Israel on the key issues, lobbied both for Israel's placement on a regional grouping and its recent appointments.

It also urged UN members to oppose or abstain from the many resolutions on the Israeli-Palestinian conflict.

"Our belief is that it has to be the two parties sitting down negotiating these issues, not resolutions here in the [General Assembly]," said a U.S. official at the United Nations. "All these resolutions do is further harden the position of both sides."

Indeed, the barrage of pro-Palestinian resolutions appears to have caused a backlash. That was evident last month when the Palestinians failed in an attempt to displace Israel and obtain their own credentials to represent the West Bank, Gaza and parts of Jerusalem.

After learning that Europe, which often influences others at the United Nations, would oppose the measure, the Palestinians chose not to bring the resolution to a vote.

And when the Palestinians pushed a resolution earlier this month calling on the Hague's International Court of Justice to assess the legality of Israel's security fence, European abstentions led to dozens more.

While the resolution still passed 90-8, with 74 abstentions, it was seen as a moral victory for Israel. Still, the measure worries Israel and Jewish activists, and last month the Hague said it would hold hearings on the fence starting Feb. 23.

Another key concern for Israel's proponents was a recent Security Council resolution endorsing the road map.

While Israel supports the road map, it worries that the resolution empowers the United Nations over the United States. It also hands the Palestinians a tool they can use to seek Security Council scrutiny of Israel's compliance.

Such episodes and others reveal the extent of Israel's struggle at the United Nations, say Jewish activists.

"The most shameful moments came in the fate of the Irish resolution, and also in the Israeli attempt to focus on the plight of the Israeli children as victims of terror," said David Harris, the executive director of the American Jewish Committee.

"Tragically, the UN [General Assembly] is unwilling to face up to anti-Semitism as a separate and distinct threat, and to the plight of Israeli children who've been among the victims of terrorist acts," Harris said.

With files from CJN staff.

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British chief rabbi urged to resign

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — Britain's Orthodox chief rabbi got a most-unwelcome Chanukah present from one of British Jewry's most formidable figures: a call for his resignation.

Writing in London's *Jewish Chronicle*, Sir Stanley Kalms accused Rabbi Jonathan Sacks of having a "diffident personality," showing "low-key leadership" and of panicking when confronted by crisis.

Mishandled controversies have reduced Rabbi Sacks' stature to that of a "shuttlecock" between the "fundamentalist right and the radical left," Kalms wrote.

He accused Rabbi Sacks of failing to speak out on key issues such as anti-Semitism, Israel and kosher slaughter, which is under attack in the United Kingdom.

"The chief rabbi, caught between the activists who said 'come out fighting' and the low-profilers, chose the latter – with apparent relief," Kalms wrote.

"And so the chief rabbi has concentrated on his pastoral role and has hardly said a memorable word in public since. The pygmies won the day and Gulliver was tied up."

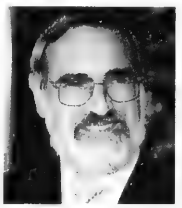
Rabbi Sacks has refused to comment on the matter. But the Chief Rabbi's Office noted this is not the first time Kalms has called for Rabbi Sacks to step down. He did so five years ago as well.

"Sir Stanley's favourite hobby seems to be calling for the chief rabbi to resign," said Peter Sheldon, chairman of the Chief Rabbinate Trust.

"This is chutzpah in the extreme," he added, saying it was not for "self-appointed individuals to issue public performance appraisals that are flawed in their assumptions and flawed in their conclusions."

But Kalms is not just any disgruntled critic. The 71-year-old businessman was one of the strongest proponents of Rabbi Sacks' appointment as chief rabbi 12 years ago.

Kalms is also a former officer in the centrist Orthodox United Synagogue, of which Rabbi Sacks is chief rabbi, and he is one of the Chief Rabbi's Office's "funding fathers," a group of wealthy benefactors who provide much of the money to run the office.



Rabbi Jonathan Sacks

Geoffrey Alderman, a leading historian of British Jewry, said Rabbi Sacks will not be able to keep his position if Kalms is speaking for the "funding fathers."

"Stanley Kalms by himself can't get [Rabbi] Sacks to resign, but he has a big stick to wave," he said. "I don't think [Rabbi] Sacks will go quietly, but one thing that would push him out is the withdrawal of support from the 'funding fathers.'"

But he said it's possible Kalms went public with his criticism because other influential figures did not support him.

"Did Kalms write the article because he was exasperated that the other 'funding fathers' won't back him?" Alderman asked.

Observers say Rabbi Sacks' position is weaker than it was when Kalms last went on the attack five years ago, noting that two controversies in slightly more than a year have reduced his stature.

In the first, Rabbi Sacks gave an interview to the *Guardian* newspaper – which many Jews consider hostile to Israel – that the paper portrayed as an attack on the Jewish state.

Afterward, leading Israeli rabbis demanded that Rabbi Sacks step down.

When that controversy ebbed, a new one arose over his book *The Dignity of Difference*.

Some Orthodox rabbis in Britain and Israel threatened to declare Rabbi Sacks an apostate over his assertion that other monotheistic religions could be as valid for their adherents as Judaism is for Jews.

Rabbi Sacks issued a revised edition of the book that quelled criticism from the right, but upset more liberal community members who wanted him to stick to his guns.

The apparent unwillingness to maintain an unpopular position has lost Rabbi Sacks respect, Alderman said.

"He has tried to be all things to all men, and he has been caught out," the historian said.

Rabbi Sacks won a $200,000 (US) prize for the *Dignity of Difference* from an American foundation just weeks before Kalms' criticism.

Kalms mentioned both the *Guardian* and *Dignity of Difference* controversies in his article.

But if Rabbi Sacks has been diminished by controversy, Kalms himself is not the figure he was five years ago, one insider said.

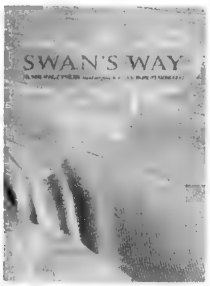
"Kalms has not held a communal position for a long time, as a result of which he makes mistakes," said the figure, who asked not to be named. Rabbi Sacks "should dismiss this as the work of a grumpy old man."

Books

Probe of Proust character explores gap between fiction and reality

By BILL GLADSTONE
Special to The CJN

Swan's Way, a book by French author Henri Raczymow that recently appeared in English translation, is a probing literary inquiry into a once-celebrated Jewish dandy in late 19th-century French society that Marcel Proust used as his model for Charles Swann, a major character in his famous novel *Remembrance of Things Past* (*A la recherche du temps perdu*).



Raczymow, who was in Toronto recently to read at the International Festival of Authors, explained that the model for Proust's character was Charles Haas (1832-1902), a prominent Parisian socialite now largely forgotten.

"Proust was fascinated by him because he was very handsome and because he had a lot of success with the aristocracy and with women," Raczymow said in an interview with *The CJN*.

"Proust was very jealous of him and took his revenge by writing about him. In the novel, Proust's narrator is very ambivalent about Swann, at one point by admiring him and at another by making him ugly."

Setting out to write a biography of Haas, Raczymow found few worthy biographical sources. One of his biggest coups was in locating a great-great-granddaughter of the elusive figure.

"To find anything of Haas was very difficult. I was like a detective, looking for traces. This man was famous in his time but nothing remains of him because he didn't do anything – he didn't write and he wasn't an artist. Except for what Proust has done in his novel, one can find only tiny traces of him."

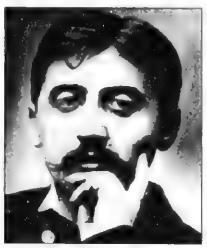
Swan's Way "is a comparison between the real Charles Haas and the fictive Charles Swann," the author said. "It's an inquiry. It's also a journal of the inquiry itself – and maybe it's an impossible inquiry for the reason I said before, because this character in reality is very insignificant, contrary to what Proust did with him in the novel."

Haas was apparently typical of many French Jews of the period who wanted their Jewishness to be invisible in society. Many preferred the label "Israelite" rather than Jew, Raczymow said.

French Jews of the late 19th century, including Albert Dreyfus, "were '*juives honteux*,'" he said. "That means they were ashamed to be Jews. They had become too liberal and too assimilated. They were French outside and Jews at home."

Published in installments beginning in 1914, Proust's massive, multi-volumed novel remains requisite reading on university campuses because of the advances he brought to the novelist's art, essentially achieving in literature what the impressionists were achieving in the visual arts. His obsessions with time, memory, sensation and illusion added modern psychological filters to narrative techniques that earlier storytellers such as Balzac and Dickens hadn't developed.

Proust excels at revealing myriad complex and often contradictory facets of character. Raczymow likens the effect to "a cubist painting by Picasso so that you can see all aspects of a person, and you can even see behind him."



Marcel Proust

In some ways, Raczymow uses similar impressionistic devices in *Swan's Way*. Part novel and part essay, the book begins as a literary meditation but turns a corner and becomes an investigation.

Explaining that he likes to build upon another writer's fictive creations as if they were real, Raczymow described his book as an exploration of the gap between fiction and reality.

"What impressed me was the emptiness of the historical character of Charles Haas, as compared to the magnificent portrait that Proust had done of him as Swann."

Because Proust drew several vivid Jewish portraits, he has in effect given us "a total sociology of the Jewish community in Paris between 1870 and 1920," Raczymow said.

Proust's mother was Jewish but he "lived and died as a Catholic, so he had nothing Jewish about him. But he used to know about his maternal branch, he knew the Bible, and he knew very well the Jewish milieu."

Raczymow, a teacher at a Jewish high school in a Paris suburb, said that being Jewish in France "is not as bad" as recent news reports might suggest. The recent wave of anti-Semitic attacks emanates mainly from disaffected Arab youths in the Paris suburbs who originated in Tunisia and Algeria, he said.

"It's not the French: it's not the government, it's not the papers, it's not the television, it's not the society," he said. "It's a little part of the Mahgrebic French Arabic community. These people feel they are excluded from the work, from the richness of French society, and they accuse the Jews of preventing their success. They are very anti-Semitic."

Translated by Robert Bononno, *Swan's Way* is published by Northwestern University Press.

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Producers resounds with vaudevillian gags, borscht belt routines

By BILL GLADSTONE
Special to The CJN

It's been more than 40 years since comedy writer Mel Brooks first conceived of the idea for what would become *The Producers*, the $10-million musical that opened recently at Toronto's Canon Theatre, courtesy of real-life theatre producers Ed and David Mirvish.

In town for the opening, Brooks appeared on stage at the show's curtain to thank the appreciative audience as well as the wonderful players.

The cast is headlined by Sean Cullen, who shines as the shady theatrical producer Max Bialystock, exuding a stage charisma reminiscent of Zero Mostel or Jackie Gleason. Michael Therriault is outstanding as the nervous accountant Leo Bloom, a perfect foil to Bialystock.

The sets and multiple set changes are also highly impressive, as is Susan Stroman's direction and choreography. Brooks, who penned the book with Thomas Mechan, also wrote the music and witty lyrics for this patently over-the-top musical, which has been the hottest ticket in New York since opening there with Nathan Lane and Matthew Broderick 2-1/2 years ago.

The creator of such comedy classics as *The 2,000 Year Old Man*, *Get Smart*, *Blazing Saddles*, *Young Frankenstein* and *High Anxiety*, Brooks won an Oscar for best screenplay for the original 1968 film version of *The Producers*, which he wrote expressly for Mostel and Gene Wilder.

He had been fiddling with the catchy premise as early as 1961. The action is sparked when Bialystock, picking up on an innocent remark by Bloom, realizes he can make more money with a flop than with a hit. Together they set out to produce a magnificent failure that will fold on opening night, leaving them with a huge surplus of investors' capital. The plan is ruined when their sure-fire theatrical failure becomes a smash hit.

Sean Cullen, left, shines as Max Bialystock, and Michael Therriault as Leo Bloom.

Titled *Springtime for Hitler – A Gay Romp with Adolph and Eva at Berchtesgaden*, the play within a play is in such outrageously bad taste that it's laughable.

How bad is bad? Picture a chorus line of prancing Nazi SS officers in full regalia, dancing in a swastika formation visible only by a huge inverted overhead mirror. Picture a campy Adolf Hitler, delivering a high-kitsch production number straight out of a Busby Berkeley musical. Imagine insipid lyrics like "Don't be stupid, be a smarty / Come and join the Nazi party."

No matter how much *The Producers* will make you laugh, it will also make you squirm. No one who truly understands the meaning of a swastika can possibly surrender completely to the laughter. "Oh, loosen up!" you will tell yourself, but some uneasiness will remain: it is at the core of the humour.

Brooks is doing much more than satirizing modern audiences and their capricious tastes. He's also goose-stepping gleefully through the forbidden garden of political incorrectness long before the term was invented.

When he first told friends he was writing a comedy called *Springtime for Hitler* – its original title – they "tried to laugh it off as just another outre Brooks gag," according to his biographer, William Holzman. "Springtime for Hitler!" a friend warned him. "You can't say things like that, Mel – the audience will throw stones at you."

Back in '67, no studio would invest in the project and Brooks was repeatedly told that "perhaps not all America would find Nazis to be the marvelously wry comic foils [you] found them to be." The film owes its existence to an independent backer – Jewish – who collapsed in laughter when Brooks read him an outline.

(Jewish audiences seem especially enthralled by his brand of comic irreverence. In Toronto, the Reena Foundation, the Bathurst Street JCC and the State of Israel Bonds were among many organizations to host well-attended fund-raising events around the opening.)

Like a court jester who ridicules the king, Brooks gets away with it, perhaps because he's an equal-opportunity offender. He pokes fun at crass producers, audiences, romantic comedy, Jews, women, the elderly, homosexuals and Nazis – who receive the brunt of the ridicule.

Pictured at the premiere are, from left, Mel Brooks, Susan Stoman (director) and Thomas Mechan (co-writer).

Like the film, the musical resounds with vaudevillean gags and borscht-belt routines, and becomes increasingly frenetic as it descends from satire into farce and burlesque. Unlike the film, it offers a happy ending in which Max and Leo, jailed for fraud, attain early parole and make a triumphant return to Broadway.

What is one supposed to make of Brooks' madcap, topsy-turvy world, in which the world's most evil figure (Hitler) is elevated to the very pinnacle of glittering celebrity and adulation, while more ordinary souls (Bialystock and Bloom) descend into a dank prison netherworld?

That is a question to ponder while laughing, and perhaps occasionally squirming, through this entertaining production.

The Producers. At the Canon Theatre, 244 Victoria St., for an open run. 416-872-1212 or 800-461-3333.

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TRAVEL TALK

BY BILL GLADSTONE

KEEPING KOSHER ON KILIMANJARO

Jerusalemite Yedidya Fraiman, an experienced international mountain trekker, has started a trekking company called Koshertreks, which organizes and leads treks to extraordinary destinations for people who keep kosher.

The treks are multi-day hikes in the mountains that do not require any technical skill, only a reasonable degree of health and fitness.

The treks are assessed as to their level of difficulty. The easiest involve three to five hours of trekking a day, with elevation gains of up to 1,000 feet, and many are suitable for the whole family. The more demanding involve six to eight hours daily with elevation gains of up to 2,000 feet and participants must be in very good physical condition.

Trekkers generally travel light and carry their personal provisions in a backpack. They practice self-reliance, show respect for their surroundings, and sleep in mountain lodges, hostels or tents.

Fraiman started Koshertreks with fellow Jerusalemite Mordy Hurwich-Kehat after realizing the difficulties of observing kashrut and Shabbat on most commercial treks. "Many among the kosher-observant community likely don't even consider trekking due to the various halachic issues involved," he explains.

Thus Fraiman saw the need for a kosher operator to step in "with the mission of handling all the halachic logistics in a way that would open up the great mountain passages to kashrut-observers."

Destinations include Kilimanjaro in Tanzania, Everest in Nepal, the Dolomites in Italy, the Otter Trail in South Africa, and the Great Glen Way in Scotland. The group carries much of its own food as well as cooking utensils and even poles and fishing line so as to construct its own eruv, or halachic fence, around its stationary camp on Shabbat.

"As our name indicates, we take kashrut seriously. We believe that keeping kosher should not prevent us from seeing the world, and that seeing the world should not prevent us from keeping kosher."

Kehat is scheduled to make presentations in Toronto and Montreal on Jan. 27 and 28 respectively. E-mail info@koshertreks.com, or visit www.koshertreks.com.

* * *

Caribbean Resort Goes Kosher: ClubKosher.com is an American tour company that gives kosher guests the opportunity to enjoy all-inclusive tropical paradise resorts worldwide.

Managing director Daniel Levine says Occidental's four-star Playa Grande Beach and Golf Resort in Puerto Plata, Dominican Republic, has gone completely kosher, a first for an entire Caribbean resort. Visitors can enjoy gourmet kosher meals in all five of its restaurants, which range from upscale to informal. Every snack and drink at the resort is kosher.

"Guests may eat formally one night in the resort's Steak House and just 'nosh' the next day with a poolside barbecue," Levine says. "It will be a pleasure having the variety, and never have to worry about the religious concerns."

ClubKosher presents its annual winter family vacation plan with 7- to 10-night stays at the Playa Grande, Jan. 15 to 25. It also offers a Passover program at the five-star Gran Melia Resort in Cancun. 203-799-7791. E-mail, ClubKosher @aol.com. Or visit www.clubkosher.com

* * *

Red Sea Partnership: Israeli Tourism Minister Benny Elon and Aqaba Governor Akel Biltaji recently visited Red Sea resort twins Eilat and Aqaba to announce that their two countries have decided to jointly market their popular tourist havens, which are the southernmost cities in Israel and Jordan, respectively.

"These two cities can be a bridge to peace between our two countries," Biltaji said, agreeing with Elon that tourism "is the key to peaceful relations."

New CDs feature Israeli singer-songwriters

By VIVA PRESS
Special to The CJN

Tel Aviv-based writer Viva Press looks at the latest CD releases in Israel.

Inside Looking Out, by Various Artists (NMC)

One of the most interesting albums to hit record stores lately is *Inside Looking Out* – a collection of Israel's best English-language singer-songwriters. Yes, they exist. And they are admirable.

This 13-track album gives an insider's peek into the underground/independent music scene in this country.

In an industry where most singers rely on someone else to write and/or compose their music, it is often difficult to find Israel's current Bob Dylans and Leonard

Cohens. *Inside Looking Out* found 13 of them, most of whom – including Hadara Levin Areddy, Lenses, Jay Walk Snail, Gospel Zombie and Shrugged – are all but unknown to the general public.

The two most popular artists on the disc are Lenses (Nazareth-born, Be'er Sheva-based Juwan Spady) and Israeli-born, American-raised Hadara Levin Areddy (named the critics' favourite singer/songwriter of 2001).

On the CD, Lenses and Areddy display their skilful musical abilities.

Areddy – who came onto the scene in 2000 and quickly gathered a crowd of zealous fans – has been described by critics as a crazy mix of Janis Joplin, Tom Waits and Joni Mitchell. She calls her style "kick-blue-rock-'n-soul."

On the disc, we're treated to the bluesy-jazzy-funky *Music makes no sense*, origi-

Continued on page 33

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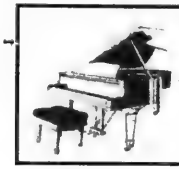


Eye on Arts

By Bill Gladstone

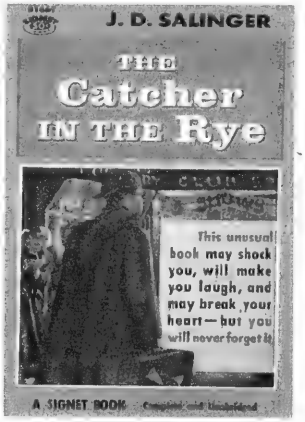
FILM SOCIETY TO SHOW TROUBLING DOCUMENTARY ABOUT ANTI-ISRAEL BIAS IN FRENCH MEDIA

The Toronto Jewish Film Society and Hillel present the provocative and troubling French documentary *Decryptage* (Decoding), in which director Jacques Tarnero examines the French media's persistent bias against Israel in its coverage of the Palestinian-Israeli conflict. Made in 2002, the film includes footage showing "how Palestinian children are educated to hate Israel and Jews."

Miles Nadal JCC, Al Green Theatre. Sunday Jan. 18, 2004. 4 and 7 p.m. $12, JCC members, $10. Single tickets go on sale 15 minutes before each screening. 416-924-6211, ext. 111.

* * *

Names in the News: A former employee of a New York literary agency has penned a memoir revealing new details about **J. D. Salinger**, the highly reclusive writer who lives in a New Hampshire town. **Jaime Clarke**'s book *O What Fun We'll Have! O The Times!* is apparently the latest in a series of show-and-tell books by people keen on capitalizing on their privileged encounters with the legendary author of *Catcher in the Rye*, *Nine Stories*, *Franny and Zooey*, and *Raise High the Roofbeams, Carpenters!*


J. D. SALINGER
THE
Catcher
IN THE Rye
This unusual book may shock you, will make you laugh, and may break your heart — but you will never forget it
A SIGNET BOOK

By opening the mail each day at the agency, Clarke came to learn much about Salinger's quiet life. The New York media has been filled in recent days with details and leaks from the manuscript, which is not yet published.

Contrary to persistent rumour, Salinger "is not sitting on a wealth of manuscripts to be published after his death," the snoop relates. Long opposed to any Hollywood treatment of his works, Salinger was reportedly approached by Jeffrey Katzenberg of DreamWorks Studio for the film rights to *Catcher in the Rye*. Katzenberg even promised his partner, Steven Spielberg, as director. Producer Harvey Weinstein also made a purchase offer, but, like Katzenberg, was turned down.

Clarke spoke only once by telephone to Salinger, who apparently avoids the phone because he is hard of hearing. But in 1998, he called Clarke to demand that his agent stop a scheduled screening of an unauthorized Iranian film adaptation of his 1961 novelette, *Franny and Zooey*, at the Lincoln Center. Salinger's lawyer got the screening cancelled. Now Salinger is probably wondering why he can't do the same with the forthcoming book.

* * *

Grants for Visual Artists: UJA Federation's Toronto Jewish Arts Council is offering five grants to visual artists, each worth $5,000. To be eligible, an artist must be Jewish or his or her work must have a Jewish theme.

Worth $25,000 in total, the newly established program "will help artists explore Judaism through their work, which will enrich not only Toronto's Jewish community but the city as a whole," said chairperson **Cyrel Troster**.

Grants are scheduled to be distributed in April. Applications are available from **Cheryl Landy**, cultural services coordinator, UJA Federation, 416-635-2883, ext. 265; e-mail clandy@ujafed.org. Deadline is Tuesday Feb. 10.

* * *

Hamlet, Home Version: Paul Rudnick's play *I Hate Hamlet* has a truly promising premise: a group of actors rehearse a production of Shakespeare's most famous play in the gothic apartment of the late, great actor John Barrymore – whose ghost appears in full costume. A battle of wits and swords ensues. Presented by Markham Little Theatre, 171 Town Centre Blvd. Adults $20. Feb. 11 to 14. 905-305-SHOW (7469).

J. D. Salinger as a young man.

* * *

Montreal Orphans: Myer and Judy Gordon, whose book *Four Hundred Brothers and Sisters* tells the story of Montreal's two Jewish orphanages between 1909 and 1942, are preparing a supplement to the original work, which was nominated for a Jewish book award. They are available for readings. 416-221-3161, e-mail mjnodrog@sympatico.ca. Website www3.sympatico.ca/mjnodrog

* * *

At the Galleries: The Yorkville Galleries Association offers a free guided tour of Yorkville art galleries on the first Thursday of each month. Art critic **Betty Ann Jordan** leads the group, which meets in the rotunda of Hazelton Lanes at 6:30 p.m. 416-979-5704 or e-mail bajordan@sympatico.ca.

Message to *CJN* Snowbirds

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CJN Profile

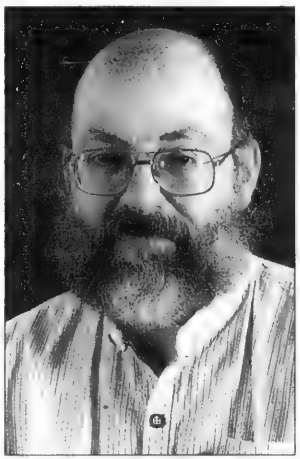
Science fiction author is the master of alternate universes

By SHLOMO SCHWARTZBERG
Special to The CJN

Imagine if the Nazis won World War II and conquered the globe. How would any Jews who survived that calamity live in such a world?

It's a horrible thing to contemplate, of course, but ideas that twist history into new, strange shapes are the stock in trade of Harry Turtledove, who at 54 is one of today's most prolific and popular science fiction writers.

His latest novel, *In the Presence of Mine Enemies* (New American Library), chronicles the goings-on in an alternate Berlin of 2010, where a new Fuehrer, Heinz Buckliger, has just come to power.



Harry Turtledove

Like Mikhail Gorbachev in the former Soviet Union, Buckliger's radical ideas and changes threaten to overthrow the old order. For the Jews, residing under Aryan identities in Berlin, his actions may improve their lot, but they're skeptical that nearly a century of indoctrinated hatred of Jews can be easily erased.

In the Presence of Mine Enemies follows a few of those Jews – the new Marranos – in their day-to-day lives, in which even passing on their scant knowledge of Judaism to their children can endanger their very existence, should the word of who they really are get out.

(The book is not the first one to play with the "What if the Nazis won World War II?" scenario – Turtledove cites Sarban's *The Sound of His Horn* (1952) and Philip K. Dick's *The Man in the High Castle* (1962) as his two favourites of the mini-genre. But it is the first to be written solely from a Jewish point of view.)

The novel spends a lot of time on the inner workings of its 21st century Greater German Reich, a modern, technologically advanced empire, yet one that is also very old-fashioned in its social mores, frowning on divorce, not to mention infidelity and abortion.

That attention to anthropological detail is perhaps what distinguishes Turtledove most from other practitioners of alternate history.

"I have a doctorate in Byzantine history. Do you want fries with that," he jokes.

"[My] research [for this book] included things on the way the Third Reich worked, on the collapse of the Soviet Union that I was paralleling, on Marranos, on the last Jews in Berlin during World War II, on people suddenly discovering themselves to be Jewish – which has also, though I didn't know it when I was writing, happened to a friend of mine – things of that sort.

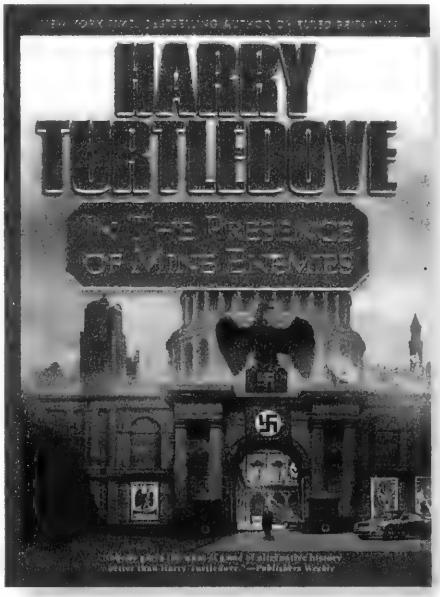
"I figured a victorious Reich would stay conservative socially — [it] seemed reasonable, given the 'Kitchen, Church, and Children' Nazi ideology."

In the Presence of Mine Enemies, which originated as a short story by the same name and is part of the collection of stories in his anthology *Departures*, is not Turtledove's only book with Jewish content.

Mordechai Anielewicz, the legendary leader of the Warsaw Ghetto uprising, is a protagonist in the writer's Worldwar series, which considers what would have happened if a race of lizard-like extraterrestrials invaded Earth in the middle of World War II.

Jewish characters also pop up in Turtledove's ambitious and detailed *Great War* and *American Empire* books, which continue his alternate history about the South winning the U.S. Civil War that he first explored in his acclaimed, prize-winning novel *How Few Remain*.

But the most chilling of his Jewish-tinged tales is the short story *Next Year in Jerusalem*, which appears in the anthology, *Imaginings: An Anthology of Long Short Fiction*. It's set a few generations in the future, when Israel is no more and a group of Argentine–raised Jews calling themselves the Second Irgun attempt to provoke their fellow Jews in Arab-ruled Palestine to rise up against their oppressors.



Does that story say anything about Turtledove's own beliefs about Israel's future?

"Well, if you're small and in a place where all your neighbors hate you, your odds for long-term survival – say over several hundred years – could be better. You can win and win and win, and all you win is the chance to fight again somewhere down the line. Lose once…"

As for his frequent insertion of Jewish characters in his novels, that's a natural fit, Turtledove says. "I am Jewish, though not particularly observant. It would be surprising if I didn't have that perspective and put some of it into what I write."

(His other new novel, *The Sacred Land*, written under the pen name H.N.Turteltaub, the family name until his grandfather anglicized it, is a historical tale looking at Palestine in the year 308 BCE from the point of view of a Greek merchant.)

Last year saw a batch of critically praised alternate history novels, including, most notably, Kim Stanley Robinson's *The Years of Rice and Salt*, in which the Black Plague wiped out 90 per cent of Europe instead of the 30 per cent it actually did, and Steven Barnes' *Lion's Blood*, which conceived of a 19th century America ruled by Muslim slave traders and Irishmen kidnapped as slaves.

Does this represent a sea change in the amount and quality of alternate history science fiction, and has Turtledove's success had anything to do with it?

"My guess is that it's a blip but that's only a guess. I've had a couple of people tell me lately that I've helped put alternate history more on the publishing map that it was. I don't know that I believe it's so. It's certainly flattering to hear."

His own intent in his writing is simple, he says.

"My first goal is to keep readers interested enough to go on turning pages. Absent that, all else fails. If I can make them think a little and maybe even teach them a little along with entertaining them, that's a pleasant bonus."

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USDS TAKES CENTRE ICE: On the night of Dec. 8, United Synagogue Day School families headed downtown for a very different kind of fundraiser. Over 800 moms, dads, students, teachers, administration staff, and volunteers filtered into the Air Canada Centre for the first-ever USDS Family Skate. Alongside Toronto Maple Leafs' mascot Carlton the Bear and special guest, former defenseman Mike Pelyk, families had a unique opportunity to skate on the Leafs' home ice. One of the evening's highlights was when Canadian Paralympics Hockey Goalie Paul Rosen joined Pelyk on the rink and then introduced the members of the school's hockey teams on centre-ice. Final score with lots of assists and no penalties or overtime was $25,000!

Act now – it's your life

I recently read a *Toronto Star* article that was part of a series about the bleak living conditions seniors are experiencing in Ontario nursing homes. Perhaps you also read it. The images of neglect and loneliness it described continue to disturb me.

Judaism teaches us that we are supposed to honour our elders. After all, they are the ones who raised, fed, clothed, educated, mentored and loved us. They sacrificed so much for us. They helped shape who we are today, and their life experiences have imbued them with a wisdom that we have yet to gain.

By **SHELLEY MILLMAN HERMAN**

With those thoughts in mind, I read the article with a deep sadness about the plight of our seniors and a determination to take charge of my future.

There are three ways we can do this: plan for our financial future and our retirement, take care of our health now (so as to preclude any future dependence on a seniors' residence) and pray (since, ultimately, He decides everything). These three things will prevent, or delay, our decline into such an existence as was described in that rousing article.

We can't take our health and well-being for granted. We have to do what it takes to maintain our physical, mental and spiritual health. We must be proactive in preventing illness. True, most of us are very busy and feel justified in excusing ourselves from any commitment to fitness or intellectual/spiritual pursuits. But as time passes, if we don't have a fitness regimen and some sort of regular intellectual/spiritual stimulation, our bodies, minds, energy levels and outlooks will begin to deteriorate.

It is imperative that we review our eating habits and be mindful of our food selections. We must choose wholesome foods that nourish our bodies, remembering that our body is a gift, and that it is our duty to guard and maintain its health.

Our minds require intellectual stimulation in order to stay sharp, lucid and alert. It's a good idea to attend interesting lectures, take up a hobby or pursue a goal that we always intended to accomplish but never did.

We should also choose a physical activity that we enjoy and schedule it for the same time every day. We select a form of exercise that is practical and feasible for us to stick with – something that fits in with our current lifestyle.

In my case, although I love to swim and used to swim laps regularly, I am now at a different stage in my life with four young children and I find regular swimming too time-consuming. Instead, since I love the outdoors, I step outside six days a week (regardless of the weather) into my own outdoor gym. The sidewalk is my running track and the trees and curb are my stretching aids. And since I enjoy it so much, if there is a day that I don't work out, I feel that something is missing.

Finally, we must build up our spirit. Let's fill our lives with music that we enjoy, establish meaningful relationships with our loved ones and nurture a connection with our Creator.

In so doing, we will enhance and invigorate our journey through this life that He has blessed us with, and we will use all that is in our power to pursue our lives with satisfaction, contentment and purpose.

I hope to be fit, healthy, alert and responsible for my life for many, many more years. Don't you? Let's act now.

Shelley Millman Herman is a health and wellness coach for women and a yoga instructor. She can be reached at shelley.millman@sympatico.ca.

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Bas, Sofia
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Arts & Travel

New CDs feature Israeli singer-songwriters

Continued from page 27

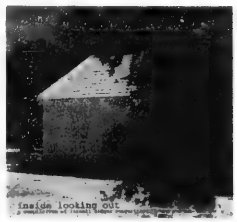
nally from the mini-album *Magic Time*.

Others included in this mix:

Adam Lee Rosenfeld, also known as Gospel Zombie, presents a driving acoustic sound on *Feel Much Better*.

Oren Lahav, also known as Jay Walk Snail, mixes folk and acoustic grooves with soft vocals on *All I wanted was to call Indiana*. Lahav has been compared to the late folk-punk singer/songwriter Elliott Smith.

Three-piece Shrugged – Ohad Ezer (words, music, guitars, vocals), Nir Gavis (drums) and Omri Chetrit (bass) – produce a solid sound and can best be described as a mix of the Dave Matthews Band and 54-40. Their song *June* is an exquisite blend of rock and folk.



From rock to funk to jazz to folk, there's a smattering of styles on this disc, and overall, the singer-songwriters challenge and excite. This album is an excellent introduction to the lesser-known but proficient musicians on the Israeli scene.

Shachar Even-Tsur, by Irumim (Hed Arzi)

Shachar Even-Tsur's newest project, *Irumim*, is good, solid Israeli rock. Even-Tsur proves his crackerjack guitar-playing ability on the CD's 12 tracks, especially on the opening song, *2052 Dvora*.

The 31-year-old singer/musician wrote all the songs, and a closer look at the lyrics gives an insight into his offbeat sense of humour and satirical outlook. He covers a range of topics from love to war to consumerism.

In the addictive hit, *Irumim*, for example, Even-Tsur pokes fun at society's obsession with consumerism and notes what a shame it is that "everyone has the same clothes" and thus "it's too bad we can't walk around naked."

Even-Tsur's past success with rock band Monica Sex, of which he is a founding member, has enabled him to produce a strong debut solo album. His melodies are also a throwback to his alternative rock band, 527, which he started while living in New York from 1995 to 2000.

Although hyped mainly for the title track song, the entire album deserves a closer listen. The skinny rocker is no one-hit wonder.

These CDs are available at http://www.israel-music.com (English site); www.mitos.co.il (Hebrew site); www.nmc-music.co.il (Hebrew and English site); or stores that sell Israeli products.

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Rubenstein traces Weir's road to the Masters

By PAUL LUNGEN
Staff Reporter

When he was a young man growing up in a small town near Sarnia, Mike Weir had a passion for sports. He loved hockey – no surprise – baseball and golf.

A small and wiry guy, Weir was never really much more than a dabbler in the great Canadian winter obsession. But golf, that was another matter. A hard worker and fierce competitor impelled by an insatiable desire to succeed, Weir has reached a level of achievement in golf that has been matched in Canada by, well, nobody.

The first Canadian winner of the Masters tournament, Weir was named recipient of the Lou Marsh Trophy as Canada's outstanding athlete in 2003, as determined by a select panel of sports writers and editors.

With $4.92 million (US) in earnings this year, winner of three tournaments in all, a member of the international side in the Presidents Cup, Weir recently wound up his best year by far on the PGA Tour.

The left-hander could well be considered the best male Canadian golfer ever, exceeding the accomplishments of even the legendary George Knudson, whose best finish at the Masters was second in 1969. Still only 33, Weir's best years are ahead of him.

Weir's rise from obsessive teen whacking balls at the Huron Oaks Golf Club in his hometown of Brights Grove to the PGA tour is told in fascinating detail in Lorne Rubenstein's new book, *Mike Weir: The Road to the Masters* (McClelland and Stewart). Rubenstein, golf writer for the *Globe and Mail*, has been following Weir since he was a kid winning local and regional tournaments and earning a golf scholarship at Brigham Young University in Utah.

After watching Weir win two tournaments early in the 2003 season, Rubenstein received Weir's permission to follow him through the PGA tour in his struggle to win his first-ever major. Fortuitously for Rubenstein, he didn't have to wait too long, as Weir was in contention early at the first major of the year, the Masters. In the final twosome on Sunday, Weir sunk an excruciatingly nerve-wracking "career-defining" seven-foot putt on the 18th to force a playoff. He went on to defeat Len Mattiace in the first playoff hole.

Lorne Rubenstein (left) talks with Mike Weir

Played in April at the Augusta National Golf Club, the Masters has become more than a simple tournament, even if a major. More like a rite of spring, the Masters awes viewers on TV and "patrons" on the course with its stunning beauty, its mystique, its history and its difficulty.

While the other three majors – the U.S. Open, the British Open and the PGA Championship – rotate among top courses, the Masters is always played at the same exclusive club in Georgia. The Masters' special aura has been tainted somewhat in recent years over controversy over that very exclusivity. It opened itself to black members only a little more than 10 years ago and it was the subject of a protest by feminist activists in 2003 over its refusal to accept women members.

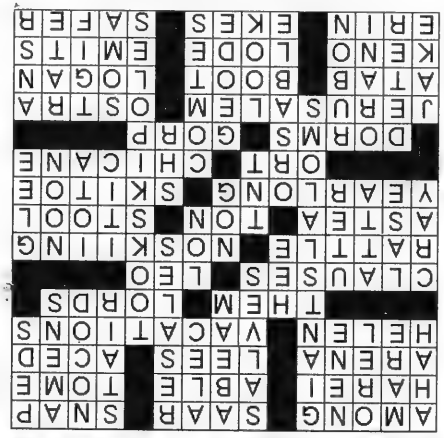
Still, with its links to great moments in golf history and to the great Bobby Jones, who helped found the club, the Masters at Augusta retains its special cachet. So if winning a major is a monumental accomplishment, winning the Masters provides just that extra luster.

Rubenstein, as knowledgeable a golf writer as there is in this country, tells the story of the Masters as well as the story of Weir's rise to excellence. We learn as much about Weir as we could possibly want to know – his drive, his ambition, his polite Canadian demeanour, his friendship with hockey stars Wayne Gretzky and Adam Oates – and we learn much about the tournament, PGA players, the course and what it takes to be a champion golfer. The technical aspects to Weir's game – his work on his grip, his swing, as well as his effort to focus his thoughts on positive results – are part of the story.

Like baseball in the United States and hockey in Canada, golf possesses another level to it, a mystical, character-defining aspect. A student of the game and its lore, Rubenstein tells that story well.

Weir put Canada on the world's golfing map and for fans of the sport, his road to the Masters makes for enlightening reading.

FLIP OVER FOR ANSWERS TO CROSSWORD PUZZLE ON PAGE 35.



Documentary looks at role of Jews in basketball history

By PAUL LUNGEN
Staff Reporter

From humble beginnings early in the last century, basketball now ranks as one of the world's favourite sports spectacles.

Millions check in to view the NBA and court-side seats in Los Angeles regularly attract the who's who of Hollywood royalty.

Early in its history, however, basketball was the sport of the outsider, of the young urban dweller who felt excluded from more polite and accepted American pastimes, such as baseball.

Played in city playgrounds, sometimes with only a peach basket hooked up to a light pole and with rolled up newspaper to serve as a ball, the sport featured a prominent core of Jewish stars.

Many of those stars of school gyms and street corner hoops are still around, as filmmaker Leon Gast found in researching *I Love*, a documentary recently released on DVD that examines the history of basketball.

Gast, who also directed the Academy Award-winning 1996 film *When We Were Kings* about the 1974 title fight between Muhammad Ali and George Foreman, interviewed a cohort of Jewish players ranging in age from 72 to 94.

He found many of those hoops veterans together in – where else? – a deli in Florida, where they gather every Tuesday to talk hoops and reminisce about their glory days.

Back in the 1920s, '30s and '40s, Jews were the dominant ethnic group in basketball, often even playing for church teams and at Catholic schools.

Popular with immigrant kids on Manhattan's Lower East Side, basketball "made them feel like Americans."

Although they often had to put up with anti-Jewish prejudice, they still managed to dominate their sport. The South Philadelphia Hebrew Association SPHAs (pronounced spas) were one of basketball's original pro teams, and one of its most successful.

Among the onetime hoops stars interviewed for the film are Jerry Fleishman, who played for the NBA's Philadelphia Warriors from 1946 to 1953; Hy Gotkin, St. John's University all-American, 1944-45; Norm Drucker, a player with New York's City College and later chief referee of the NBA; Sol "Butch" Schwartz, Long Island University 1939-40; Yakov Kleinman, one of of five Jewish players – the Wonder Five – on the 1926 St. John's college team.

Ossie Schectman, along with Stan Stutz, Ralph Kaplowitz, and Leo "Ace" Gottlieb were all members of the first ever New York Knicks team. Schectman holds the distinction of scoring the first basket in NBA history in the league's opening game in 1946 between the Knicks and the Toronto Huskies.

Another important Jewish pioneer, Abe Saperstein, went on to found and own the famed Harlem Globetrotters.

I Love goes on to examine the growth of basketball in black communities, particularly the street games that still attract spectators by the hundreds and its evolution into today's hip hop sports culture.

With interviews with Kareem Abdul-Jabbar, Allen Iverson and Phil Jackson among many, *I Love* presents a fascinating look at the game, its heroes and its place in American culture.

For more information about the Jewish influence on the sport, check out this past *CJN* story online: www.cjnews.com/pastissues/01/july12-01/sports/sports1.htm.

A Jewish army in Toronto

Left, right, centre

By AVRUM ROSENSWEIG

A non-Jewish friend recently asked me why Diaspora Jews don't do a better job defending themselves against anti-Semitism. Why don't we?

In the past, I've written about the need for Jewish community members to play a role in fighting anti-Semitism. I proposed that every Jew combat anti-Semitism, whether it be in their workplace, neighbourhood or in their travels. Such an approach would put the responsibility of our existence where it belongs – in the laps of the Jewish people – and it would ensure that all Jews are ambassadors of Israel. Here are some ideas.

• Ve'ahavta, the organization I direct, is developing a collective strategy with other Jewish non-governmental agencies (NGOs) to create stronger alliances among non-Jewish NGOs worldwide. This is especially important since the disgusting debacle that occurred two years ago at the United Nations World Conference Against Racism in Durban, South Africa, where the main agenda item was an attack on Israel. We weren't prepared to fight and were brutally knocked out in the first round. If you are part of a professional group or alliance, use that forum to represent the Jewish people and Israel in a positive light. Co-ordinate an Israel mission for your friends and/or colleagues. Local Jewish student organizations recently sent non-Jewish university activists to Israel to learn about it firsthand. This is not apologetic. It is smart!

• Develop Jewish hasbarah (explanation) workshops in your neighbourhood or through your syngagogue. The group should be small and manageable. Each member should have their own area of expertise, such as an understanding of Judaism, the ability to articulate ideas and marketing skills. Invite people of all ethnicities to your home or synagogue for an interactive evening with the goal of educating one another about each others' backgrounds. Break down stereotypes. Show them. Judaism fascinates many non-Jews.

• To represent the Jewish people, you must know what it means to be Jewish. Discover your own identity. Let's become the people of the Book again. Start a Jewish book club or learning workshop. Read. Drop by Israel's bookstore and ask the owner, Izzy, what books to read. He has a great grasp of Jewish literature.

UJA Federation and B'nai Brith have the resources and infrastructure to help create this Jewish army of sorts. Wouldn't a community fund to finance this movement be incredible? Rabbis would also be key to its success. Ask them for help and guidance. Ask your rabbi to spearhead a hasbarah workshop of his or her own and use it as a template for others. So many shul-goers are marketers and have the resources to spread the message if only they were asked. We don't ask. Why?

The elder members of our community could be key players in the development of this idea. Let's be creative and at the same time give many older people a purpose and an important role in the future of our people.

The Jews of Canada live in one of the friendliest, safest nations in the world. Despite this, we have shown a quiet, cowardly approach to fighting on our own behalf. Imagine how scary this battle must be in France, where it is dangerous to wear a kippah in the street. The dynamics of our city not only allow for us to make huge strides in this area, but beg us to do so.

Don't be afraid. Don't be quiet. And don't stay home and drink and eat heartily when the community is suffering. That is not Jewish.

To share your thoughts on this article, e-mail mail@veahavta.org.

Pistachio Pudding Cake

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Powdered sugar

HEAT oven to 350°F.

PLACE all ingredients except powdered sugar in large bowl. Beat with electric mixer on low speed just to moisten. Beat on medium speed 4 minutes. Pour into greased and floured 10-inch fluted tube or tube pan.

BAKE 50 to 55 minutes or until toothpick inserted in center comes out clean. Remove cake from oven. Cool 15 minutes; remove from pan. Cool completely on wire rack. Dust with powdered sugar.

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About Life

Dear Ella,

I lost my mother to cancer last March and although I am not observant, I am trying to go through this year without going to any parties or festive celebrations. I think this is the least I can do to honour my mother. I know she would have wanted this. I have even paid someone for the year to say *Kaddish* every day. I myself say my own little prayers all the time.

This is a very difficult season for me. Neither my business nor my social circle is overly Jewish and I have had to decline many invitations to both Christmas and New Year's parties. I am a single woman and parties are usually very much a part of my life. I unwind, regroup and network.

When I RSVP my regrets, I'm picking up some uncomfortable vibes. Although I've made a commitment, I'm feeling left out and a little sorry for myself.

No Parties For Me

Dear No Parties For Me,

There is nothing more powerful than the bond between a mother and daughter.

Avelut is the final period of mourning observed only for a parent. It lasts for one year after the burial. I commend you on following your heart and your mother's wishes. It may seem difficult to follow this Jewish custom, especially at this time of year given your lifestyle. However, I have no doubt that you will fulfil this undertaking. You are obviously a strong woman with strong convictions.

Feeling sorry for yourself right now is real, but it will be very short-lived. When this season is over, you will come out on the other side feeling empowered that you were able to get through it, and proud that you have not let yourself or your mother down.

As for the uncomfortable vibes you are feeling, it is very likely that people are saddened by not being able to celebrate with you. In a week from now no, one will remember this. It will be business as usual and life will go on. If you feel you need to explain yourself, the truth goes a long way.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Crossword Puzzle

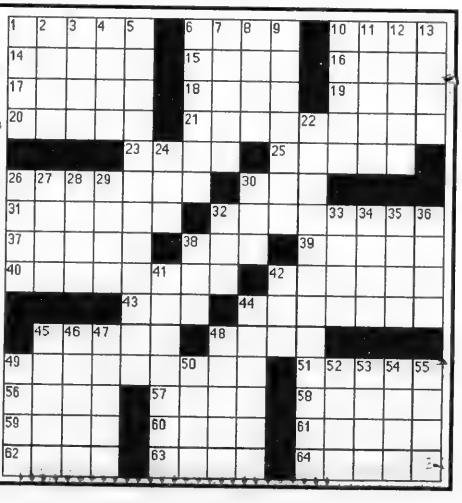
The Canadian Jewish news

(Answers to the crossword are on page 34.)

Fun with Sheleg
© 2003, R. Bernard Mann

Across
1. Amidst
6. Strategic valley, French border
10. Parka fastener
14. Mountains of, in Hebrew (e.g., ___ haGalil)
15. "Yes, I am ___ to do the expert slopes"
16. Volume, a large book
17. Where a competition skating rink is often found
18. Some wear these on the slopes, others wear Levis
19. "He ___ the schuss" (did it perfectly)
20. Troy gal
21. Those times we take to do cross-country and all
23. Us counterparts
25. Nobles
26. Sentence parts
30. Lion genus
31. Snake sound
32. Closed-slope sign
37. "I like coffee, but there's nothing so fine ____"
38. 2000 pounds
39. Backless seat
40. In the antarctic, you can find snow ____
42. "Make the _____-in", the instructor said, teaching how one slows down
43. Morsel
44. Ry starter, meaning trickery
45. College room buildings, for short
48. Trail mix (standing for, some say, good ol' raisins and peanuts)
49. Israel's capital, often sees a snowfall
51. Oyster, in Oaxaca
56. Would you like to start _____? asked the barman
57. Need this to latch your foot into one or the other
58. Boston airport you take off from (anagram of Golan, where Israel has snow)
59. Form of lotto, used in gambling
60. We've struck the mother ____!, she shouted, seeing deep snow on the slopes
61. Gives off
62. Irish lass' name, or Ireland
63. Makes a living, barely
64. More secure

Down
1. Exclamation
2. Stallion's mate
3. Russian city
4. Hawaiian state bird
5. Tricky down-slope races
6. Ointments (you might use one to prevent lip chapping)
7. Nautical for "off the side of the boat"
8. Guinness
9. Events where you might buy used winter gear
10. Step
11. New England fisherman's two-word sad plaint
12. Words of assent at end of Hebrew prayer or blessing
13. Scooters - slang, commercial usage
22. They _____ (3 words meaning they walked away with those sticks you use to help on slope maneuvers)
24. Part of a giggle
26. Crustacean name starter
27. Work purified-light equipment
28. ___ boy!, the instructor shouted after a good run
29. Womb prefix
30. Chaney
32. Egg drink you quaff after slopes are done
33. Adjective suffix
34. Maybe even smaller than 43 Across
35. High ____
36. You might chortle with this
38. Explosive compound
41. My! Her parka was trimmed with either mink _____
42. Short for an ownership fraction that an investor might own
44. Certain nobles, in Caen or Cannes
45. Fend off
46. Resident of an Algerian port city
47. Apply, as an ointment
48. Stone with crystal-lined cavity
49. Nickname, namesake of son of Isaac
50. View
52. All of organism except for germ cells
53. Acronym for pleasure of reaching end of week (also name of restaurant chain)
54. Room _____, charge for a night at the lodge
55. Response to a quest. (var.)



The Canadian Jewish news

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This Week

National

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USYers socialize, tackle issues at convention. **Page 5**

Hamilton body seeks to boost city's Jewish population. **Page 17**

Books & Authors

Photographer's book deconstructs the Diaspora. **Page 29**

Health & Lifestyles

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New advocacy agency names CEO

Hershell Ezrin to head CIJA

By PAUL LUNGEN
Staff Reporter

Hershell Ezrin has been named chief executive officer of a new community organization that will co-ordinate Jewish and Israel advocacy efforts in domestic politics and on campuses.

Ezrin will take over as CEO of the Canadian Council for Israel and Jewish Advocacy (CIJA) in early January and will hold the post for the next few years. At the same time, he will resign from his position as chair and CEO of GPC International, a policy consultant company that played a key role in the restructuring efforts leading to CIJA's creation.

"I'm doing it for the really simple reason that when you grow up with the name 'Hershell' and you don't change it, it's easy to understand what's going on around you," Ezrin said.

"It's a harsher time for Jews," he said, noting that the manifestations of anti-Semitism in recent years remind him of his own experiences as a youth when Jews faced frequent discrimination.

CIJA will attempt to address growing anti-Semitism and anti-Israel agitation on campuses while also introducing issues of concern to the Jewish community onto the national agenda, Ezrin said.

"I think it's so important, I'm prepared to devote myself to it. I believe it's important to do and we have the tools and the capacity to

Continued on page 16

Mazel tov and good luck, Mr. Prime Minister

Rabbi Simcha Zirkind, chair of Canadian Friends of Chabad-Lubavitch, met last week with Prime Minister Paul Martin to extend the organization's best wishes to Martin on becoming prime minister. It was Martin's first official meeting since assuming his office with a representative from an ethnic community. *[Photo courtesy of Canadian Friends of Chabad-Lubavitch]*

YOUNG CANADIANS EXPLORE ISRAEL

420 Canadians came to Israel for the first time last week on a Taglit-Birthright Israel program. Their arrival at Ben-Gurion Airport was clearly a happy landing.
[Sivan Farai photo]

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European anti-Semitism: old prejudice, new disguise — please see page 9

Seniors Scene

98-year-old stresses positive thinking

By CYNTHIA GASNER
Special to The CJN

"If you have your health," says 98-year-old Kurt Eisenberg, "there are no obstacles. Good health means the basic for happiness."

Interviewed in his Two Neptune condominium where he lives alone, Eisenberg's walls are filled with shelves of photo albums and awards for the many voluntary and fundraising activities he used to participate in.

Today, Eisenberg is an active resident of Two Neptune, teaching advanced bridge and acting as a piano accompanist for performances. He said he began teaching bridge back in South Africa to earn extra money for his family and to raise money for B'nai Brith.

Despite his age, he remains optimistic about life.

"I do not take any medication and I have a sense of humour," he said.

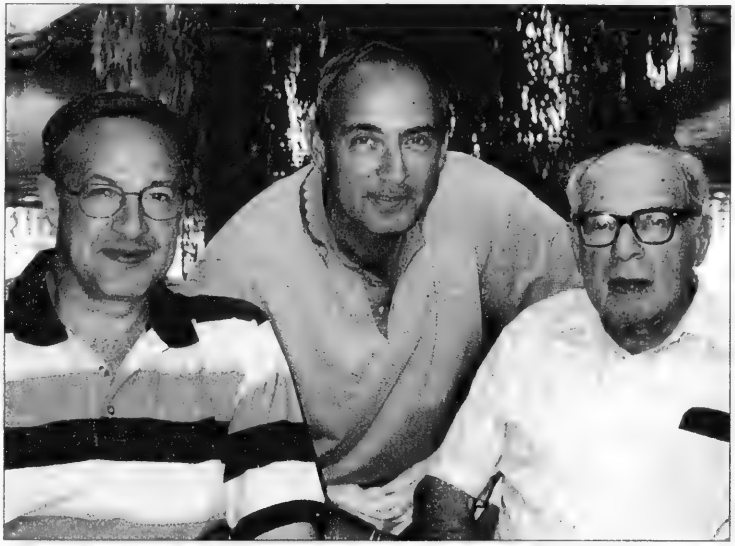
He continues to do his own shopping, go for walks and attend concerts, travelling by bus and subway.

Born in Dortmund, Germany, in 1905, Eisenberg moved with his family to Berlin when he was five years old. In 1936, he decided to leave Germany for South Africa when he realized that Hitler and the rise in anti-Semitism were creating great dangers for the Jews.

But it was difficult for German Jews to enter other countries, he said.

"At that time, there were only two countries open to Jews – South Africa and South America. I chose South Africa because, as part of the British Commonwealth, the language spoken there was English and I had studied basic English at school."

He added, "Many people had the impression that Jews could not get out of Germany. That's not so.



Kurt Eisenberg, 98, at Centre Island with his sons Brian (left) and Norman.

Those who thought things would get better stayed and most eventually perished."

Eisenberg said he has only one friend left from his youth in Germany. She lives in Australia. "We still communicate by telephone and I can remember her sweet-16 birthday in Berlin. In those days, we made friends and the friendships stuck."

Eisenberg lived in South Africa for 50 years before coming to Canada, where his older son Brian and his family lived. (They have since moved to England.) He also has a son Norman who lives in San Francisco.

In 1990, Eisenberg began writing his biography for his children and grandchildren. In the 95-page book, he writes of his early years in Germany and recalls World War I.

"I remember seeing Kaiser Wilhelm riding with his cavalry in Berlin. Both my grandfathers fought in the Prussian wars."

His descriptions of the events in South Africa for over half a century reflect the turbulent history of the times.

In Germany, Eisenberg had learned how to manufacture women's clothing as well as how to make chocolates. When he arrived in Johannesburg, he began manufacturing chocolates and also worked for an agency representing women's clothing manufacturers.

While in South Africa, Eisenberg joined the Johannesburg Symphony Orchestra, where he played the violin. He also participated in many community fundraising activities and was a president of B'nai Brith in Johannesburg.

In 1981, he retired from business. Three years later, his wife of 44 years, Hannelore, died. She had come alone to South Africa from Germany when she was 16.

Eisenberg said he and his wife liked to travel.

"After Hannelore died and I was retired, I would frequently take trips throughout the world. But today, I don't travel anymore."

Nevertheless, he is happy with his lot. Pointing to his head, he said, "This is still working." Pointing to his heart, he said, "And this is still working. Therefore, I have no complaints."

But above all, he stressed positive thinking.

"I always said I will be all right and I was all right."

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Shalom-Salam: a calm in the campus storm

By ANNA MORGAN
Staff Reporter

Special Report

In the corridors of York University, Jonathan Moshevich has been called a Russian colonialist and a white European who doesn't belong on campus. The Jewish student, whose parents were born in Russia, has been insulted in Canada's two official languages – English and French.

And while the third-year political science student, who admits to being a Zionist, is willing to debate almost anyone on issues related to the Middle East, he turns away when suicide bombing is endorsed.

"I don't know what to say to someone who denies my right to live," Jonathan said in an interview at the York University Student Centre, where the multitude of clubs reflects the diversity of campus life. The day I was there, the Middle Eastern Students' Association was marketing tickets to its end-of-term party with Arabic music and posters of belly dancers.

Jonathan, who grew up in the Bathurst-Finch Russian corridor, describes the past three years at York as being "absolutely nuts," and the campus as a place where discussion about the Middle East has often regressed into hallway yell fests, with empty, angry polemics that only polarize students.

Although the situation has not reached the level of violence seen at Montreal's Concordia University two years ago, when pro-Palestinian demonstrators prevented former Israeli prime minister Benjamin Netanyahu from speaking on campus, York has recently seen harsh protests on both sides of the Middle East debate. Last year, Muslim students at York demonstrated against the appearance of Middle East scholar Daniel Pipes and Jewish students opposed the appearance of academic Norman Finkelstein, author of *The Holocaust Industry*.

Yet, while campuses across Canada continue to experience anti-Israel tensions and supporters of the Jewish state feel marginalized, a small group has emerged at York that is trying to develop a forum for more civilized dialogue. The group, Shalom-Salam, now has almost 100 members.

Group co-founders Hina Kahn, left, and Miriam Yosowich

Before the end of fall term, underneath balloons and peace banners depicting Israeli and Palestinian flags joined together with an image of a handshake, Shalom-Salam set up its first table at the university. Jewish kids wore Palestinian flags and Muslim students draped Israeli flags over their shoulders in an attempt to bring a level of humanity to the discussion.

"It was so refreshing," said Hina Kahn, one of the group's founders.

"People in the hallway were congratulating us. Professors walked by telling us to keep up the good work."

For students like Jonathan, who don't hide the fact they're Zionists, making Muslim friends at York University has been a challenge. Shalom-Salam has given him the opportunity to dialogue with students who consider themselves radicals, as well as with moderates.

As a Canadian-Israeli of Russian background, Jonathan understands the Jewish state's inherent right to defend itself. But he is also willing to criticize some Israeli policies.

"I understand there are two sides to this issue," he said. Part of his university experience has focused on meeting Palestinian supporters in order to see the conflict through their eyes.

Jonathan, who is a member of Shalom-Salam's executive, said the group is hoping to allow students on both sides to come together to hear each other's views.

Continued on page 24

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Serving the Jewish people

From the editor's desk

The basic policy and purpose of *The CJN*, which we have occasionally noted in this space and is useful to state once again, "is to serve the Jewish people in Canada, in Israel and in all its habitations."

The re-iteration of that policy, at this time of year, is useful for editor and readers alike to help us measure how the paper is fulfilling its mandate.

The charge "to serve the Jewish people" informs every editorial decision we make. That is both a statement of fact and a promise. But, though a high and even noble directive, it is also vaguely defined, deliberately so on the part of the newspaper's board of directors. It allows the paper's countless daily editorial decisions to flow from the particular circumstances of each case at hand as well as from the editor's own approach to the issues.

Needless to say, there is a great deal of interpretative latitude built into the directive. And most of our readers, to be sure, would interpret how best "to serve the best interests of the Jewish people" far differently from the way I do.

The board of directors does, however, provide some guidance to the editor in applying the paper's policy: "The publishers proceed from the conviction that a better-informed Jewish community will be a healthier Jewish community. A healthy Canadian Jewish community is a great asset to Jewish communities in Israel and elsewhere and to society in Canada at large. The country at large and Jewish communities outside Canada have a stake in a Jewish community that is spiritually alive, intellectually alert, socially responsible and economically secure."

In other words, the paper's key overall objective is to help promote and achieve a Jewish community in Canada that is spiritually, intellectually, socially and economically thriving.

The way we do that is by providing our readers with the best information, commentary and opinions possible within the constraints of our resources and other limitations.

We take great pride in the paper. At the same time, however, we harbour no illusions that it is at or near perfection. Far from it. We are always striving to improve. We are always trying to make each page sing with its own special harmony. We are always trying to make the paper reach higher and further.

To that end, the paper is constantly evolving. It is always, in a profound sense, a work-in-progress. In the coming weeks, readers can look for the following changes in *The CJN*.

- Rabbi Dow Marmur, formerly the spiritual leader of Holy Blossom in Toronto, picks up the pen gently and gracefully set aside by Rabbi Gunther Plaut as a regular columnist.
- We will be adding a weekly page devoted to books and authors.
- Special features will appear more frequently. They will be longer, more investigative works.

Readers will also notice other additions and changes throughout the various sections of the paper, all of which, cumulatively, are aimed at enriching our journalistic offerings.

Some 40 months ago, the Jewish world was rocked by the Palestinian leadership's rejection of negotiation as the means of ending their conflict with Israel and their accompanying return to violence and terrorism. We thought that the other side wanted to arrive, finally, at peace, as earnestly as did Israel. But the facts have proven otherwise. Unfortunately, the consequences of the Palestinians' change in course have been many, all grievous but not all predictable.

Who among us would have foreseen the ominous triumphalism of radical Islam, the hold upon domestic European politics by Europe's burgeoning Muslim populations and the abject desensitization through the idolatry of "martyrization" of virtually an entire generation of Palestinian society?

It is not surprising that the news in *The CJN* – indeed, in every community newspaper throughout the Jewish world – has been dominated by "the situation" in Israel and the anti-Semitism in Europe. And rightly so. But there is – and must be – a great deal more to Jewish life in the year 2004 than monitoring, exposing and fighting the people and movements intent on harming Israel and Jews.

It is our obligation as a newspaper, as individuals, as parents, to be the persistent divining rods constantly pointing that out. Indeed, Judaism's incandescent beauty and deep goodness are, ultimately, the bulwarks and national creative power that hold us together and give us our strength against the darker forces that gather against the Jews from time to time.

The last phrase in *The CJN*'s policy, "to serve the Jewish people… in all its habitations" is a direct reference to, and translation of, the biblical phrase *b'chol moshvotayhem*. And it is a very telling reference because it bespeaks a connection to, and an awareness of, our common Jewish heritage that has been one of the hallmarks of *The CJN* over the years.

That is not to say *The CJN* advocates or prefers one stream of Jewish involvement or one form of Jewish observance over another. We do not.

Those choices are individual choices.

What it does say about *The CJN* is that the countless aspects of our common Jewish heritage are a guidepost to us, helping us find the way each week as we do our best trying to serve the best interests of the Jewish people.

—MBD

SeeJN

NEW EMISSARY WELCOMED: Chabad of Midtown at St. Clair and Bathurst headed by Rabbi Dietsch, hosted a welcoming celebration for Rabbi and Mrs. Slavin, who recently opened a new Chabad Centre in Mississauga. Seen in this photo are most of the Chabad emissaries in the GTA, including Rabbi Grossbaum, who is the executive director of Chabad of Ontario.

USYers socialize and tackle issues at convention

By FRANCES KRAFT
Staff Reporter

Tal Ben-Zvi didn't want to miss this year's United Synagogue Youth (USY) international convention. "It's the last year I could go," said the Montreal teen. "There's an atmosphere here."

"It's the ruach," explained Toronto high schooler Michelle Seetner, using the Hebrew word for spirit. "It's also a major social event," noted Ben-Zvi of the 53rd annual gathering of the high school arm of the United Synagogue of Conservative Judaism.

With more than 1,000 North American teens at the December event, held at Toronto's Sheraton Centre Hotel, it was "a chance to meet people from all over," said Seetner.

Opening ceremonies at the convention. [Frances Kraft photo]

For some, the opportunity to meet other Jewish kids is rare. In one session, a girl commented that there are only five Jews at her high school: herself, her two sisters and their two cousins.

The convention, which ran from Dec. 21 to 25, provided a Jewish context for fun, serious discussion, social action projects and the business of running the organization.

It is believed that this was the first time two Canadians were elected to the international executive. Jeremy Moses of Montreal is the new international religious education vice-president, and Leora Jackson of Toronto is international membership/Kadimah vice-president.

Outgoing international president David Goldberg, of Hamilton, Ont., was replaced by Josh Nason of Dallas, Texas.

Facilitator Rabbi Lionel Moses of Montreal's Congregation Shaare Zion (and Jeremy's father) said it gave him a sense of confidence and well-being to see so many youngsters "studying and davening... and really committed to being Jewish."

Following opening ceremonies, complete with regional cheers, songs and regalia, participants headed for their first learning session to discuss the Jewish life cycle, the theme of this year's conference.

In small groups, facilitators – including local rabbis and educators – asked the teens about their most meaningful Jewish life cycle experience. Several participants noted it was only recently that they had come to appreciate the significance of their bar and bat mitzvahs.

Rabbi Baruch Frydman-Kohl of Beth Tzedec Congregation noticed two "relatively new" life cycle experiences among the teens in his group – encounters with death and mourning, which used to be largely for adults, and the second wedding of a parent.

Learning sessions covered the gamut of life cycle events from birth to death, but the hot topic in the "teen issues" session seemed to be premarital sex and birth control. Based on pre-registration choices, seven simultaneous sessions were organized on that subject. Much of the time in one of those sessions, however, focused on more general dating issues.

Other topics included kashrut, external substances (drugs and alcohol), life as an Israeli, and medical ethics.

Rabbi Charles Savenor, associate dean of the rabbinical school at the Jewish Theological Seminary, led a lively session on intermarriage, one of three.

He said participants raised some issues that he doesn't recall having to face while serving as international USY president in 1987.

"What surprised me was how open our youth are... to interdating," he told *The CJN*.

Choosing his words carefully and stressing that he was not judging anyone or telling them what to do, Rabbi Savenor told participants, "If your Judaism is something you're committed to in an active way, I'm not sure how interdating can play into your life."

One girl, who lives in a city with a small Jewish population and sometimes leads synagogue services, said her last boyfriend was not Jewish. "I'm not marrying now," she said, adding that her mother has made it clear she expects her to marry someone Jewish.

Another participant, the child of a mixed marriage, said she was lucky that her mother was the Jewish partner. Two participants mentioned prospective USY members who were turned down because they were not halachically Jewish, although at least one had had a Jewish upbringing.

"For [children of a Jewish father and non-Jewish mother] it will be a little harder to do things in the Jewish world," said one student.

"[But] it's not like if you intermarry, that's the end of it," said another, noting that children can be converted at a young age.

As for their own dating lives, one girl noted that she is not allowed to interdate because she is serving on USY's international board, but admitted that she might interdate once her term is over. "It's just a few months of fun before I graduate."

Rabbi Savenor told her that he hopes she doesn't fall in love during that time. "Things do happen, but at the same time we have a lot of control."

One student said he doesn't interdate because he thinks interdating can lessen the chances that Judaism will make a difference in his life.

A girl who used to interdate, but now has a Jewish boyfriend, said that having someone who understands things such as USY and ruach strengthens her, her Judaism and the relationship.

Those types of discussions are important, said A.J. Gladding of West Palm Beach, Fla., a second-time conventioneer. "You can't always find someone to listen [about the issues discussed in the sessions]. Here, you feel you can be open with people."

Over 500 international student members of United Synagogue Youth gathered at Beth Emeth Bais Yehuda Synagogue to create "Gifts of Hope" for distribution to the city's homeless over the holidays last month. Convened for USY's international convention, the delegates joined Ve'ahavta, the Jewish humanitarian organization, and Bear City, a new chain of create-it-yourself teddy bear stores, in the effort. Along with Bear City teddy bears, they contained toiletries, socks and assorted edibles. [Photo by Methodigm Communications.

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UJA Federation

Korczak exhibit to tour Ontario communities

By CYNTHIA GASNER
Special to The CJN

An exhibit on the legendary Polish-Jewish doctor, author and educator Janusz Korczak, who set up homes in the Warsaw Ghetto for orphaned youths and went with them to their deaths at Treblinka, will be shown in cities around Ontario this winter.

From Jan. 19 to March 26, the exhibit "Janusz Korczak and the Children of the Warsaw Ghetto" will travel to five mid-sized communities – Kitchener, Thunder Bay, Barrie, Peterborough and St. Catharines.

Though his fame could have saved him from death, Korczak held one child by each hand and bravely led 200 of his Jewish orphans into the gas chambers and died with them on Aug. 6 1942.

"You do not leave a sick child in the night and you do not leave children at a time like this," was his answer to the Nazis when they offered to spare his life.

The exhibit, which was developed by the Vancouver Holocaust Education Centre using historical photographs from the ghetto and photographs highlighting contemporary children's rights issues, recently returned from being displayed in England.

The tour is a project of the Regional Jewish Communities of Ontario (RJCO) of Canadian Jewish Congress, Ontario region, and UIA Federations of Canada.

A special one-day preview of the exhibit, hosted by Toronto Deputy Mayor Mike Feldman under the patronage of Polish Consul General Jacek Kiesielewski and Israeli Consul General Yaakov Brosh, took place last month at Metro Hall on International Human Rights Day. It was attended by Holocaust survivors, political leaders, members of human rights agencies and other invited guests.

At the preview of the Janusz Korczak exhibit, from left, Toronto Deputy Mayor Michael Feldman, CJC national officer Cary Green, Polish Consul General Jacek Kisielewski, RJCO Holocaust Education coordinator Carson Phillips, Israeli Consul General Ya'akov Brosh, and CJCONT chair Ed Morgan.

Ed Morgan, chair of CJC Ontario region, said that over the next few months, thousands of people will be able "to experience the life's story of this remarkable man.

"In today's fast-paced world it behooves us all to remember our heroes, especially those who act through altruism and with dignity. Dr. Korczak, despite the allure of working from outside the Warsaw Ghetto walls, chose instead to tend to the children whose Jewish parents were murdered by the Nazis."

He added that "exhibits like this one can teach us all a thing or two about helping our fellow man."

Carson Phillips, the RJCO's holocaust and adult education co-ordinator, said Korczak's legacy has grown over time to international prominence.

"He could not possibly have known that today, his writing and ideas about progressive educational practices would arouse the interest of teachers and educators today in the 21st century," Phillips said.

The exhibit will be open to the community and school groups, and teachers attending with their students will receive resource material to encourage post-exhibit activities, he said.

An integral part of the exhibit is a 25-minute video testimony from Lilian Boratz, a child survivor of the Warsaw Ghetto who now lives in Vancouver.

The exhibit will be on display at Kitchener City Hall from Jan. 19 to 27. From Feb 9 to 12, it will be at Lakehead University in Thunder Bay. From Feb 16 to 20, Am Shalom Synagogue in Barrie will host the exhibit, and from Feb. 23 to 27, it will be at Trent University in Peterborough. In its final showing before returning to Vancouver, it will be shown at Congregation B'Nai Israel in St. Catharines from March 22 to 26.

For more information, call Phillips at 416-635-2883, ext. 151.

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"The Jewish Diaspora in Modern China"

Professor Xu Xin is president of the China Judaic Studies Association. His works include *Legends of the Chinese Jews of Kaifeng* (KTAV, 1995) and *China: History, Culture and Religion* (KTAV, 2003). He also served as editor-in-chief of the Chinese version of the Encyclopedia Judaica.

The lecture will take place in the Vanier Senior Common Room, 010 Vanier College, Steeles Campus.

The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in in cooperation with the Toronto Board of Jewish Education.

This year's lecture is made possible due to the generosity of Esther and Sam Sarick.

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New JVS facility helps developmentally disabled

By FRANCES KRAFT
Staff Reporter

With interior walls boldly painted in periwinkle, maize and Kelly green, JVS Toronto's new Al Green Resource Centre was clearly designed to be upbeat and positive.

"We wanted to make this a lively and attractive place," said Chetan Bahri, manager of services for persons with developmental disabilities. With a ready smile to match the cheery walls, she oversees four programs for JVS (Jewish Vocational Service) clients with developmental or intellectual disabilities, three of which are run out of the 5,000-square-foot facility.

The oldest program, dating back to 1961, is a sheltered workshop formerly housed at the Baycrest Centre. Thirty-two participants – 12 of whom are part of a partnership program with the Reena Foundation – do packaging and assembly according to their respective skill levels.

A meticulous worker, 52-year-old Milton Brown is busy placing opaque stickers in coupon books to cover erroneous information. Within two weeks, he and the other participants will have corrected 18,000 books.

Explaining another contract on which he has worked, Brown says, "at times I put red screws into the holes of red collars, and at times I put black screws into the holes of black collars."

His work is "perfect all the time," said Bahri, one of 10 staff at the centre. She noted that the program, which serves both the Jewish and non-Jewish communities, also acts as a social network for the participants. "Their friends are here," she said.

Yitzi Iczkovitz, a 19-year-old with Down syndrome, would agree with Bahri's assessment. "It's amazing!" he said about his participation in the workshop, taking a break from sticker placement to talk to a reporter. "It's lots of fun."

Although there are many longtime participants, some may be interested in moving into employment or meaningful volunteer work in the community, noted Bahri, who began her social work career at Reena 16 years ago. "We'll work on some of their work skills, [like] being on time," she said. She also hopes to introduce literacy training and a life skills component. "Success in work is not just about work skills. It's about making your home life better so you can concentrate on work."

Until recently, however, the focus has been on moving the programs into their new home in a plaza a few blocks south of JVS' main location off Dufferin Street. An official opening was held in November.

Among the other programs at the Al Green centre is Path2Work, for people who have "fallen between the cracks [and] don't qualify for any funding that would help them get a job."

Path2Work is a pilot program funded by Human Resources Development Canada. Since it began in March out of JVS' main office, 30 people have taken part and there is currently a waiting list. (JVS also receives funding from the United Way, UJA Federation of Greater Toronto and the government of Ontario.)

"We're having some wonderful success stories," said Bahri, describing Path2Work's initial six weeks of learning about work skills and problem solving, followed by a temporary funded placement and ongoing support from JVS. "The idea is, if it works out, they will [end up] employed by that employer."

One participant in the program, a woman in her 30s with basic literacy skills, landed a job doing dishes and general cleaning at a banquet hall after her social worker noticed that her kitchen was consistently clean and tidy.

A program called Transition to Work focuses on special needs students leaving school in the Toronto District School Board. Ironically, it's often those with the most potential – those able to stay home unsupervised – who fall through the cracks, said Bahri.

Having the three programs in one location creates a "hub of activity for people with developmental disabilities," said Bahri. "Also, we're part of this business centre, which is nice. We're hoping to promote the workshop for some of the businesses here."

Although it was sad to leave Baycrest, said Bahri, "they really needed the space for their programming. Often good things come out of things you don't see as positive."

At left, a JVS staff worker looks on as client Yitzi Iczkovitz works at the Al Green Resource Centre workshop. Right, workshop participant Milton Brown poses with Chetan Bahri, manager of services for persons with developmental disabilities.

[Frances Kraft photos]

Remembering A Lost Hero

The Holocaust Centre of Toronto, UJA Federation invites the community to commemorate

Raoul Wallenberg Day*

in recognition of one of the true heroes of World War II

with special guest speaker

Judy Feld Carr

Judy Feld Carr is known to the thousands of Syrian Jews she helped rescue as only "Mrs. Judy," if they know her name at all. It was only after she secretly smuggled her last Jewish family out of Syria in 2001 that her story became known. Over the span of 28 years, she arranged the clandestine rescue of 3,228 Syrian Jews at great risk to herself and her family. The recipient of many awards for her efforts, she is particularly proud of receiving the Order of Canada. Like Raoul Wallenberg, whose memory we honour tonight, Mrs. Feld Carr's actions substantiate the claim that one person can truly make a difference.

Saturday, January 17 @ 8:00 pm

Beth Tikvah Synagogue, 3080 Bayview Avenue

The legacy of Raoul Wallenberg attests to the Talmudic precept: "To save one life is as if you have saved the world." He lived his brief life with a single, selfless purpose - to help his fellow human beings. For six months between 1944 and 1945, Wallenberg, a young Swedish diplomat, without regard for personal consequences, saved tens of thousands of Hungarian Jews from certain death. In mid-January 1945, after the Red Army entered Budapest, Wallenberg vanished. His fate at the hands of the Soviets remains unknown.

For more information, call 416-635-2883 ext. 153
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What he does, not what he says

One of the frustrating aspects of Israel's unique parliamentary democracy is the absence of cabinet solidarity, discipline and confidentiality. Thus we had the bizarre but not uncommon spectacle last week of the enunciation of government policy by Agriculture Minister Yisrael Katz and its subsequent repudiation by Deputy Prime Minister and Minister of Industry, Trade and Labour Ehud Olmert.

Katz, as chair of the interministerial committee on rural settlements, announced the government's intention to spend some NIS 260 million to develop and increase the population in the Golan Heights.

Syria's President Bashar Assad reacted to the announcement with predictable scorn and taunting, suggesting that such a move by Israel would make peace between the two countries impossible to attain. He was joined, in effect, if not in tone, by the U.S. State Department in criticizing Israel's decision.

But on the weekend, Olmert denied that such a plan exists. In an interview with the BBC, he said, "There is no program, there is no policy, there is no expansion of Israeli settlements in the Golan Heights… I checked it time and time again with the prime minister in the last couple of days and with the finance minister. There is no such approved program."

Setting aside the question of the appropriateness of the purported decision by the interministerial committee, it is imperative to dispel the false notions about the bona fides of the Syrian dictator. Though Israeli leaders are intrigued at Assad's sudden embrace of peace imagery, his sincerity is hotly debated in military and government circles. How, we ask, can Assad's talk of peace be anything but a hollow shell, bereft of any substance, unless and until he matches his deeds with his language?

His words may sound sweet, but his actions are poison.

Only last week, information came to light confirming that a number of terrorist acts in Israel, such as the bombing of Maxim restaurant in Haifa last October, began with instructions and/or funding from Islamic Jihad headquarters in Damascus.

Even more instructive, if alarming, about Assad's intentions is a report released last month in New York by B'nai Brith International that examined 68 Syrian school textbooks from grades 1 to 12. Titled *Jihad, Jews and Anti-Semitism in Syrian School Texts*, the study found that extreme anti-Semitism, calls for jihad and support for the elimination of Israel are entrenched in every level of Syria's school system. By age 15, the report concludes, Syrian children read in their Islamic studies textbooks that Jews deserve to be killed. "Coexistence with them, or having them as neighbours, is an enormous danger that threatens Islamic and Arab existence with destruction and extinction. Their criminal intention should be turned against them by way of their elimination."

Let us therefore not judge the Syrian ruler too kindly by his words. We know him all too well by his deeds.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz. **KIDNAPPED:** Elchanan Tannenbaum.

Mullahs' perspective

What "the Jew" was to anti-Semites in times of religious and racist intolerance, Israel has now become as a nation – an entity, alone among some 200 sovereign states, uniquely damned. The Iranian mullahs who singled Israel out as the only country in the world they refused assistance from after the recent earthquake in Iran have really brought this into sharp perspective. One assumes they would sooner have accepted aid from Adolf Hitler, Mao Zedong, Pol Pot or Josef Stalin than from the Jewish state that is, for them, beyond all possibility of redemption and has no right to exist.

Henry Srebrnik
Calgary, Alta.

* * *

Sarah Nasser writes

Standing in the middle of Independence Hall in Israel last week, listening to the triumphant sounds of the Israeli national anthem, I reflected on my life as a supporter of Israel's existence. As was written in a recent *CJN* article ("Muslim student criticized for supporting Israel," *CJN*, Dec. 18, 2003), I have found it has been a tough battle to support Israel and be a faithful Muslim at the same time.

My parents were born in Tanzania and came to Canada when they were young, adapting to North American culture. I was born 20 years ago in the outskirts of Toronto to a family that was faithful to Islamic spiritual values and cultured by our Canadian surroundings. I used to attend a Toronto-based mosque that taught moral values but unfortunately never preached any support for Israel or the Jewish people. In Sunday school and Thursday night lectures, I heard a lot of anti-Israel propaganda and some anti-American slurs, with hints of anti-Semitism. Since Israel has bad public relations, even our Canadian media nudged its anti-Israel bias into the news.

Being a smart and inquisitive child, I decided to explore both sides of the Israeli-Palestinian conflict instead of simply easily joining the anti-Israel bias that would have closed my heart and mind to the truth. Through the years, I have been objectively critiquing both sides. At this moment, I am sympathetic to the innocent Palestinian people and hope for the arrival of peace in their lives. But I also stand in solidarity with the Israeli people, and I advocate the existence of a safe and peaceful Israel. In the past few years, I have lost many Muslim friends and happily gained sincere and valuable Jewish friends. I have been assaulted and threatened for supporting Israel's existence, but on the bright side, I have gained a strong bond with open-minded individuals and organizations that are moving forward, and I plan to ride with them, fearless.

God bless Canada and Israel.

Sarah Nasser
Toronto

* * *

In praise of Irshad Manji

She calls herself a Muslim refusenik, the term borrowed from the Jews who refused to comply with an oppressive Soviet regime.

She is almost a lone voice of moderation from the Muslim world. Her arguments are sound, and she knows her history so she knows when the truth is being distorted. She is extremely courageous and outspoken in the face of personal threats to her life. She asks only that we engage and question those who turn to militant Islam for answers.

Being a Muslim woman and openly gay, Manji is a minority figure on many fronts. However, she is feisty, highly intelligent and articulate, and totally unafraid to confront injustice wherever she finds it.

Manji is to be celebrated, supported and honoured by all who cherish truth and freedom.

Ellen Tannenbaum
Montreal

* * *

Re-assessing Chrétien I

Regarding the article "Reflections on an outgoing PM" (*CJN*, Dec. 11, 2003), let me see if I have it right: "[Former prime minister Jean] Chrétien may have come across as sometimes insensitive and inarticulate, but… he was a shrewd cultivator of relations." Under his leadership, Canada repeatedly sided with Israel's enemies at the United Nations, but "Chrétien attended [former Israeli prime minister Yitzhak] Rabin's funeral."

Two-and-a-half years ago in Durban, South Africa, at that infamous United Nations' sanctioned pogrom known as the UN World Conference Against Racism, Canada (unlike the United States) stayed to the end – thus adding legitimacy to that grotesque festival of hate – but, the article says, "worked hard to blunt the final statement's anti-Israel tone."

Some may even call it balance! No need to get upset.

Yes, indeed, we should not be too harsh in our evaluation of Chrétien's "legacy." According to the "proud" tradition of the *Hofjuden* (court Jews in 17th- and 18th-century western Europe), it could have been much worse. After all, we were only spat at.

Nathan Shuster
Toronto, Ont.

* * *

Re-assessing Chrétien II

I cannot comprehend how the *CJN*'s retrospective on former prime minister Jean Chrétien ("Reflections on an outgoing PM," *CJN*, Dec. 11, 2003) could omit all mention of how he responded the time he was faced with an official finding of illegal discrimination against Jews in Canada.

In 1999, the UN Human Rights Committee found that Canada was violating international law by not funding the religious education of Jews and other non-Catholic minorities in Ontario while funding Catholic schools. Chrétien flatly refused to take steps within the powers of the federal government to rectify this discrimination – most notably through a tax credit – in the face of the province's refusal to address the issue.

Chrétien talked a big talk on international human rights, but when it came to an authoritative finding of state-sponsored discrimination against religious minorities in Ontario, he shamefully refused to act.

And thus Canada remains a human-rights violator.

M. Orr
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

European anti-Semitism: old prejudice, new disguise

By EMANUELE OTTOLENGHI

Since the outbreak of the second intifadah, anti-Semitic incidents have dramatically increased in Europe. Many Europeans downplay this anti-Semitism by associating it exclusively with radical Muslims. Others dismiss it by saying there is too much Jewish paranoia in the wake of criticism against Israel's policies. But as recent reports on anti-Semitism in Europe show, there is more to it than just disaffected Muslim youth or Jewish imperviousness to Palestinian suffering.

Despite an uninterrupted 2,000-year presence in Europe, Jews are still targets of prejudice, their acceptance conditional upon their abandonment of their Jewish identity, especially when it is closely associated with, and expressed through, support for Israel. By overlooking the return of anti-Semitism in their midst, Europeans are ignoring the unresolved tension that has always existed between Europe and its Jews. This tension is both the cause of the resurgence of anti-Jewish sentiment and the main reason for Europe's inability to recognize its "Jewish problem."

There is little doubt that recent anti-Semitism is linked to resurgence of the Israeli-Palestinian conflict. What needs to be examined is the role that Europeans, rather than Arab immigrants, play in this latest spout of anti-Jewish feeling. Europeans are quick to condemn anti-Semitism in theory, but fail to see it in its daily concrete manifestations, and sometimes even refuse to acknowledge its existence. They concede the existence of anti-Jewish hostility due to the Israeli-Palestinian conflict, but they refuse to view it as anti-Semitism. The dominant European view is that frequent public attacks on Israel are neither misplaced nor the cause of anti-Jewish sentiment: Israel's behaviour is reprehensible and so are those Jews who dare defend it. The argument goes that those who cry wolf are simply seeking an excuse to uncritically justify Israel by calling anti-Semitism what is actually legitimate criticism of Israel's actions. It follows that Israel deserves to be criticized and that it is the Jews, not those who express criticism, who should engage in soul-searching.

There is nothing intrinsically wrong or even remotely anti-Semitic in disagreeing with a particular Israeli policy. But the nature of the criticism, rather than its target alone, suggests that Jewish concerns are often well-founded. Criticism that focuses on what Israel is, rather than what Israel does; the description of Israel's actions through traditional anti-Semitic themes such as the blood libel, the Jewish conspiracy to rule the world, Jews and money, or traditional Christian anti-Jewish imagery; and putting the blame of Israel's predicament on its essence as a Jewish state are all recurrent European themes. Their implication is not that Israel should act differently, but that it should cease to exist as a Jewish state.

When Jews are expected to condemn Israel for the above reasons, lest European sympathy be denied, the argument that it is Israel's behaviour and uncritical support for it that invite prejudice sounds hollow. European sympathy for Jews is dependent upon the kind of political views they espouse. In a world that advocates political freedom for all, this is hardly an expression of tolerance.

This is not to suggest that Jews face a new Holocaust. In Europe, "never again" is not just a motto, but a sincere expression of remorse for Europe's past. Auschwitz has become one of the symbols of modern European identity. Europeans share a new passion for Judaism, epitomized in its large number of Jewish exhibits and museums. Many avidly read about Judaism, with hundreds of new titles released every year on every imaginable Jewish subject. Many of those who profess a liberal political affiliation, who are dedicated to human rights and tolerance, who are worried about the resurgence of the xenophobia and racism that gave birth to Nazism, unquestioningly side with the Jews in perpetuating the memory of the Nazi genocide as a warning to future generations. This fact alone is a guarantee against the recurrence of past horrors.

Nevertheless, there remains a disturbing ambiguity in the way liberal Europeans see the Jews. Many of those who sympathize with them for their suffering in the Holocaust wave Palestinian flags and equate Israel to Nazism, claiming that "yesterday's victims are today's perpetrators." In doing so, they demonize Israel and Jews who support it. The same left-wing anti-racist activists, who oppose xenophobia and neo-Nazism, consider Israel a colonial state – a tool of American imperialism that deserves to be destroyed – and speak of Zionist conspiracies to rule the world and oppress Arabs. Israel's Jewish supporters are viewed as fascists and apologists for murderers. They deserve no dignity, no respect, no sympathy and no protection.

European liberals love Jews, but not when they assert their rights as a national group. Jews as a nation deserve no sympathy and no rights, although Jews as individuals are worthy of both. Their hero is the Jew who denounces Israel and disassociates himself from it, rejecting any link with Jewish national identity other than as a condemnation of Zionism. For them, and for the Jew they celebrate as their hero, Zionism is a perversion of Jewish humanism, something that today's Europe deeply cherishes, because Zionism has reversed Jewish historical passivity to Jewish self-defence and survival. In its resort to force, Zionism implies the difficulty of dealing with sometimes impossible moral dilemmas, which traditional Jewish passivity in the wake of persecution never implied. For Europe, the Jew must be a victim because victims can do no wrong. Any victim becomes the latest Jew to defend, and by implication, those who persecute those victims inevitably become today's Nazis. It is therefore expected that the Jews should denounce Israel, which is viewed as the latest incarnation of an evil they suffered from not so long ago.

Jews who do criticize Israel and disassociate themselves from it enjoy European respect. Denouncing Israel becomes their passport to full European membership. The European Jewish hero is not David Ben Gurion, not Moshe Dayan, not even Mordechai Anielewicz. It is Noam Chomsky and his imitators, whose Jewish pride is expressed through their shame for Israel's existence.

Europe loves and worships the Jew as a victim, but hates and despises the Jew who dares embrace a weapon to fight back. This duality is not only a symptom of the unresolved relationship that Europe has with its Jews, but also the most recent manifestation of European anti-Semitism. It embodies Europe's inability to associate Jews with the legitimate use of political power, including sovereign power. The Jew should be defenceless, a sacrificial lamb, the conscience of the world, capable of absorbing the pain visited upon him by injustice and of sublimating it through an inner strength that becomes the guiding line of moral rectitude for surrounding societies. As the embodiment of a new universal morality, the Jew must also be assimilated. Jews cannot be a religious and ethnic minority in the midst of multicultural Europe, but the model of European integration. Hence, the Jew must be camouflaged:

A synagogue vandalized last year in Britain [RNS/Reuters photo]

aware of his membership in the Jewish people, but indistinguishable from the surrounding environment, entitled to be proud of his historical background and cultural patrimony, but not devoted to its continuity. That background belongs to Jewish museums, not to living communities and thriving congregations. The Jew that Europeans love knows he is Jewish, but does not know how to be Jewish anymore. Others will remind him of his identity, but if it were up to him, Judaism – as a tradition, a faith and a practice of commandments as well as membership in a collective and commitment to its survival – would not exist. The Europeans love the Jew who has turned Judaism into a universal, humanistic mission, devoid of its distinctive religious and national features. Accomplishing this mission requires the extinction of the concrete Jew and its replacement with an abstract Jew – namely, the unconditional rejection of violence and a universal message of brotherly love.

That explains Europe's enthusiasm for such films as *The Pianist* by Roman Polanski or *Life is Beautiful* by Roberto Benigni. The hero of *Life is Beautiful* is Jewish, but cannot be outwardly recognized as a Jew: he has shed every Jewish ritual, has married out, does not speak the language anymore and does not "look Jewish." He is Jewish because he is a victim.

The hero of Polanski's movie, meanwhile, is imbued with European culture. He is incapable of defending himself and survives the Holocaust not in order to ensure Jewish survival but to bear witness to a universal message of suffering that transcends its Jewish specificity. Polanski's Jew is saved, but what survives through him is classical (European) music, not the Jewish people.

That is what Europe wants of its Jews: to assimilate and disappear as a people, but remain as a moral legacy.

Europe's Jew is the idealization of innocence. He represents, with his unconditional rejection of violence even when confronting extermination, a primeval condition of innocence that precedes original sin. In politics, that sin is the use of power and the sometimes impossible moral choices and dilemmas that power demands. That is why post-modern, multicultural and multilateral Europe – a culture that rejects the use of force as a tool of international diplomacy and nationalism as a vehicle of identity – strongly identifies with the image of the persecuted Jew.

Europe would like to see the same kind of Jew reflected in Israel's behaviour. Israel should not be closely associated with Jewish nationalism and should not be committed to Jewish continuity. It should remain a victim. For European liberals, Israel should sever its ties with Jewish tradition and consign its people to history in order to adopt the universal principles supposedly embraced by today's Europe. Israel's stubborn refusal to do so and its attachment to nationalism, which Europeans see as the source of all 20th-century evils, draw condemnation. For Europe, Israel becomes Nazism, and the victimized Jew becomes the alter ego of the aggressive Jew the Europeans pretend to see in a Jewish state that dares use force to ensure its survival. Europeans love the idealized Jew whom their ancestors loathed and killed in the flesh and despise the real Jew who, having survived genocide, finally learned to defend himself.

Precisely because Israel was born of war and is defended by the sword in the name of a national Jewish identity, Israel is accused of having been born in sin. Israel represents for Europeans the loss of Jewish innocence. Insofar as Jews identify with Israel, they deprive Europe of the victimized Jew that so well represents Europe's self-image.

This is why Europe's liberals refuse to defend Jews from anti-Semitism stemming from the Israeli-Palestinian conflict. The only Jew worthy of European respect ceased to be Jewish long ago, except perhaps in name. The Jew who stubbornly clings to a Jewish identity and identifies with a nation, a culture, a tradition, a distinct identity and is committed to Jewish continuity is viewed with hostility. The only Jew that Europe truly loves is the Jew who has consciously given up being Jewish. Only by volunteering to become extinct can Jews hope to survive in today's tolerant Europe.

Emanuele Ottolenghi is Leone Ginzburg Fellow in Israel studies at St. Antony's College, Oxford University.

Chesed and community

It has become fashionable to be disheartened by the present state of our Jewish community. Criticism abounds about deficiencies in community spirit and communal action, and many young Jews do not even want to work for community organizations.

Norma Baumel Joseph in Montreal

Given that state of affairs, I want to tell you a good-news story. Don't get me wrong. There is plenty to find fault with and a great deal of improvement is needed. But there is also much that can convey respect and pride.

Recently, my family has been the recipient of an outpouring of a unique kind of Jewish kindness – chesed. Chesed is not easily translated. Many define the word as "acts of kindness," or of "loving kindness, mercy and benevolence."

But it means much more. One of God's attributes is chesed. Biblical Ruth was repeatedly complimented for her acts of chesed to both the dead and the living.

The term refers to deeds that are clearly above and beyond normal human decency or beneficence. Justice is necessary, but we humans could not survive without the linked notions of chesed and *rachamim*, mercy and compassion. That is one of Judaism's primary convictions. Traditionally, we describe care of the dead as an act of *chesed shel emet*, kindness of the truest sort. Anticipating no payback, we care for the deceased with the purest and most selfless of motivations.

So we have a history and a tradition of accepting, and even expecting, that periodically members of our community will step forward and display an inordinate sense of compassion and human kindness – kind-hearted souls who redeem us all.

From New York to Boston to Montreal, I have seen individual Jews and communal organizations reach out to us without even knowing us. They heard that we were in a crisis and they wanted to help. Actually, in the religious community, people just said they wanted to do chesed. At one point we tried to stop the flow, but were told we could not: too many people had already lined up. This was their chesed and how could we be so selfish as to prevent that. Amazing!

I am not talking about a mass effort of considerable or comprehensive action, but rather about small deeds, little acts that slowly accumulate and make life easier or more comfortable. People willing to drive, to do carpool, to play with the kids, to say hello, to shop, to pray and to let us know that they care.

Most notably, since my daughter-in-law took ill, dinner has arrived every night. Quietly and consistently, this small gesture by numerous women has filled my world with chesed. It is such a small thing, yet it is so substantive and far-reaching. I am in awe and grateful.

Terror in the name of God

There are books that make you laugh, and a few that make you weep. *Terror in the Name of God: Why Religious Militants Kill* makes you weep. Author Jessica Stern has written a detailed analysis of why and how religious zealots from three western religions – Islam, Judaism and Christianity – recruit and maintain terrorist organizations. I weep because Jewish terror has a place in this saga.

Jean M. Gerber in Vancouver

What is terrorism? Stern defines it as "an act or threat of violence against non-combatants with the object of exacting revenge, intimidation, or otherwise influencing an audience." More particularly, the book deals with "terrorists who claim to be seeking religious goals." We in North America have become all too familiar with the terror of Islamists and groups such as the Army of God, who have wounded and killed doctors who perform abortions. Canadian Jewish doctors have been targets of murderous so-called "pro-lifers," deluded people who regard it as a holy mission to kill.

Religious terrorists demonize their enemies. "We" become the chosen and "they" become the sub-human enemy. Religious terror sees no moral ambiguities – there is only good or evil. All is black or white. There are no shades of grey, no chance to see into the other person's world. When God is on your side, nothing is extreme. All is permitted, and nothing is beyond the pale of human decency.

But my distress came not from reading about the militants on the far right or even about how Islamist terror has spread throughout the Muslim world, but from the chapter titled "History."

Political philosopher Isaiah Berlin once wrote that Israel has always had "more history than geography." We consider our religion to have a deep historical basis, and the return to the Land of Israel to be the way we have reclaimed our place in history. Yet history can be a trap as well as a door to understanding our past and our present, a deception as well as a path to our future.

In 1990, the Temple Mount Faithful announced its intention to lay the cornerstone for the Third Temple. Riots ensued in Jerusalem. Other modern-day zealots wounded Palestinian mayors in a series of bombings. A plan to attack the mosques on the mount itself was uncovered. Hebron was the scene of a massacre. Just last year when we were in Jerusalem a group of zealots planned to dynamite an Arab girls' school, a plot which, had it succeeded, would have killed and wounded many innocent children. How have we come to this?

The centre of radical Jewish groups has been a religious one. The movement is intertwined with the settlement movement. Not all settlers are terrorists, obviously, but certain settlements are the homes of the most radical leaders of a loose group of like-minded messianic Jews. Embedded in the settlement ideology is the belief that Jews have a historic, indeed divinely appointed, right to all the land on which Palestinian Arabs live. These Jews believe that their efforts are the prelude to the restoration of the Temple, sacrificial service and a new kingdom on all the biblical land of Israel. Rebuilding the Temple will facilitate the redemption.

Ironically, such thinking has led these millenarian Jews to seek allies among Christian groups also looking forward to the end of days when the messiah will reign. Of course, the groups differ radically on whose messiah that will be. But for now, they have made common cause.

As they read history, we are in the end of days, and any act is justified. Another irony: like Christian and Muslim radicals, Jewish extremists decry the sins of modernity: individualism, feminism, sexual license, pop culture and globalization.

They believe that every inch of the land, from the Mediterranean east to Jordan is holy land and only Jews have a right to it. To allow it to remain in others' hands is sacrilege. Jews – the "We," the "Good" – must do anything and everything to regain and hold it against "Them" the "Evil." The God of history has given it to "Us." The Temple must be rebuilt, as it is the "telephone link" to God.

It is to weep. Instead of the holy mission that Judaism offers to better the world through deeds of loving kindness, they have chosen to worship the Golden Calf of land, a land now saturated with blood.

Bedtime with the chassidic spa treatment

During the Chanukah that just ended, my wife and I discovered the true miracle of the holiday. On the first night, we gave our two kids enough sufganiyot, chocolate coins and other treats so they would sleep poorly for one night. But, miraculously, they slept terribly for eight nights.

Stuart Slayen in Winnipeg

As a parent of two young children, I'm always sensitive about sleep issues, but they are especially pronounced at this time of year. We loosen the rules about how many treats they can have and we go to Chanukah parties that end later than the kids' regular bedtime. To add to the mayhem, a late December day in Winnipeg offers about nine minutes of daylight. You never really know what time it is. All you know is that it's dark.

We've tried all sorts of bedtime techniques, with varying degrees of success and failure. When Cari (now 4½) and Noah (now 2½) were infants, we were sporadic disciples of Dr. Richard Ferber, the renowned U.S. infant sleep guru whose method involves letting kids cry in bed for timed intervals. Our kids did their part. They howled so loudly in the summer that we had to close the windows lest they set off neighbourhood car alarms and aggravate the dogs on the block. (Never mind what the neighbours might think!)

Our analysis of the experience is that our children preferred Gerber to Ferber.

As they are getting older, they still aren't great sleepers. Daughter Cari will, on occasion and without warning, refuse to sleep in her bed. She ends up in our bed, on the living room couch or – for something a little different – on the floor next to our bed. Sometimes, her journey around the house is accompanied by a sound-barrier-challenging, over-tired tantrum.

Noah, who just started sleeping in a "big-boy" bed, often refuses to lie down, will insist on reading more books than are contained in the Library of Congress, and will demand a post-lights-out cup of milk to wash down his pre-lights-out cup of milk.

Still, bedtime can be the nicest part – albeit a two-hour part – of the day. At it's best, it's peaceful, relaxing and an offers an excellent opportunity to teach. In our home, it's also probably the most Jewish part of the day.

My wife and I take turns lying down with each child. We usually talk about both the day that just ended and the day to come.

With Cari, we share some Hebrew words and talk about the holidays. We used to tell the made-up story about how the Teletubbies – those rotund, inane, babbling, cherubic, velour creatures – celebrate Shabbat. (Tinky Winky brought the chicken. Dipsy brought the juice for kiddush. Po set the table. And Laa-Laa brought the challah.) And for at least 2½ years, her day has ended with either my wife or me rubbing her back and singing the *Shema* – kind of a chassidic spa treatment.

Noah could bring Napster to its knees with the number of songs in his brain. He practically needs a whole Hebrew concert performed before he'll even acknowledge that night has come. He also likes the *Shema*/back-rub combo.

As colourful, fun and teachable as the bedtime routines are, they're exhausting. They leave little time for much else. I'm told by parents of slightly older children that one day soon I'll forget much of the toddler bedtime experience. The passage of time and the loss of brain cells from lack of sleep will help me forget about the actual sleep deprivation. I don't doubt it will happen, and that's sad. The kids will likely forget much of the bedtime circus as they get older, too.

But, as they grow into adulthood, if they feel warm, loved and connected every time they say the *Shema* or hum a Hebrew song, it will have all been worth it.

Contact Stuart Slayen at stu_column @hotmail.com

The Kirshner File

Sinophile Sidney Shapiro looks back

Debilitated by a terrible case of sea sickness, war veteran, lawyer and Sinophile Sidney Shapiro felt really miserable. On his maiden voyage from New York City to China, he vomited constantly. When he finally arrived in Shanghai – China's fabled international port – on April 1, 1947, April Fool's Day, he was glad to set foot on land at last.

Sheldon Kirshner in Beijing

Stepping off a gangplank from the freighter that had borne him queasily to the Paris of the East, Shapiro tried out his Mandarin on the first Chinese person he met. "I couldn't understand a word of the Shanghai dialect," he said, grimacing at the memory.

Shapiro, who had learned the rudiments of Mandarin in a U.S. army crash course during World War II, went to China with the intention of refining his Chinese language skills. "I thought I would stay a year."

In fact, Shapiro never left China, and today, at the ripe old age of 88, he is something of a curiosity, even a rarity, by local standards.

Thoroughly integrated into Chinese society, his nasal Brooklyn accent and his taste for bagels, cheese and lox notwithstanding, Shapiro is perfectly comfortable in his skin as a secular American Jew who adopted China as his homeland. He wed a Chinese actress, raised a family, earned a living as a translator, author and occasional movie actor, became one of the very few Westerners to actually take out Chinese citizenship, and acquired a Chinese name, Sha Boli.

"I had no reason to leave," explained Shapiro, a feisty man in apparent good health who peppers his sentences with Yiddishisms. "I was married to a woman I dearly loved. The Chinese were warm and friendly. China was fascinating. It was wonderful. Conditions were appalling, life was hard, but I got the best of the worst."

I met Shapiro in Beijing a day before the first snowfall of the winter.

He lives in a modest, four-room cinderblock house with a small courtyard enclosed by a wall. The drab interior is cluttered with utilitarian furniture and illuminated by the glow of a single light bulb. On the walls are framed photographs of Mao Zedong and Chou Enlai, two of China's iconic leaders, and of Shapiro's late wife, Fengzi (Phoenix).

In one poignant photograph, Shapiro and Fengzi pose contentedly in front of a weathered Roman stadium in Caesarea, Israel.

Lucid and spry, Shapiro – the subject of a 1985 profile in the Israeli daily *Ma'ariv* – is a whirlwind of activity. He is translating a biography of Deng Xiaoping, the visionary Chinese leader who brought the principles of the market economy to Communist China. He is a member of the People's Political Consultative Council, a toothless non-governmental organization that serves as a kind of watchdog to the rubberstamp Chinese Congress. He writes letters. (One of his pen pals, Isi Liebler, is vice-president of the World Jewish Congress). He surfs the Web.

The scion of Jewish immigrants from Latvia and Ukraine who settled in the United States in the 1890s, Shapiro was born in 1915 and studied law in New York City. Although he considers himself an agnostic, he professes to be "very emotionally attached" to his Jewish roots and Israel.

Yet Shapiro's only child, Yamei, a 53-year-old physician who lives next door, was not raised Jewishly. Neither was his granddaughter, Stella, who studied in the United States, speaks fluent and idiomatic English and works for the American Chamber of Commerce in Beijing. Shapiro, the author of *Jews in Old China* (Hippocrene), an account of the now-vanished Jewish community of Kaifeng, recognizes the ironic parallels. Like the lost Jews of Kaifeng, his own family has been completely absorbed by the host culture.

Shapiro's connection with China goes back to 1942, when the U.S. Army, anticipating a landing in China to repel Japan, began recruiting soldiers as future interpreters. Shapiro studied Chinese language, politics and history at Cornell University, glad to be plucked from an anti-aircraft unit in New Jersey.

Demobilized in 1945 without ever having put his Mandarin to practical use, Shapiro enrolled at Columbia University, and later at Yale, to continue his Chinese studies.

Finishing these courses, he booked passage on a freighter bound for Shanghai, a frenetic city torn by fighting pitting the Communists against the ruling Nationalists. Casting around for a job while he boned up on his Mandarin, Shapiro found a position in an American law firm. Then he met Fengzi, "the Helen Hayes of China's theatre." She died seven years ago, and he still mourns her passing.

Shapiro was neither a Communist nor a party member. "I don't respond well to discipline," he said mischievously. Yet his sympathies were clearly with the Communists, as were Fengzi's. "I was radicalized by the horrors of Shanghai – the huge gap between rich and poor, the extreme corruption, the rampant greed."

Fleeing Shanghai, the young couple travelled to Beijing. There they welcomed the arrival of the People's Liberation Army, the vanguard of the People's Republic of China. Shapiro describes these events in his 1997 autobiography, *I Chose China* (Hippocrene), which is available on Amazon.com.

Sidney Shapiro

Those were difficult days, he recalled. "There wasn't much to eat. Turnips and cabbage in winter. Very little meat."

In the wake of the civil war, Shapiro joined the Foreign Language Press as a literary and legal translator. Though he was paid a decent salary, he was never able to afford a car – a great luxury prior to the late 1980s – and pedalled around town by bike.

He supplemented his income by appearing as an American in such propagandistic Chinese films as *Eagles of the Sky* and *The Xian Incident* and by writing his memoir and a book about the Jews of China.

International politics rarely affected him, even when China and the United States clashed in the Korean war. "The Chinese said, 'We're not fighting the American people.' They made a clear distinction between the U.S. government and the people."

Shapiro, though, flew into a rage after learning that his wife had been strafed by U.S. military aircraft while entertaining Chinese troops on the front.

He acquired Chinese citizenship in 1963, but by doing so, he automatically lost his American citizenship. He has no regrets. "I was happily married. I had a useful, enjoyable job. We had a home. I was involved in everything in China. And I was never made to feel like an outsider."

Nor, he added, was anti-Semitism ever a problem. "The Chinese have never heard of it," he quipped. "You feel at home here. You have to be reminded you're different."

Only once, during the tumultuous Cultural Revolution in the late 1960s and early 1970s, was Shapiro tempted to leave China. This happened after his wife was arrested and charged with being a counter-revolutionary. During the next four years, he saw her only twice. "The revolution," he said, "was taken over by holier-than-Mao elements who wanted to feather their own nests."

As a so-called foreign expert, Shapiro was entitled to visit his parents and sister in the United States every other year at the expense of the Chinese government. But when Shapiro applied for a visa after presenting his Chinese passport to the American consulate in Toronto in 1971, the consular officials there were flummoxed. A week elapsed before he was granted a visa.

Shapiro returned to Canada in 1987 at the invitation of literary agent Michael Levine and TV mogul Moses Znaimer. "I met them at a banquet in Beijing, and they were enthralled with this Litvak."

While in Toronto, Shapiro gave a talk about China and himself at the Royal Ontario Museum. He repeated the exercise at the Saidye Bronfman Centre in Montreal.

Shapiro, who first visited Israel in 1989, supports its right to nationhood, but is hardly enamored of the current Israeli government. "I'm very much disgusted with Sharon," he said in a reference to Israel's prime minister. Reaching into an album, he retrieved a photograph of himself with Shimon Peres, the interim leader of Israel's Labor party. "I'm very impressed with him," he declared.

Shapiro, who has close ties with the Israeli embassy in Beijing, strongly believes that China would not have been hostile to Israel from the 1960s to the early1980s had it not backed the United States in the Korean war.

Though he is generally loath to criticize China, Shapiro is critical of some of its economic policies and of its inability to jettison its "feudal baggage." He hopes that China will get a taste of "real democracy," but is not hopeful. "It's pie in the sky."

Nevertheless, Shapiro has no plans to leave China and live in the United States again. Asked which country he prefers, he replied, "I love America, but I love China more."

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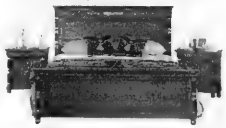

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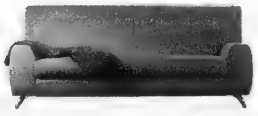

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Jewish Life

How to insult relatives and influence people

By RABBI YECHIEL GOLDREICH

Rabbinic Reflections

What could the old man have been thinking? He ruined the sweet Norman Rockwell moment. On his deathbed, he insisted that the old country was better and that he wanted to be buried there. He criticized his eldest son, cursed the sins of the next two sons, he questioned the Jewishness of his two grandchildren, and then told the younger grandson that he had greater potential than the older. Why would our ancestor Jacob behave in such a way?

Jacob, of all people, should have known better. He knew of the bitterness engendered when authority figures withhold their approval, when people speak and behave in too strong-minded a manner. The tragic results provide the primary theme for the whole book of Genesis, as evidenced by Cain and Abel, Isaac and Ishmael, and Jacob himself and his brother Esau. He must have remembered the most trying episode of his life, the rivalry between his son Joseph and his other sons and the pain that it caused.

Couldn't he have just let things slide? Couldn't the Torah tell us that Jacob simply went with the flow, that he kissed his family and said only nice stuff to everyone? That, unlike all the hard feelings and feuding that had gone on from the beginning of Genesis, Jacob gathered his children round and stated unequivocally that he was proud of each and that his soul would dance at every family simchah?

The simple answer is that our saintly forefather Jacob used blunt words because he loved them and knew the effect those well-chosen words would have at that emotion-laden moment. He must have waited years to choose the right moment, the most effective moment, to tell them what they needed to hear. The future of the Jews would be in Israel, not Egypt. That needed to be said. Reuben was not fit for leadership, Judah was. Ephraim and Menashe were too Egyptian. Ephraim one day would be greater than Menashe, and Simon and Levi were too reckless. It may have been hard to hear, but it needed to be said. What's more, it worked.

The Jews did make it out of Egypt. Reuben never did become leader. Ephraim and Menashe lived up to the predictions and blessings. Simon's descendants would become the schoolteachers of Israel (the bittersweet wish for "active" youngsters that they should receive the "naches" they gave others). Perhaps more than anyone, Levi cleaned up his act, producing Moses, Aaron and a tribe devoted to the service of God.

Thank God for the foresight of our forefather Jacob, who didn't go wobbly when a firm hand was needed.

Too often we hear the regular rants from the regular people and observe the equally destructive silence of those who are too hesitant to speak. May the Almighty grant us the wisdom to know when and how strong well-placed opinion is to be used. May our leaders fight for truth in a way that is wise during these times of fateful decision for Israel.

Rabbi Goldreich is assistant rabbi at Shaarei Shomayim Congregation in Toronto.

Accessible guide for learning

***The Jewish Study Bible*, edited by Adele Berlin and Marc Zev Brettler, Oxford University Press, $72.**

Books
Bernard Baskin

This impressive and innovative work is a major accomplishment. It includes the Jewish Publications Society's Tanach translation, a running commentary and annotations on all biblical books – drawing liberally on both ancient and recent sources – and introductions and essays by a stellar group of Judaic experts.

The accessible essays deal with many aspects of the Bible, including midrashic, mystical and liturgical traditions.

Handsomely produced, the volume's 2,200 pages include helpful chronologies, tables and charts, full colour and line drawings, maps, a full glossary of technical terms, a chart of weights and measures and a timeline listing rulers in the land of Israel and the surrounding empires during the biblical period.

In his essay "Modern Jewish Interpretation," David Sperling evaluates a number of recent Bible commentaries. He points out that the Conservative movement's Etz Hayim commentary provoked unexpected controversy.

Many congregants, accustomed to the older and more traditional Hertz version, were shocked to learn, among other things, that the Exodus from Egypt and the conquest of Canaan might have "little or no historical basis." Outside the movement, some haredi rabbis equated Etz Hayim's questions about the Bible's factuality with the blood libel. Sperling writes, "A calmer perspective reveals Etz Hayim to be a useful digest of the JPS Torah Commentary in one volume, with the addition of homiletical comments, and notes and essays of special interest to Conservative Jews."

Meanwhile, Sperling faults the Artscroll Series of biblical books, produced largely for the Orthodox community, for excluding data drawn from the field of archeology as well as gentile scholarship, non-Orthodox scholarship and suspect-Orthodox scholarship.

"As a result, the richness of traditional and Orthodox commentary is reduced in this series to harmonization, continuous apologetic and pietistic moralizing."

In her essay "The Bible in Jewish Philosophical Tradition," Hava Tirosh-Samuelson singles out Judith Plaskow as an outstanding Jewish theologian, who has influenced the way an increasing number of Jews approach the Bible. A well-known feminist, she argues that women were present at Sinai, "but it was the male-centred rabbinic tradition that ignored, silenced and marginalized them. A new reading of the Bible is necessary if Jewish women are to be restored to their rightful place within the tradition and become creative readers of their own sacred texts."

When was the Hebrew Bible completed in its present form? Brettler says that its final stage, or canonization, was a reaction to the destruction of the Second Temple in 70 CE and its aftermath. The development of canonizing the Hebrew Bible had begun more than half a millennium earlier, with the destruction of the First Temple (586 BCE), and intensified with this latest crisis. Through the canonization of the Hebrew Bible, which later gave rise to the Mishnah and Talmud, Jews became known as the people of the Book.

Brettler says that those who decided on the Bible's final version were remarkably inclusive. Instead of creating a small, highly consistent text, they made efforts to include many of the viewpoints in ancient Israel, incorporating differing and even contradictory traditions into this single, and singular, book.

Jewish biblical study, including concern for Jewish traditional interpretation, has now entered mainstream academic scholarship and includes a growing number of scholars at Israeli universities. It is an ongoing process that inevitably adds to our knowledge and deepens our understanding.

The Oxford Jewish Study Bible will provide a valuable and noteworthy addition to any congregational or home library.

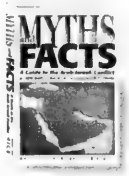
Stopping arms smuggling

MYTH:

Israel demolishes homes in the Rafah refugee camp as part of its campaign to oppress the Palestinians.

FACT:

Israel has engaged in military operations in the Rafah refugee camp, including the demolition of homes, in an effort to curtail Palestinian smuggling operations. Rafah is a city in the Gaza Strip that is divided by the border with Egypt. Palestinians began building tunnels in the area in 1982 to smuggle various items under the Israel-Egypt border fence. Since 1994, when Israel turned the area over to its control, the Palestinian Authority has been responsible for security in the area. While the PA initially worked to stop the construction of tunnels, it now actively supports the smugglers.



To avoid detection of the tunnels, the Palestinians build them in civilian homes. In 2002, the Israeli army discovered 33 tunnels. It found another 36 by mid-October 2003.

The smugglers bring goods such as cigarettes, automobile parts, clothing, drugs, electronics and foreign currency purchased or stolen in Egypt for resale in the Gaza Strip. But of most concern to Israel is the smuggling of terrorists and weapons such as rocket-propelled grenades and launchers, rifles, explosives and ammunition, which often make their way to the West Bank.

Large-scale Israeli operations against the construction of the tunnels coincided with intelligence reports that the Palestinians were attempting to smuggle more sophisticated weapons such as Katyusha rockets, which could hit Israeli cities, and Stinger missiles, which could shoot down Israeli civilian and military aircraft. These weapons are being brought in to support the terrorist operations of groups such as Hamas and the Popular Front for the Liberation of Palestine (with the help of Iran), as well as to arm PA security services.

Smuggling operations have intensified in the last three years as Israel has blocked other smuggling routes, and as the Palestinians have escalated their violent campaign against Israel. Israel demolishes Palestinian homes because they are used to conceal the tunnels connecting Gaza and Egypt. Many Palestinians in Rafah are impoverished and see involvement in the smuggling operations as an opportunity to improve their economic situation. They are paid well to excavate, transfer goods and allow their homes to be used to hide the tunnels.

The PA has given Palestinians an even greater incentive to participate in smuggling by offering them alternative housing in the nearby town of Tel-Sultan if Israel demolishes their homes. Some Palestinians have even lied about constructing tunnels in the hope that the Israeli army will destroy their houses and they can get nicer ones from the PA.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

The readers recommend

By MARK MIETKIEWICZ

Today we continue our visit of some of your favourite websites, including both the ones you created and the ones you find yourself visiting over and over again.

Ottawa artist Marc Eliany wrote to tell me about several sites that he is involved in. Eliany is an Ottawa-based artist who was born in Morocco and moved to Israel before settling in Canada. In addition to posting generous samples of his artwork on his site, he also presents a photographic essay of his travels to his ancestral home of Morocco and the last Jews of Ifrikia **[www.artengine.ca/eliany/]**. Eliany, who is interested in Sephardi culture and contributions to Jewish life, has also created another site that offers brief biographies of prominent Sephardi Jews. The biographies are in French, but another part of the site explains in English the derivations of common Sephardi names **[www.virtualpublications.ca/]**. You can read more about Eliany at the Canadian Museum of Civilization website **[http://makeashorterlink.com/?C13C518E6]**.

Montreal's Jean-Philippe Fontanille is a man with a mission. Fontanille is a numismatist who has undertaken a vast project – the indexing, classification and representation of biblical coins. His site contains photos of hundreds of beautifully scanned coins starting from the fourth century BCE. And if you think that you may have a treasure sitting in your drawer, you'll appreciate valuations given for the coins. For example, a coin from the Bar Kochba era in extra fine condition sold for $5,000 (US) in May 2002. Fontanille launched the Menorah Coin Project website just over a year ago, but expects that the project will take several years to complete **[www.menorahcoinproject.org/]**.

Last June, after writing an article about ketubot, I received an e-mail from Jerusalem-based calligrapher Norman Slepkov. Originally from St. Catharines, Ont., Slepkov immigrated to Israel in 1970 and first started creating ketubot when he got married. You can view his samples online **[www.normansketubot.com/]** along with the non-commissioned "Royal Ketuba" that he created to mark the 1981 wedding of the Prince Charles and Lady Diana. The site also has a photo of the thank-you note Slepkov received from Buckingham Palace **[http://www.normansketubot.com/Royal.html]**.

One-time Torontonian Stephen Glazer made aliyah 24 years ago. He brought to my attention a site run by Itim, The Jewish Life Information Center. This trilingual site (English, Hebrew and Russian) does a very good job explaining the significance of life cycle events such as brit milahs, bar and bat mitzvahs, marriages and burials. But it goes a step further and takes a look at the legal ramifications of these milestones for Israeli residents. This site is a must visit for anyone planning to move to Israel **[www.itim.org.il/]**.

Kerstin Camenietzki wrote to tell me about the new website for the John and Molly Pollock Holocaust Collection at Centennial College in Toronto. Although only a small portion of the collection is reproduced online, you can view samples from the 1941 artwork of Arthur Szyk that mocks the architects of European fascism. And you can listen to Stephen Lewis interviewing Elie Wiesel about his fears that the Holocaust will be forgotten **[www.centennialcollege.ca/holocaust_pollock/]**.

CJN food columnist Norene Gilletz wrote to tell me about a wonderful Jewish food website that I had never visited before. Jewish-Food is actually a moderated list and discussion area for kosher cooking **[http://groups.yahoo.com/group/jewish-food/]**. Last year alone, there were more than 10,000 messages about everything from the perfect pastrami recipe and how to use crock pot liners for cholent to a request from someone named Bobbi who was looking for a sweet potato and marshmallow recipe (which she received!). You must join this free list if you wish to send a message or visit the message archive, but it's well worth the effort. If you love kosher food and love talking about it, this is the place for you. Thanks, Norene.

Do you have a favourite Jewish or Israeli website? Or have you created one yourself? Tell me about it at the address below and I may mention it in a future column.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Torah in motion tackles the December dilemma

By JENNIFER M. PAQUETTE
Special to the CJN

Dec. 25 can be a dull day for Jews. It's a time of year when Christianity overshadows the calendar, and many of us take various measures – going out to the movies, hiding at home, immersing in Torah study or conversely, avoiding Torah study – to forget Christmas is even happening.

This year, right after Shacharit services on the 25th, Beth Jacob v'Anshei Drildz Congregation opened its doors to another all-day Torah in Motion conference co-sponsored by Jews for Judaism. The topic was "Jews, Christians and the Struggle for Truth."

The slogan of Torah in Motion – "Confronting the Challenges of Modernity" – is one Beth Jacob's Rabbi Jay Kelman takes seriously.

"We can't ghettoize ourselves," he said in an interview. "We must open our ways of thinking."

> ***'We must open our ways of thinking'***

Jewish-Christian relations have never been easy, he said, but we must try to learn from one another nevertheless, especially at this time of year.

"Obviously, it's Dec. 25th; it's Christmas, it's Chanukah," Rabbi Kelman said.

The goal of Torah in Motion is to engage in "issues which are relevant to the modern world… even if they are different or controversial."

The conference talks made comparisons between Christianity and Islam, evaluated talmudic references to Jesus, explored concepts of idolatry within Christianity and examined the importance of revelation in both religions.

Torah in Motion has previously addressed such topics as debunking Torah codes and drug and alcohol use among religious teens. Its speakers avoid simplistic answers, taking what Rabbi Kelman calls a "critical view… rooted within a traditional framework."

The last topic of the day was "Mistakes and Misconceptions: What Jews Do Not But Should Know About Christians and Christianity," presented by Herb Basser, an Orthodox rabbi and professor of religious studies at Queen's University. Basser pointed out that several Christian doctrines may be less exclusively so than we assume. The Jewish position on issues such as faith healing, Pharisees, the Trinity or the role of the messiah is never one we should take for granted.

Many Jews believe that vicarious atonement, where one person's death heals the sins of another, is a uniquely Christian idea. However, Basser said, there are many Jewish traditions from which this idea is drawn. For instance, the death of Miriam is connected by the commentator Rashi with the laws of the red heifer: "Just as sacrifices [like the red heifer] atone, so does the death of the righteous atone."

When we open our eyes to Christian scholarship, we find surprises, said Basser. Sir Isaac Newton, for instance, was in his day the third greatest Talmudist in England.

"He was castigated by his bishop for reading Talmud [in the original], and never going to church… he knew more than most 17th-century rabbis."

We may view Christianity as a "daughter religion," but that doesn't do justice either to its similarities or to our own religious needs, Basser said. Christianity began evolving at the same point as modern rabbinic Judaism as separate "strands" of the same religion. Basser called it a "sister religion… a kind of Judaism that Jews rejected en masse at a certain point."

Though we don't accept Christianity's central tenets, Basser feels that its emphasis on moral law and on personal connection with God are "worth thinking about."

Rabbi Kelman agrees.

"Even in its worst forms – not to mention the Christianity of today – it is not all bad."

Christian decorum, for instance, has enriched our spirituality through quiet services and inspirational sermons.

For more information about upcoming Torah in Motion programs, visit www.torahinmotion.org or call 416-633-5770.

Arts, Books, Food, Health, Sports and much more weekly in

The Canadian Jewish news

Greater Toronto Area

Reena offers Holocaust course

By CAROLYN BLACKMAN
Staff Reporter

For the first time, Reena is offering a course on the Holocaust for people with learning and/or developmental disabilities.

The intention of the 10-week course is to correct the mistaken perception that people with developmental disabilities or special needs need not be informed of any traumatic episodes, says Arlene Margolese, manager of volunteer services and Judaic programming at Reena.

"They are often overlooked when teaching about life-cycle events, customs of mourning, or the Holocaust, because their family is hesitant about troubling them," Margolese says.

"The truth is, they deserve to be told. [When someone dies], they may wonder why that person is not visiting. They may not be able to articulate it, but it could come out in bad behaviour."

With regard to the Holocaust, she says, "we believe that with specialized teaching, people with developmental disabilities [can be] provided with a greater understanding of what happened to their ancestors.

"This knowledge will help them develop greater self esteem by strengthening their sense of belonging to their Jewish heritage."

The ability to read or write is not a prerequisite to participate in the course, which was made possible by a grant from the Conference on Jewish Material Claims Against Germany.

Margolese says it is clear from the many questions from people with developmental disabilities that their queries have remained unanswered, leaving them with little understanding of the Holocaust, and perhaps, misconceptions.

"They generally have not been included in school programs covering this subject and there are few books or reports at their level of understanding available," she says.

Minnie Ross, Reena's manager of communications, says that rather than concentrating on the horrors of the Holocaust, they plan on highlighting the bravery, ingenuity and determination of the Jews to survive and flourish.

People with developmental disabilities do better with "concretes as opposed to abstracts" she says, so they plan to use such teaching methods as videos, slide presentations, visits to Holocaust museums, and talks from Holocaust survivors, siblings or children of survivors and Righteous Gentiles or their surviving family members.

The course will include a brief history of the war, Nazism and anti-Semitism and an overview of who were the targeted victims, says Ross.

It will also describe what families went through in terms of financial problems, emotional problems such as terror, isolation, betrayal and separation, and life-threatening conditions.

"We will also focus on the spirit of the Jewish people, some of whom organized soup kitchens, schools and synagogues under impossible circumstances," she says.

Participants will also learn about Israel as the Jewish homeland, the Exodus, the declaration of the State of Israel and the strong ties of the Jewish people to the Holy Land, whether they live there or support Israel from abroad.

"The Holocaust is part of our history, and in order for people with developmental disabilities to be full members of the community, they need to be informed," says Margolese, adding that volunteers will be trained to teach the course in order to ensure continuity of the program.

Sandy Keshen, Reena's executive director, says that every Jew needs to know and understand their history.

"We often see family put aside individuals who learn differently, and this diminishes them. I have seen a sense of 'Why am I excluded?'

"The two pieces to the program, which is open to anyone in the community, include providing an understanding of our history, and giving participants a sense of being part of our community," she says.

For more information, call Margolese at 905-889-2690, ext. 2229.

RABBI SOFFER HONOURED: Associated Hebrew Schools of Toronto marked the retirement of Rabbi Abraham Soffer after 17 years as its education director at a recent dinner at Beth Emeth Bais Yehuda Synagogue attended by more than 350 guests. Rabbi Soffer, fourth from left, is pictured here with current and former presidents of Associated, from left, Harry Krakowsky, Sheldon Goodman, Samuel Shainhouse, Henry Koschitzky, Louis Greenbaum, Sheldon Carr and Les Scheininger.

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[illegible] members and Friends of Holy Blossom Temple with Advance Seating [illegible] greater community.

[illegible]
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For a complete list of our programs, please call ext. 527 at the Temple, to request our 2003/2004 Gerald Schwartz/Heather Reisman Centre for Jewish Learning Calendar, or download a copy online at www.holyblossom.org from our Publications-Adult Education archives.

Coast to Coast

CEO named for new CIJA group

Continued from page 1

do some good stuff," he said. "It's a chance for me to help make sure that those special values that are Canadian, that gave me a chance, will be there to give other Canadians a chance."

One of Canada's best-known political advisors, Ezrin served as chief of staff to former Ontario premier David Peterson and headed the federal unity office under former prime minister Pierre Trudeau. He has held a number of diplomatic posts in the consular offices in New York and Los Angeles and has also worked in the private sector.

He currently serves as vice-chair of the board of directors of the Toronto Symphony Orchestra and is a member of the board of the Baycrest Centre for Geriatric Care. He also sits on the boards of a number of arts and business-related organizations.

CIJA has been in the planning stages for months. The initiative for a major restructuring of community advocacy efforts began with the creation of an emergency cabinet of prominent business leaders, including Gerald Schwartz (Onex), Larry Tanenbaum (Toronto Maple Leafs and Toronto Raptors), Stephen Reitman (Reitmans clothing), Brent Belzberg (Harrowston and Torquest Partners) and the late Izzy Asper (CanWest Global).

Operating under the auspices of United Israel Appeal (UIA) Federations Canada, the Jewish community's national fundraising and allocations arm, the emergency cabinet evolved into CIJA. Twelve cabinet members will be part of the CIJA board and another 18 people selected ad personam have been added.

The board will likely shrink to around 20 members after its first year, Ezrin said, adding that its members were selected in an attempt to reflect a broad geographic and age spectrum. They include Jim Spatz (Halifax), Daryl Katz (Edmonton), Mel Lazareck (Winnipeg), Stanley Plotnik, Mark Gold and Joseph Gabay (Montreal), Toby Abramsky (Kingston), Bernard Pinsky (Vancouver), Anne Golden, Michael Buckstein, Mark Waldman, Barbara Bank and Philip Reichman (Toronto). Steven Cummings (Montreal) and Belzberg (Toronto) will serve as CIJA co-chairs.

CIJA will be advised by a new community council that will consist of representatives of various Jewish organizations.

For its part, CIJA will have an oversight role regarding policy decisions by Canadian Jewish Congress, the Canada-Israel Committee (CIC) and the National Committee for Jewish Campus Life. It will determine the allocation of resources and whether resources are being used to achieve the policy goals set for the organizations.

CIJA will allocate a total of $10 million, which will be raised in the annual community campaigns and through CIJA's own campaign, Ezrin said.

He acknowledges there may be some skepticism about a grand reorganization and whether anything positive will come of it.

"Canadians are like [people] from Missouri," he said. "They want to be shown."

By this time next year, Ezrin believes the evidence will be in, and observers will be able to see quantitatively measurable advances in the Jewish community's position on a number of fronts. He said CIJA will have developed a visible profile among important policymakers and members of the media, and its affiliated organizations will be running programs that advance support for Israel and create alliances with other communities.

Also in a year's time, new CIJA-trained political action committees (PACs), will have added thousands of members across Canada, beginning a process of increasing the influence of grassroots Jewish activists in the formulation of policy in the country.

Ezrin believes the PACs will "fill in a void in our system."

For a donation of $18, participants will be trained to advocate effectively on Jewish community issues and will receive briefing papers "from the finest minds in the world.

"It's all about empowering our community and those not from the Jewish community… who share our values and interests," Ezrin said.

A number of non-Jews have become "alarmed by what they see in Europe as a new anti-Semitism, and without debating the causes of it, it's obvious and clear there is some degree of political correctness to anti-Semitism today," he said.

Behind the scenes, Ezrin expects Jewish agencies to create and strengthen ties to other community organizations, particularly where both communities share views on specific issues. For example, Ezrin said, that could mean an alliance with Muslim groups to oppose limitations on the ritual slaughter of animals and for public funding for faith-based schools in Ontario.

"The challenge and goal is to be able to shape the agenda of items we want people to work on. Advocacy in this area is to be proactive, to be externally based and to reach out to more people."

'Sukkah case' goes to Supreme Court

By JANICE ARNOLD
Staff Reporter

On Jan. 19, the Supreme Court of Canada will hear the appeal of a group of Montreal condominium owners who want the right to erect sukkot on their exterior property, despite having signed a contract that prohibits any construction in those areas.

They are residents of the Le Sanctuaire apartments, whose co-owners' association, the Syndicat Northcrest, has forbidden the building on balconies and patios of the temporary shelters associated with the week-long harvest festival of Sukkot. The dispute has been in Quebec courts since 1997, when the Syndicat first sought a temporary injunction against the installation of sukkot.

In 1998, Superior Court judge Andre Rochon granted the Syndicat a permanent injunction against the building of sukkot, citing the co-owners' contract.

The owners have not disputed this interpretation of the contract, but argue there was a sudden change in attitude by the Syndicat, which until 1997 had allowed the building of the temporary dwellings.

Constitutional lawyer Julius Grey, who is representing the group of six owners, headed by Moise Amselem, said he will argue that this is an issue of freedom of religion and that the Quebec Charter of Human Rights and Freedoms overrides the declaration of co-ownership to which his clients are party.

The provincial charter says its protection against religious discrimination is "not limited to actions required by specific commands within a religion, but extends to the exercise of one's religion or conscience according to an honest and sincere belief."

"The Canadian Charter of Rights and Freedoms does not apply here because there is no governmental involvement, but the Quebec charter does because it applies to any contract," Grey said. "The Quebec charter is a quasi-constitutional document that is supposed to be applied above all other matters. People can't sign away what that charter protects."

Grey said he will not be arguing that having a sukkah is obligatory in Judaism, but rather that the court should take into consideration the belief of the individual.

"It is not for the courts to decide what is the correct practice of a religion," he said.

The League for Human Rights of B'nai Brith Canada, a party to the case, will argue that courts have no business deciding the requirements of a religion. Its lawyer Steven Slimovitch said this is essentially what happened in Quebec Superior Court in 1998, when the judge heard conflicting testimonies from two rabbis serving as expert witnesses.

Rabbi Moise Ohana, spiritual leader of Congregation Or Hahayim, said in his testimony that putting up a sukkah is an essential practice in Judaism. But he said the offer by the Syndicat of one common sukkah at Le Sanctuaire, a large multi-building complex, did not fulfil this religious obligation because Sukkot is a festive holiday and, if one is inconvenienced by having to leave one's home to visit a sukkah, it detracts from the enjoyment and is, therefore, contrary to the religion.

McGill University Jewish studies professor and rabbi Barry Levy, the witness for the Syndicat, denied that erecting a sukkah was an obligation of Jewish law and is, rather, a tradition.

"The trial judge basically said he preferred Levy's version and ruled in favor of the [Syndicat]," said Slimovitch. "We don't believe any judge can decide what is the proper interpretation of any religious belief."

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

אַ ברוך שפטרני נאָך דעם יאָר 2003

פון אַלעק סילווער

ביי אונדז ייִדן איז ראש השנה — דער אָנהייב פון נייעם יאָר — ביים סוף זומער. ביי אַנדערע פעלקער, וועלט־טיילן און קולטורן הייבט זיך אָן זייער ניי יאָר — לויט זייערע חשבונות — אין אַנדערע דאַטעס. אָבער אין דער קריסטלעכער וועלט איז דער ערשטער יאַנואַר דער אָנהייב פון אַ ניי יאָר.

מיר, וואָס לעבן אין אונדזער מערהייט אין דער קריסטלעכער וועלט, ווערן אומפאַרמיידלעך באַאיינפלוסט פון דער אַרומיקער צייט־רעכענונג. מיר פירן אייגנטלעך אַ טאָפּלטע בוכהאַלטעריע: ראש השנה פירן מיר אונטער אַ חשבון פון ייִדישע איבערלעבענישן און דערגרייכונגען און אַרום דעם ערשטן יאַנואַר קוקט מען אַריבער די ייִדישע גרענעצן צו זען, וואָס ס'האָט זיך פאַרלאָפן ביי די אומות העולם אין די פאַרגאַנגענע 12 חדשים. מיר טוען דאָס נישט מחמת סתם נייגעריקייט, נאָר ווייל מיר זיינען דאָך אויך אַ טייל פון דער אַרומיקער וועלט. ס'איז שוין אַן אַלטער כּלל, אַז ווי ס'קריסטלט זיך אַזוי ייִדלט זיך . . .

און וואָס דערציילט אונדז דאָס פאַרגאַנגענע יאָר פון דער אַלגעמיינער צייט־רעכענונג? עס דערציילט נישט פון קיין פרייד און קיין שום ווינקל פון ערד־קיילעך, נאָר עס דערציילט פון מעשים, וואָס באַווייזן, אַז דער מין מענטש איז נאָך נישט קיין מענטש, נאָר כּמעט אַ לייבלעכער קרוב צו דער חיה אין וואַלד. אדרבה, זעט וואָס פאַר אַ וועלט ס'האָט זיך באַוויזן אין דעם פאַרגאַנגענעם יאָר.

כּמעט יעדן טאָג, 365 טעג אין יאָר, האָבן די הויפּט קעפּ פון דער פּרעסע, אויסגעשריגן מיט גרויסע אותיות, וואָס עס האָט פּאַסירט איבער דער וועלט. זעלטן ווען האָט מען געקענט זען אַ פריידיקע נייעס אויף דער ערשטער זייט. מען האָט נאָר געלייענט וועגן ברוטאַליטעט, רחמנותלאָזע הריגות, מאַסן־שחיטות, טעראָריסטישע אַקטן, מאָרדן און נאָך ענלעכע „מעשים טובים", וואָס איין מענטש איז באַגאַנגען קעגן אַ צווייטן, אָדער איין גרופּע קעגן אַ צווייטער, אָדער איין לאַנד קעגן אַ צווייטס, אָדער איין ראַסע קעגן אַן אַנדערער.

דאָס זעלבע האָט מען געקענט זען אויף די הויפּט טעלעוויזיע נייעס־סטאַנציעס. זעלטן ווען האָט דער נייעס־פאַרלייענער אָנגעהויבן מיט אַ פריידיקן שטיקל נייעס. די זעלבע „מעשים טובים" פון דער פּרעסע זיינען געוואָרן איבערגעחזרט ווידער און ווידער אַמאָל אויף דער טעלעוויזיע, און לאָמיר אויך צוגעבן אויף דער ראַדיאָ. אַפילו די נאַטור האָט צוגעגעבן שוידערלעכע בילדער צום טאָג־טעגלעכן לעבן. ערד־ציטערנישן, גרויסע שׂריפות, פאַרפלייצונגען, שניי־לאַווינעס און אַנדערע נאַטור קאַטאַסטראָפעס, אין וועלכע עס איז צעשטערט געוואָרן אַ גרויסע צאָל פּערזענלעכע פאַרמעגנס און עס זיינען אומגעקומען טויזנטער מענטשן.

וויל מען אָנווייזן אויף ספּעציפישע שוידערלעכע געשעענישן, קומט צום ערשטן אויפן געדאַנק די מלחמה אין איראַק, וועלכע גייט איצט אַריבער ווי דער אָנהייב פון יאָר 2004. די גרויזאַמע פייערן אין קאַליפאָרניע און אין מערב קאַנאַדע האָבן פאַרנומען אַ גרויסן פלאַץ אין דער נייעס־וועלט. דאָס זעלבע מיט די פאַרפלייצונגען אין אַ צאָל לענדער, וואָס האָבן אָמערסטן געוויזן די פאַרצווייפלטע לאַגע פון די קליינע קינדער, ספּעציעל אין די צוריקגעשטאַנענע לענדער.

מיר וועלן דאָס מאָל אַדורכלאָזן אַלע טעראָריסטישע און אַנטיסעמיטישע אַקטן, וואָס זיינען באַגאַנגען געוואָרן אין מדינת ישראל און קעגן ייִדן איבער דער וועלט. מיר האָבן שוין דאָס דערמאָנט ראש־השנה־צייט.

בלייבט נאָר איבער צו האָפן, אַז אין דעם נייעם יאָר 2004 וועט די מענטשהייט ענדערן איר חיהשן פּרצוף און ווערן בעסער. זאָל זיין געוויס! מען מוז דאָך פאָרט גלויבן און האָפן, אַז דער מענטש איז נישט קיין חיה. אָבער די געשעענישן פון לעצטן יאָר לאָזן איבער אַן אומהיימלעכן ספק. ווילט זיך ווידער זאָגן: ברוך שפטרני 2003!

Hamilton body seeks to boost Jewish population

Hoping for 20% increase over 10 years

By ABIGAIL TATOR
Special to The CJN

HAMILTON — At first she was reluctant to move to Hamilton, but Ellen Resnick is now involved in a campaign to convince more Jews to move to the city.

For five years, Resnick's husband commuted from Toronto to his office in Hamilton. After their youngest child went off to university, Resnick agreed to make the move to Dundas, a former suburb that is now part of the amalgamated City of Hamilton.

"I must say I am very pleasantly surprised. I am really enjoying it," said Resnick, who was born and raised in Toronto.

"I had this picture of it en route to Buffalo – the smoke stacks. But it really has beautiful geography. I had no idea Hamilton looked like this. I walk my dog and there are beautiful paths and parks."

Resnick, who moved at the end of the summer, was also delighted by the warmth and vibrancy of the Jewish community, which numbers about 5,000 people.

She said Shabbat dinner invitations have been forthcoming since the fall.

Resnick recently signed on to help coordinate GroHamilton, a committee started by UJA Federation of Hamilton whose goal is increasing the city's Jewish population by 20 per cent over the next 10 years.

"We have been attracting about 30 families a year, but we are losing people to death and people moving," said Wendy Schneider, the federation's head of community planning and communications.

The committee is especially targeting Toronto families who are looking for a more affordable lifestyle.

"Jewish education is cheaper, extracurricular activities are cheaper. And for the same price you would pay for a matchbox in Thornhill, you can get a beautiful home with a piece of property," Schneider said.

"Many Jewish families who find the cost of living in Toronto prohibitive are moving north, to Thornhill, Richmond Hill, Aurora, even Barrie," she said.

"Hamilton has a negative image. We want to reach these people before they make the move north and tell them to move west."

Schneider added that people who are commuting to Toronto from northern suburbs could just as easily commute from Hamilton by car or GO Train.

Liora Malka's husband commuted to his job in Hamilton for six years before his company's relocation to Brantford precipitated the family's move in 2001 to Ancaster, another suburb that is now part of the amalgamated city.

Malka said the biggest plus has been the programs for her kids. They have attended horseback riding camp, sports fitness camp and courses at the Dundas Valley School of Art, and they are involved in hockey and baseball.

The Jewish community features four synagogues, two Jewish day schools, two after-school religious programs, a Jewish community centre, a kosher butcher and delicatessen, Jewish social services and a Jewish home for the aged.

Since its establishment in 2002, the committee has secured $8,000 in grants, and it has also prepared a strategic plan and formed sub-committees, including retention, marketing and fundraising.

A McMaster University liaison committee is in charge of convincing graduate students and medical residents to stay in Hamilton when they are finished their programs.

"We are letting faculty know so they can entice those in the community to make a more permanent move to Hamilton," Schneider said.

"With all of the hospitals in Hamilton, it is a good place for anyone in health care – doctors, nurses, pharmacists. And we have a shortage of family doctors in the community."

The committee holds an annual barbecue to welcome new families, who also receive a welcome phone call and a copy of the Hamilton Jewish News.

The website jewishhamilton.org features links to job boards, testimonials from new residents and information on local services.

The committee hopes to have the same success as the Jewish Federation of Winnipeg's Grow Winnipeg Campaign, which launched in 2001. That campaign attracted 85 families in 2002 and has projected 143 new families for 2003.

The GroHamilton committee expects to step up its campaign in the spring. Strategies will include ads in the *Canadian Jewish News*, a new Jewish Hamilton brochure, receptions in the Greater Toronto Area to encourage migration, employment mentoring and networking and young adult activities.

The committee will also solicit volunteers to mentor new families and hopes to work with the City of Hamilton in its effort to attract more skilled individuals to the city.

"We have everything you'd ever want within five minutes. The conservation areas are just beautiful. It's almost like living in the country because we've got fresh air," Malka said.

GAME TIME: Grade 5 students at Bialik Hebrew Day School recently created their own games as part of their mathematics program. Seen here, from left, showing off their creations are: Deborah Zalbshtein, Kezia Onel, Elie Laskin and Pamela Keren.

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Hamiltonian Soifer 'was committed to his community'

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — Samuel Soifer, recognized here as a scholar and quintessential volunteer, died last month at age 83.

When Soifer retired in 1985 after 11 years as executive director of the Jewish Federation of Hamilton, he went on to serve on numerous local boards and committees, including those of Shalom Village retirement and nursing home, the Jewish Federation of Hamilton and Beth Jacob Synagogue.

Obituary

Soifer played an integral role in the life of Beth Jacob, where he was a leader in bringing about egalitarian reforms. He also served as gabbai and regularly attended morning minyan.

Soifer also actively participated in several book groups and Jewish study groups, and he was a regular volunteer at Out of the Cold, helping provide food for the homeless and needy.

He served on the board of Raananah Park, a small Jewish communal settlement in Highland Mills, N.Y., where he organized and led the High Holy Day services for many years.

Soifer was born in New York City. He graduated from the City College of New York in 1940 and received an MA in Hebrew letters from the Jewish Theological Seminary's College of Jewish Studies, as well as a master's degree in social work from Columbia University in 1947.

His professional positions included being head of United Service Organizations (USO) in Harrisburg, Penn., director of the Jewish Community Center in Holyoke, Mass., and director of the Jewish federation in Des Moines, Iowa.

Carol Krames, director of Jewish Social Services, said she worked with Soifer on a number of projects, including helping to resettle the influx of Jews who came here from the former Soviet Union.

She said his death leaves a hole in the community that will be difficult to fill.

"He was an example to us all. He was a gentleman and a scholar and he was committed to his community."

Gloria Silverman, widow of the late Rabbi Israel Silverman, rabbi emeritus of Beth Jacob Synagogue, said, "On Shabbat mornings we pray for all who concern themselves with the needs of the community. Such a man was Sam Soifer. The Jewish community and each of its members was paramount to him and he never refused a request for help, be it an organization who wanted to take advantage of his organizational abilities or a Jew who needed a ride to shul or to make a minyan…Personally, I have lost a devoted friend and study partner."

Soifer's son, Aviam (Avi), described his father as "a very gentle man who lived life with zest. He was a man possessed of great wisdom and an amazing breadth of learning, yet he wore them very lightly.

"Nearly everyone who knew Sam Soifer thought of him as a real mensch. Those who got to know him best firmly believed that he also was a tzaddik."

Soifer's daughter Naira (Nonny) described him as "utterly without hypocrisy."

His daughter-in-law Marlene Booth wrote that "he lived life with appreciation and gusto, unbounded curiosity and a prophet's sense of outrage at injustice. He loved well and was very much loved."

Soifer leaves his wife of 62 years, Ahuva, and children Aviam (Avi), and daughter-in-law Marlene; Carmi; Naira (Nonny); and Eldon and daughter-in-law Lynn Loutzenhiser; as well as six grandchildren. He also leaves a sister, Blanche Mendelson.

JRH gets go-ahead for major expansion

By JANICE ARNOLD
Staff Reporter

MONTREAL – Health Minister Philippe Couillard has approved the Jewish Rehabilitation Hospital's (JRH) long-awaited $4.9-million expansion, which will add 24 beds to the current 120 and provide more space for its research and radiology departments.

It will be the first major expansion for the 48-year-old Laval institution since the 1995 completion of the Sandra and Leo Kolber Pavilion, an addition that did not increase the number of beds.

The new two-storey wing will be built on the hospital's west side, with construction beginning before April, the deadline set by the government, said Edna Mendelson, director of the JRH Foundation.

Although the government has given the green light to the project, it is not putting any money into it. The JRH will be taking out a $3.2 million loan with the Canada Mortgage and Housing Corporation to cover most of the cost.

The JRH Foundation will contribute $710,000, raised largely by its golf tournaments, and the JRH itself will add $518,000 from its own building fund. The Maurice Pollack Foundation is giving $360,000 and the Canadian Foundation for Innovation is kicking in about $100,000.

The extra space will enable the JRH to eliminate its six-bed wards, said Mendelson. All rooms will have a maximum of two beds when the expansion is complete.

The new wing will house the hospital's renowned vestibular rehabilitation program, which is unique in Quebec.

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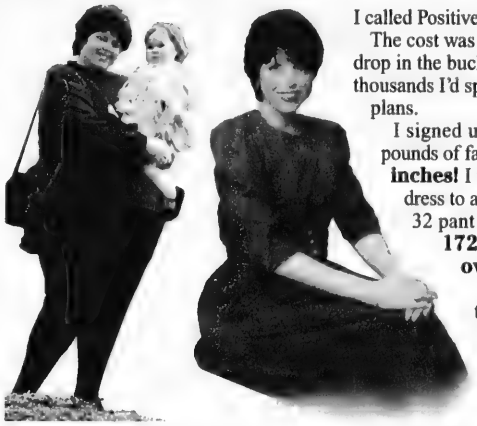
People were always staring at me or snickering. The children were the worst. They are so dreadfully honest. "Mommy, look at that fat lady." That killed me.

I tried every fad diet. I once lost 80 pounds on a liquid fast. It was incredibly expensive. I ached from deprivation. I gained it all back and then some.

I saw an ad about weight loss with hypnosis. It sounded hokey — too good to be true. But I was desperate.



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Couples who compute at the Bernard Betel Centre: "It's great to start together."

Putting Their Heads Together

After almost sixty years, Leo and Doris Shack are still happiest when they're together. So when computer classes began in October at the Bernard Betel Centre for Creative Living, they quickly staked out side-by-side seats in the brand-new Computer Learning & Resource Centre.

"We took a course at the library and we had to share a computer," Doris says. "This is much better." Twelve senior-friendly workstations give the couple freedom to try new things, and their patient instructor, Dianne Erdos-Rush, lets them raise questions they were intimidated to ask elsewhere.

"She never makes anyone feel like, 'you're asking this *again*?!'" says Doris. But Dianne credits their partnership: "They help each other along. One guides the other; one [may be] stronger in one aspect, the other…in another."

The Shacks first met as teenagers and married when he finished his medical internship. "At Harbord, if you did well, you went into medicine or pharmacy," Leo says. Doris graduated as an occupational therapist and worked in Hawaii and California while Leo did his pediatric residency there.

Returning to Toronto, Doris raised their children, then returned to work, heading Bloorview's Occupational Therapy department until Leo's practice needed her sixteen years later.

There, they worked together until bypass surgery three years ago convinced Leo to retire, a move probably more difficult for his patients than for him. He recalls that they sometimes kept coming even after they had long outgrown a "baby doctor."

Doris and Leo in their usual seats in the Computer Learning & Resource Centre

It was time for a new phase. "We became seniors," says Leo, who recently turned 77. Not that they feel less vibrant. They first thought the Betel Centre was "only for old people," but since joining, have seen all it offers, including art, lectures – and computers.

Doris had used their office computer, but was never entirely comfortable. "I knew how to do 'the program,'" for billing OHIP. "I thought I was hot stuff," she jokes, until she got the computer home and realized how little she knew. "I was fiddling with it, but didn't use it as part of my life."

Leo had done even less: "I ran the office; I didn't have to know anything." So they signed up for a Thursday evening be-ginners' course.

Their sentences blend with easy familiarity as he admits how challenging just learning the mouse was. "I can use it very well now," he says, but it's taken more hand-eye coordination than he thought. Doris jokes, "Lucky you weren't a surgeon."

"It's very levelling," she adds. "You're running your life, a business," and then, with computers, "you're just like a kid." But the Betel Centre makes it a positive experience: "It's a very good atmosphere."

Finding time isn't easy. Between theatre, fitness, and visits to three children – "all PhDs, married to PhDs," says Doris – and grandchildren, the pair are always in motion. This month, they're off to California, and Doris says, "I'm mad because we have to miss computers."

At home, the couple schedule "appointments" to practice. "We're not as chicken as we were." They told Dianne their computer is starting to feel like "more than just a piece of furniture."

"I don't give them too much jargon," says Dianne. She focuses on basic terms: "minimize, maximize…they're comfortable with those words now." Most important, they "have a wonderful time together and have come so far."

Says Doris, "we may be unique," spending so much time together, but they would encourage others, married or single, to "not wait as long as we did," to take computer classes, and enjoy retirement.

"We've shared a lot in a very natural kind of way," Doris says. "Learning something new is always good."

She and Leo are probably less unique than they think; seven other couples have taken computer classes since October. Says Doris, "If both are at the same level, it's great to start together." Or, as Dianne says, when it comes to seniors learning computers, "two heads are definitely better than one!"

For information, please call (416) 225-2112. For computer classes, call **Jennifer** at (416) 225-2112, ext. 128.

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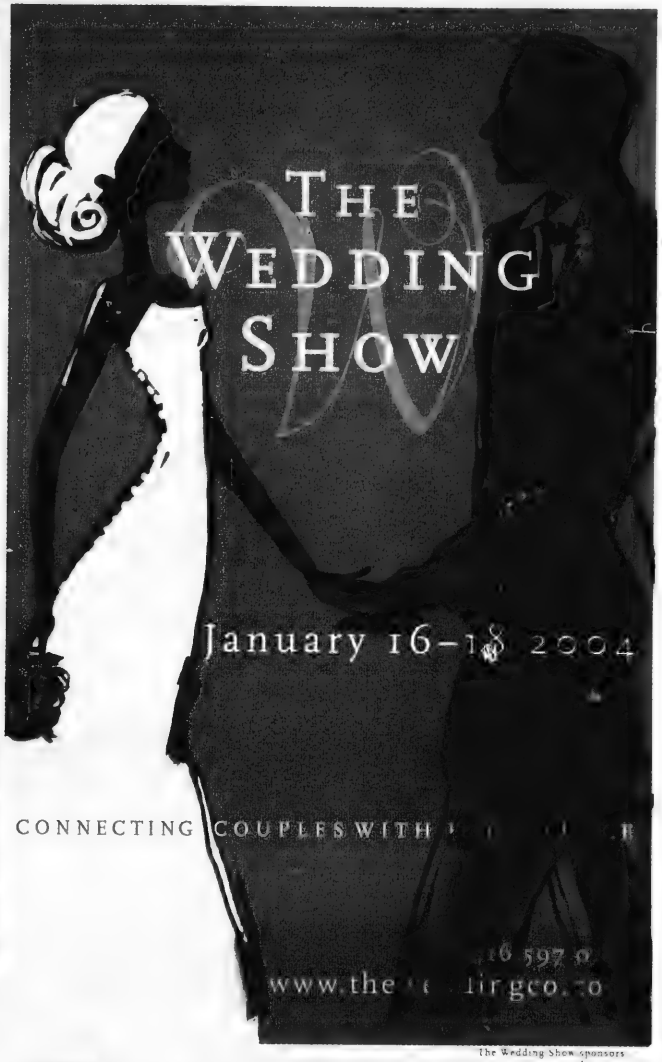

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Jan. 12 is the deadline for the Jan. 22 issue. Monday, Jan. 19 is the deadline for the Jan. 29 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Jan. 8

CULTURE AND ANARCHY

Harvey Kerpneck, professor emeritus, University of Toronto, begins a course called, "Anthony Trollope and the Victorians," which looks at *Culture and Anarchy* by **Matthew Arnold**. 7:30 p.m. 416-789-3291, ext. 235.

Sunday, Jan. 11

BRUNCH AND SPEAKER

Join the Holy Blossom Brotherhood for breakfast followed by a talk by Alvin Abrams recounting episodes of heroism from the Holocaust. 9:30 a.m. 416-789-3291.

YIDDISHLAND CAFE

The Workmen's Circle presents "From Land to Land: Songs of Jewish Migration" with singers **Miriam Eskin** and **Mitch Smolkin**, pianist **Nina Shapilsky** and violinist **Robin Boshoer**. 471 Lawrence Ave. W. at 7:30 p.m. $12. For tickets call 416-787-2081.

CONSERVATIVE TALK

Shaar Shalom Synagogue presents **Stephen Speisman**, former executive director of archives of Canadian Jewish Congress, speaking on "Development of the Conservative Movement in Toronto: Progress or Betrayal?" 7:30 p.m. 905-889-4975.

Monday, Jan. 12

REENA TRAINING PROGRAM

Reena Foundation, a non-profit social service agency that helps integrate individuals with developmental disabilities into society, is having an information night about their 16-week training and placement program. The program includes orientation, class study and practical experience in group homes and a six-week paid placement. 7 p.m. at 927 Clark Ave. W. Call **Fiona Ott**, 905-889-2690.

THE FIGHT FOR JERUSALEM

Beth Tzedec Congregation presents the Shoshana Shier Memorial Lecture by **Prof. Reuven Kimelman** of Brandeis University, who is talking on "Monogamy and the Jewish-Christian-Muslim Fight Over Jerusalem" – a new approach to understanding the Arab-Israel conflict. 7:30 p.m. 416-781-3511.

JEWISH HISTORY SERIES

Join Oraynu Congregation for Humanistic Judaism for the first of a five-session study series on Jewish history called, "Five Important Events in the Context of World History," with **Frank Bialystok**. The first lecture, "The Age of the Second Temple," will be at 7:30 p.m. at the North York Central Library. Non-members $15, or $60 for the series. 416-385-3910.

Wednesday, Jan. 14

POMEGRANATE GUILD

Julia Bryant, a textile artist, will lecture and demonstrate Afghan/Tunisian crochet to the Pomegranate Guild of Judaic Textiles. 8 p.m. at Shaarei Shomayim Congregation. For information, call **Anna**, 416-638-3342.

Other news

ALZHEIMER AWARENESS

January is Alzheimer Awareness Month in Toronto. The Alzheimer Society of Toronto's month-long activities include the TTC Ribbon Campaign on Thursday, Jan. 8 at 24 TTC locations and the society's open house Friday, Jan. 16 from 10 a.m.-3 p.m. at 2323 Yonge St., fifth floor. For more information, visit www.alzheimertoronto.org.

SUPPORT GROUP

Sharing the Caring, a support group for people looking after an

Continued on page 23

Greater Toronto Area

Tallan honoured for studies on Jewish women

By SHELDON KIRSHNER
Staff Reporter

Cheryl Tallan has nine grandchildren – two were born recently – and she dotes on each one. But in one major respect, she is completely unlike a typical grandmother.

Tallan, 68, is a specialist in the history of Jewish women. She was recently honoured, in New York City, for her expertise in that growing field.

She and two colleagues, Emily Taitz and Sondra Henry, were selected by the National Jewish Book Awards as finalists in the category of women's studies.

Their book, *The Jewish Publication Society Guide To Jewish Women: 600 B.C.E. – 1900 C.E.*, was published in an updated version in 2003.

Tallan, who holds a master's degree in interdisciplinary studies from York University, believes it is the only volume of its kind to deal with Jewish women's experiences in Asia, Africa, Europe and the Americas.

Taitz and Henry, who originally wrote the book, chose Tallan as a collaborator because of her knowledge of talmudic laws relating to women.

"I was also the one who checked out the complete bibliography and kept track of the new books and articles that continued to be published while we were compiling and writing our own material," she explained.

According to Tallan, the rights and status of women were never an issue throughout most of Jewish history.

"Very often," she said, "women picked up extra privileges because of a specific problem or law directed at fixing another problem."

And surprisingly, perhaps, Jewish women had more rights in ancient times.

"If we look at certain situations, it sometimes seems that women had more power in the households of medieval or ancient Jewish communities than they had in early modern times.

"That was because women's work was a necessary component of the home, and the home was then the economic unit. When that changed, women's opportunities often became more limited."

Cheryl Tallan

A 1957 University of Toronto graduate with majors in physiology and biochemistry, Tallan was drawn to the topic in the early 1980s.

"I felt there was a great lack of knowledge of the history of Jewish women. And at the high school and university levels, there were either no, or very few, courses on Jewish women."

Today such courses are offered at Jewish high schools and universities, and many books and scholarly articles on the subject have been published.

Tallan, the mother of four children, was born in Toronto. Her father, Sam Lapedes, was a union organizer. Her mother, Becky, was a political activist.

After earning her university degree, she was a lab assistant at the U of T's department of zoology. There she met her husband, Irv, now a retired professor of genetics.

Following the birth of her first child, she devoted herself to raising a family. Once her children – Martin, David, Shauna and Debra – were sufficiently old enough, she took a course in Jewish studies at the U of T.

"In school, I had learned English and Canadian history," she explained, "but that was not my history. As a Jew, I wanted to learn more about Jewish history and Jewish thought. And I wanted to learn Hebrew so I could read the classics."

For her master's thesis, Tallan investigated the status of Jewish widows during the medieval era.

"At certain times and in certain places," she noted, "widows could have more freedom of action than either married or single women. But of course, there were many poor widows who were dependent on their children or on the charity of the community."

With an M.A. in hand, she started a Ph.D at the U of T's department of Near and Mideastern Civilizations.

She has yet to complete her doctorate dissertation. "At the moment I'm not working on it, and I'm listed as a lapsed Ph.D student. But I hope to finish it someday."

While working on her doctorate degree, Tallan spent a year at the Hebrew University immersing herself in medieval Jewish history and philosophy.

She was in Israel when the 1991 Gulf War broke out. Many of her fellow overseas students left, but she stayed on. "I was not really frightened. I did not believe [Iraq] would fire missiles at Jerusalem." (She was right).

Currently, in conjunction with other scholars, Tallan is busy writing several academic articles for an Israeli encyclopedia about Jewish women. It will be published on a CD-ROM.

Continued from page 22

aging parent, begins a new session Tuesday, Jan. 27. The group meets every Tuesday evening between 6 and 7:30 p.m. A social worker leads the discussion. No charge. 416-785-2500, ext. 2253.

EXHIBIT EXTENDED

"Through the Eyes of a Woman: The Judaica Collection of Sandra Temes," an exhibit of ritual objects and unique treasures of Jewish life from around the world, has been extended until June 30 at the Baycrest Centre for Geriatric Care museum. Free admission. 416-785-2500, ext. 2802.

WEEKEND WITH MOSAIC

Join Mosaic Outdoor Club of Ontario for the weekend of Feb. 6-8 at Camp Tawingo in Muskoka. For information and registration, visit www.mosaictoronto.org.

JEWISH WOMEN IN SONG

Beth David Synagogue presents "Jewish Women in Song," featuring **Audrey Kaufman, Andrea Kreidstein, Lenka Lichtenberg** and **Naomi Peleg**, accompanied by **Nafshi Band**. Sunday, Feb. 27 at 8 p.m. $15. For tickets call 416-633-5500.

JF&CS GROUPS

Jewish Family & Child Service information/registration: call 416-638-7800, ext. 215.

PALS: Eight-week social skills groups for children who have trouble making and keeping friends and have difficulty in social situations with their peers. The group provides children with a positive social environment, enhances self-esteem and fosters appropriate social skills. For ages 9-11. Tuesdays beginning Jan 13, 6-7:30 p.m. Call for details and locations.

Living With Teens: A six-session group for parents to learn how to set realistic limits, encourage open communication and understand teen pressures. Wednesdays, beginning Jan. 14, 7:30-9 p.m., at the Lipa Green Building, 4600 Bathurst St.

Divorce: Will This Feeling Ever End? An eight-session group for adults who have trouble moving on several years after a separation or divorce. Topics include: loss, anger and loneliness; coping with change; developing resources; and letting go of the past. Thursdays, beginning Jan, 15, 8-9:30 p.m. at the Promenade Mall, suite #313.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Casino Niagara, Jan. 22. Bridge every Monday, Wednesday and Thursday at 1 p.m. Intermediate and advanced players wanted. Call 416-395-7881.

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Vigorous Fitness Class with **Hanna Weil** runs from Tuesday, Jan. 13 to March 23, 8:15 a.m.-9:15 a.m. Members $20, non-members $40.

Current Issues and Events with Joe Black, Mondays, 10-11:30 a.m. Members $1, non-members $3.

Diner's Club Congregate Dining, an opportunity to have a hot kosher lunch in an informal setting. Wednesdays, 11:45 a.m. to 1 p.m. $6.50 includes entertainment. Reservations must be made by Tuesday of each week. Call ext. 110.

Kosher Meals on Wheels delivered to your home. Call **Daniel** at ext. 114.

Israeli Club Etrog for Hebrew speakers meets Tuesdays at 2:30 p.m. Bagels and coffee. Program begins at 3 p.m. Jan. 13, bingo; Jan. 20, lecture by **Gadi Anavi**; Jan. 27, **Lillian Keltz** and **Mike Khenkis** in concert. Call **Anna**, ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

The Toronto Jewish Film Society's new season starts Sunday, Jan. 18, with *Decryptage* (Decoding). Call for membership information.

Jewish Storytelling continues on the second and fourth Wednesday of each month.

Registration now on for all children's and fitness programs.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Lunch 'N Learn takes place the first Friday of each month with **Rabbi Moishe Stern**. Next session Jan. 9, 12-1 p.m. in room 202. Bring your own lunch. Coffee and tea served.

"Conserving Your Energy as You Age," Tuesday, Jan. 13, 1-2:30 p.m. with occupational therapist **Nir Tamir**. Free.

"blindside," a new exhibit by Toronto artist **Michelle Bellemare**, opens at the Koffler Gallery. Bellemare's sculptures operate as metaphors for the body and its experiences. Opening reception Thursday, Jan. 15, 6 to 8 p.m. Artist's talk, 6 p.m. Exhibit runs from Jan. 15 to Feb. 29.

National Lifeguard Training, Jan. 11-April 4, 6-10 p.m. Call Graham at ext. 252 or e-mail gungar@bjcc.ca.

Pre-natal class meets for two intensive Sunday sessions, Jan. 18 and 25, from 10 a.m. to 4 p.m. To register, call ext. 390.

Sunday, Feb. 1, 1 to 4 p.m. Free bus tour from downtown to the art gallery at York University and the Koffler Gallery. Bus departs at 1 p.m. from the Ontario College of Art and Design, main entrance, 100 McCaul St., and returns at 4 p.m. To reserve a seat, call 416-736-5169.

The Family Place@The Jewish Discovery Museum has weekly programs for children under five. Call ext. 390.

Families Makin' Music with **Helen Bauer** for kids from 0-5 years with their parents and/or grandparents. Sundays, 2-2:45 p.m. Also for kids aged 4-5 years at the Promenade Family Resource Centre, Tuesdays 4:30-5:15 p.m. Call ext. 228.

For private lessons in piano, flute and guitar, call ext. 228.

Royal Conservatory of Music classes for kids from 0-5. Babies music, Suzuki violin and preparatory music. To register, call ext. 228.

Nashir Children's Choir for children ages seven and up. Rehearsals Sundays 3:30-5 p.m. To register, call ext. 228.

Register for programs at the Koffler Centre. Classes offered for children and adults include ballet, jazz and visual arts including ceramics, painting, calligraphy, photography and drawing.

School and daycare registration for September 2004 is now open. The new preschool options include 9-11:30 a.m. or 9 a.m.-1 p.m. Full-day programs, 7:30 a.m.-6 p.m., are available for 18 months through senior kindergarten. For information, call ext. 248.

VOLUNTEERS NEEDED

Baycrest Centre for Geriatric Care is looking for volunteers to take digital photographs of art at the centre and enter the photo and information into a database. Training provided. Flexible times. Volunteers are also needed in the Wagman Centre's convenience store. Duties include working at the cash register, assisting residence with grocery selection, stocking shelves, preparing coffee and more. Call the volunteer services department at 416-785-2500, ext. 2572.

Circle of Care is seeking volunteers to schedule rides for their transportation program. Volunteers will take calls from clients in the agency's office in the morning. Call 416-635-2860 for more information.

LABORATORY DEDICATED: In memory of Belle, Louis and Arlene Sarah Uger, the Uger family of Hamilton has dedicated a laboratory at the Weizmann Institute of Science in Rehovot, Israel, for research on Tay-Sachs disease and other Jewish genetic diseases. From left, family members Cheryl and Leonard Goldberg, Prof. Anthony Futerman, Michael Meyer, national executive vice-president of the Canadian Society for the Weizmann Institute of Science, Gertie Uger, Prof. Ilan Chet and Jack Uger.

MEDICAL AWARD: Dr. Edward Wasser, left, recently received the National Centre for Early Resuscitation and Defibrillation International Award in Washington, D.C., for his development of early resuscitation programs improving out-of-hospital resuscitation in patients suffering from sudden cardiac death. At right is Robin Souchuk of the Ontario Lottery Gaming Corporation, which runs an early defibrillation program led by Wasser.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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On Campus

'You need to dialogue with the other side'

Continued from page 3

Shalom-Salam was founded after Hina and Miriam Yosowich met last year in a class taught by Prof. Saeed Rahnema called "War and Peace in the Middle East." Rahnema encouraged the two women to work together because of their different perspectives.

Despite having no Palestinian background (her father is Turkish and her mother is south Asian), Hina has been an outspoken advocate for the Palestinians on campus. Miriam, who was born in Germany to Russian-Israeli parents, considers herself a Zionist.

"In Islam, as long as you're a Muslim, there is a brotherhood, or sisterhood, among you," Hina said, adding that as a Muslim, she felt compelled to take on the Palestinian cause.

"But I don't see why I have to hate the other side to be pro-Palestinian," she added.

"As a Zionist, last year at York was horrific," Miriam said. "This group has allowed me to come together with different people in order to see that we're all very much the same."

Iranian-born Rahnema, who initiated the group, explained that the students are working hard to find common ground. In the process, they also learn lessons about real negotiation.

"For war, you don't need agreements. If you really want to work towards peace, you need to dialogue with the other side," Rahnema said.

That means the group doesn't challenge the views of its members, and each individual is free to belong to any other organization, even those that endorse violence, as long as they don't bring those views with them into Shalom-Salam's discussions.

Within a campus atmosphere where students debate bi-national (one state) and two-state solutions for Israel and the Palestinians and potential borders are regularly redrawn, the group has struggled to find a lowest common denominator that all its members can agree on.

Rather than focus on issues of statehood, Shalom-Salam has chosen to direct its attention to "people's rights to live free of violence," Jonathan said.

"It's not that our group doesn't recognize Israel, it's that we've decided not to recognize anyone."

According to Shalom-Salam's brochures, the group's mission is to "create, facilitate and promote an atmosphere of mutual respect and tolerance as well as peaceful co-existence between Jewish/Israeli and Arab/Palestinian students within the York community."

Group members say they haven't decided to ignore what's going on in the world. They've just accepted the fact that no matter how much they yell, they won't resolve the Middle East conflict. So instead of pouring their energy into bringing in speakers to

Jonathan Moshevich

represent views that others find offensive, Hina, Miriam and the rest of the group's nine-member executive spend their time developing strategies and language to bring students together. They are currently in the process of writing a constitution that will guide future members.

Problems are resolved as they come up, Jonathan explained. For example, after the group's e-mail was used to discuss a controversial issue that left several members angry, it was decided that all personal opinions should be expressed on other Internet sites. Shalom-Salam's e-mail would be limited to material related only to the group.

Jonathan recalled one heated debate on campus about who really killed Mohammed al-Durrah, a 12-year-old child caught in Israeli-Palestinian crossfire in September 2000.

Pro-Palestinians argue that al-Durrah was shot by an Israeli soldier, while supporters of Israel blame a Palestinian sniper.

According to Jonathan, arguing only increased the divide. He said he's learned to simply express regret over what happened.

"I guess we've agreed to be vague on many issues to reduce the tension. That way we can get together with students, even when we don't agree with them," Jonathan said.

Shalom-Salam's executive has four Muslim students and four Jewish students, with one "neutral member."

Nasir Naroo is a fourth-year student and a Muslim member of the executive.

In order to maintain balance on the executive, Nasir said the group is considering having Muslim students nominate the four Jewish members and Jewish students nominate the Muslim ones. The neutral member would be someone both sides can support.

"We haven't finalized anything," Nasir said. "But we're trying to avoid having radicals come in with their friends and try to take over the group."

While many academics familiar with the group support it, others worry that by reducing discussion about the Mideast to a level of discourse acceptable to both sides, Jewish students must adopt language that assumes there is a moral equivalency and a "cycle of violence." From there, they say, it isn't hard to also dismiss the need for Israel's existence.

Jonathan said he understands this concern. But he's tired of debating with extremists and would rather be spending his time meeting and socializing with students who can discuss issues in a civilized way.

He said he's experienced all kinds of anti-Semitism at York – from one student telling him that "you Jews think you own the world, but I know what you're doing" to other students unabashedly supporting suicide bombing.

But there have also been rewarding moments.

He recalled one day last term when both Hillel and the group Solidarity for Palestinian Human Rights (SPHR) set up tables in York's Central Square. A member of SPHR came over to his table and they started talking.

"In the end, he signed the petition condemning suicide bombing that Hillel was sending to the United Nations," Jonathan said, and then added quietly, "There are always these little moments that make me happy."

Shalom-Salam is scheduled to have its first big event on Jan. 14. Prof. Michael Bell, former Canadian ambassador to Egypt, Israel and Jordan, is the planned speaker.

For more information about Shalom-Salam, call 416-417-7489.

McGill peace program receives $4.4 million CIDA grant

By JANICE ARNOLD
Staff Reporter

MONTREAL – The future of a McGill University-based program devoted to fostering constructive relations between Arabs and Jews in the Middle East has been assured with the approval of a $4.4 million grant from the Canadian International Development Agency (CIDA).

The grant to the McGill Middle East program in civil society and peace building (MMEP) was authorized by outgoing International Co-operation Minister Susan Whelan in October and just recently accepted by McGill, says founding director of MMEP, Jim Torczyner.

It will be paid out over three years, he said.

Torczyner said he was delighted with the CIDA grant, which is more than the $3 million requested. "The government became convinced that the program is worthwhile, that it's one of a kind and has survived the terrible situation in the Middle East."

The money will enable four Israelis (including a Bedouin), six Palestinians and three Jordanians to come to McGill next April, the first such group here since the 2000-2001 academic year.

The grant was made with the proviso that the MMEP become self-sustaining within three years, he said.

CIDA was the chief sponsor of the MMEP for its first five years, contributing a total of $3.5 million, $3 million of which MMEP was required to match mostly through private fundraising. Torczyner said the $4.4 million grant does not have to be matched.

The MMEP brings together Israelis (both Jewish and Arab), Palestinians and Jordanians to study in a special post-graduate social work program at McGill for one year. In the second year, they are placed in one of five practice centres in East and West Jerusalem, Be'er Sheva, Nablus and Amman and work to improve social conditions.

Torczyner said the MMEP will still have to raise $360,000. This is to cover the costs of the Israeli students ($210,000) and the MMEP's work in Israel because CIDA does not consider Israel a developing country, as well as to fund a new aspect of the program, the addition of five Canadian students ($150,000).

Torczyner wants three Arab-speaking and two Hebrew-speaking Canadians to participate with the next group, following the same course of study and working in the Middle East in their second year.

Torczyner said he is disappointed McGill decided that it will not fund the Canadians and that the money must be found elsewhere.

As for whether the MMEP is likely to be able to support itself within three years, Torczyner said, "My hope is that the situation (between the Palestinians and Israel) will have improved enough by then in order that we can continue."

Although CIDA is not funding the Israelis, it has agreed to sponsor an Israeli Bedouin participant for the first time, as well as a staff position at the West Jerusalem practice centre specifically assigned to work on peace-building.

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Israel to reject the Hague court's authority on fence

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel will inform the International Court of Justice in The Hague that it rejects its authority to deliberate on the building of the separation fence, senior political sources in Jerusalem said Sunday.

Nevertheless, the sources said, Israel's statement to the ICJ will also present substantial arguments to justify the security need for the fence. These will also help Israel in a future campaign against any negative ruling made by the court.

On Dec. 8, the UN General Assembly assigned the ICJ the task of formulating an opinion on "the legal implications of building a wall in occupied Palestinian territory." The court's opinion has no binding validity, but if it rules against the construction of the fence for legal reasons, Israel will suffer significant political and public relations damage.

The ICJ hearing on the fence will be on Feb. 23, and it has called for arguments in writing by Jan. 30. Israel is sending the written statement, but has yet to decide whether to appear at the hearing itself.

The political leadership thinks the court will rule against Israel and the government's legal advisers have been divided on how to act.

Foreign Ministry jurists suggest making do with rejecting the court's authority to deliberate the issue, without getting into substantial issues and affording legitimacy to the process. Foreign Minister Silvan Shalom tends not to accept this position.

Jurists at the Prime Minister's Bureau and Defence Ministry also suggested rejecting the court's authority on the issue, but recommended that Israel also submit its reasons for building the fence.

The legal advisers argue that The Hague case should not be viewed only from a legal standpoint, or in terms of the chances for its success. They said it must also be seen from a political and public relations perspective.

Defence Minister Shaul Mofaz's military secretary, Brig.-Gen. Mike Herzog, argued that Israel has a case, and that presenting its position in The Hague could be beneficial further down the road.

As an example, he cited the decision to cooperate with the Mitchell Committee, which investigated the causes of the intifadah outbreak. Mofaz supports Herzog's opinion.

A special team of jurists has been set up to formulate Israel's statement to the ICJ. The work is being coordinated by Meir Rosen, a former legal adviser to the Foreign Ministry who was also Israel's ambassador in Washington. The team's recommendations will be presented to the inner cabinet for approval.

International jurist Prof. Daniel Bethlehem of Cambridge University will represent Israel in the court. Bethlehem was in Israel last week and joined the team of Israeli jurists for working sessions under his guidance. Bethlehem also met the foreign minister and Prime Minister Ariel Sharon's bureau chief, Dov Weisglass.

Bethlehem, an expert in international law who has appeared before the ICJ on numerous occasions, has also advised Israel on a number of sensitive issues in recent years, helping it formulate its position for the Mitchell Committee.

In 2002, he influenced the government to block the appointment of an international commission of inquiry into the battle in the Jenin refugee camp during Operation Defensive Shield.

The jurists also met and consulted with American jurist Prof. Alan Dershowitz, who visited Israel last week.

During a meeting last week with members of the Public Council for the Construction of the Separation Fence, a defence ministry source said that stages A and B of the construction of the separation fence have led to the annexation of 1.7 per cent – some 60 square kilometres – of the West Bank. On the fence's completion at the end of 2005, around six per cent – some 200 square kilometres – of the West Bank will lie within Israel. Figures from the Defence Ministry also show that the fence's deviation east of the June 1967 lines, from Salem to Elkana, has led to the annexation of some 15,000 Palestinians. This population includes residents of Baka al-Sharkiye, as well as Palestinians residing in Israel illegally.

With files from Amnon Barzilai

Edgar Bronfman accuses EU of encouraging anti-Semitism

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

Edgar Bronfman

NEW YORK — The European Union (EU) is encouraging anti-Semitism for political reasons, says World Jewish Congress (WJC) president Edgar Bronfman in an article that appeared Monday in the *Financial Times*.

In the article, Bronfman writes that the European Union is guilty of anti-Semitism by both action and inaction. He charges that the EU has hidden the fact that most of the world's violent anti-Semitic acts occurring outside Israel have taken place in Western Europe, an omission that "reeked of intellectual dishonesty and moral treachery."

Bronfman adds that the EU "first released a flawed and dangerously inflammatory poll which purported to name Israel the greatest threat to world peace. Then it cancelled a study commissioned by its own monitoring centre that reported on the involvement of Muslim minorities in incidents of mounting European anti-Semitism.

"Let us not mince words," the article continues. "Both of these actions were politically motivated, demonstrating a failure of real decency. The Talmud teaches that silence implies agreement, and that is why we will not rest until every European parliamentarian, member state, and intergovernmental body has a copy of this report in their hands.

"Democracies are not judged by how they treat current or future majorities," Bronfman says, "but by how they treat their minorities."

Bronfman's article appeared as part of a comprehensive plan of action by the WJC against anti-Semitism in Europe. A WJC delegation is set to meet next week with Jewish community activists in France and Great Britain to discuss ways of putting an end to anti-Semitism.

Friends of Simon Wiesenthal Center For Holocaust Studies

NEW APPOINTMENTS

Friends of Simon Wiesenthal Center for Holocaust Studies is proud to announce the appointment of the following individuals to its Board of Directors:

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Friends of Simon Wiesenthal Center is a human rights organization dedicated to fostering tolerance and understanding through community involvement, educational outreach and social action. Friends confronts important contemporary issues including racism, Antisemitism, terrorism and genocide. Friends is affiliated with the Simon Wiesenthal Center which is accredited with Non-Government organization status at international agencies including the United Nations, UNESCO and the OSCE. The Center represents a constituency of over 400,000 families with affiliated offices in Los Angeles, New York, Toronto, Miami, Baltimore, Jerusalem, Paris and Buenos Aires.

Rabbinical panel considers Orthodox attitudes toward gays

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Fear and denial have always characterized the relationship of the Orthodox and haredi community toward homosexuals in their midst. But in the past two years, there have been signs that the communities are more willing to recognize and come to terms with the phenomenon.

One of these signs is that for the first time, Orthodox rabbis convened in Jerusalem last week to discuss their attitude to homosexuality. The discussion took place as part of an international conference marking the 20th anniversary of the Amiel Institute for rabbinic training.

The purpose of the conference was to deal with a wide range of challenges facing rabbis outside of Israel in the post-modern age, among them homosexuality. The session dealing with the issue was hidden behind a non-committal name: "Bringing hearts closer in a time of modern questions."

The director of the Amiel Institute, Rabbi Eliyahu Birnbaum, said the subject was placed on the agenda because of a growing number of questions from rabbis about how to deal with congregational members who have revealed their same-sex tendency.

"The phenomenon itself has, of course, always existed," Rabbi Birnbaum said. "The new element is that more declared homosexuals than ever before are seeking to be active in the community."

He noted the case of a rabbi in a European congregation who was approached by a group of young religious homosexuals who requested to study with him. "His response, in one word, was 'shock,'" Rabbi Birnbaum said.

"How should one behave toward a person who openly declares himself homosexual," asked the session's chair, Rabbi Shai Freundlich of Uruguay.

"Should we tell him to go to the doctor, or offer him love and warmth? Should we sweep the problem under the rug, or should we try to understand and deal with it?"

Rabbi Steve Greenberg, of New York's Klal Institute, said: "To the best of my knowledge, this is the first time that Orthodox rabbis are publicly and seriously discussing this issue."

Rabbi Greenberg was the guiding light behind the film *Trembling Before God*, which told the stories of Orthodox homosexual men and women in Israel, the United States, and Great Britain.

He said he has received many requests from Orthodox and haredi rabbis to watch the movie in private.

"Many people told us that seeing the movie made them change their minds and accept homosexuality as a non-controllable human condition and not as a social act or a disease," Rabbi Greenberg said.

"Halachah does not specifically oppose same-sex tendencies, however, there is an express prohibition in the Torah against anal intercourse."

Lesbian sexual relations are also considered unacceptable, although to a lesser extent than male homosexuality, Rabbi Greenberg said.

"The sin of homosexual relations is no more serious than adultery, for example," said Rabbi Bernard Weinstein, who is also a psychiatrist, in his lecture on the medical aspects of homosexuality. "However, in spite of the identical seriousness of both transgressions, the relationship to each is different."

Willingness to discuss homosexuality has increased not only among the Orthodox, but also among haredim, Rabbi Weinstein said, but the accepted attitude is still based on the assumption that homosexuality is a tendency that can be changed.

"Most therapists believe that this assumption is not correct," he noted.

Rabbi Weinstein also discussed homophobia, which he called "the tendency to define feeling of hatred toward homosexuals as complying with mitzvot of the Torah."

He said he believed that this tendency revealed a problem in the soul of the hater. "It is much easier to see oneself as fulfilling a religious commandment than as suffering from a psychological problem," he said.

Rabbi Greenberg believes the problem of homophobia stems from gender issues.

"Homophobia is a phenomenon that exists in any society where there is a clear differentiation between the functions of men and women," he said.

"Until Orthodoxy deals with the question of the status of women, this problem will not be solved. But even if halachah itself does not change, straight people in the Orthodox community can still show understanding and compassion for those who are different from themselves. One can be ultra-Orthodox and still believe that homosexuality is between a person and God."

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Italy shows Europe the way on the Middle East

By EHUD GOL

Comment

As the Italian presidency of the Council of the European Union began in July 2003, there were expectations of a more balanced European approach to the Israeli-Palestinian conflict. Now, as the Italian tenure draws to an end, we can evaluate whether the presidency lived up to those expectations, despite all the difficulties and obstacles along the way.

A clear-cut answer to this question was given to anyone participating in the trilateral press conference held by the foreign ministers of Italy, Israel and the Palestinian Authority at the end of the donors' conference in Rome last month.

Italian Prime Minister Silvio Berlusconi is widely credited with changing Italy's policies to be more understanding of Israel's position in the Middle East.

One needed only to listen to the compliments heaped by PA Foreign Minister Nabil Sha'ath on his colleague Franco Frattini, the Italian foreign minister, regarding Italy's balanced and inspired policy in order to understand the extent to which the Italians succeeded for the first time in the history of the EU in leading a fair and balanced foreign policy.

Israeli Foreign Minister Silvan Shalom also complimented the Italian presidency. Indeed, Italy has shown how a balanced policy can turn into an influential and reconciling factor when it takes into account the constraints and needs of both sides to the conflict.

For the first time in years, we saw a presidency that completely liberated itself from the megaphone policy that was characteristic of its predecessors. That policy had manifested itself in frequent criticism of Israel, including diplomatic protests over any event, imaginary or real, in which Europe felt a condemnation of Israel could serve its own position in the Arab world – at Israel's expense.

Italy never hesitated to apply its influence and pressure in order for Europe to finally decide to include Hamas on its list of terror organizations. At the United Nations, Italy co-ordinated its actions with Israel and with other countries in order to avoid making a mockery of the organization in the face of a stream of condemnations of Israel.

Italy's efforts were not always successful, but if the co-ordination mechanism with Italy becomes a model for future Israeli collaboration with Europe, this will constitute a major achievement.

During its six-month presidency, Italy continued to maintain its communication channels on the bilateral level with both the Arab countries in the Middle East and Israel, including an impressive series of visits at the highest levels.

Italy ended its presidency with an additional show of courage, as it included a condemnation of anti-Semitism in the EU's final declaration. Italy has certainly understood that this plague will not only harm its Jewish victims, but will also shake the foundations of Europe itself.

In conclusion, over the course of the coming months, there will probably be politicians, diplomats and other experts who will analyze the actions and ramifications of the Italian presidency in regard to the European Convention and the expansion to 25 member states. In the meantime, we can conclude that as far as the Middle East is concerned, the Italian presidency was managed in a skillful and fair manner and deserves the highest compliments from all those concerned in our region.

Ehud Gol is Israel's ambassador to Italy. This commentary first appeared in Ha'aretz.

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A Job Description and further details may be obtained by sending an email with the subject line "GS – VP Details request" to hisrael@chattc.org.

Prince backs Sharon

Israeli Prime Minister Ariel Sharon is a pragmatic leader who has no Palestinian peace partner, a former heir to the Jordanian throne says. Prince Hassan bin Talal, uncle of Jordan's King Abdullah, made his comments to an Italian newspaper in a report published last week. "[PA President] Arafat is at a transitory stage, but unfortunately we can see the growing influence of Hamas and Hezbollah among the Palestinians," Hassan said.

Rise in N.A. Aliyah

Aliyah from North America rose by 20 per cent in 2003, with some 2,400 people from the United States and Canada moving to Israel. Support for Israel during the intifadah, grants to new immigrants, a weak North American economy and improved co-ordination between the Jewish Agency for Israel (JAFI) and the Jewish state account for the increase over 2002, said Michael Landsberg, JAFI's director of North American aliyah.

Water Hazard

Much of Tel Aviv's drinking water is unpotable and Israel's drinking water reservoirs in general are largely unfit for human consumption, according to the Environmental Poverty Report 2003, presented by *Adam, Teva v'Din,* the Israel Union for Environmental Defence. As well, air pollution in several Israeli cities has reached carcinogenic levels, the report says. The document is the first to assess the magnitude of environmental hazards in Israel.

Israel Targeted at UN

Syria last week proposed a UN Security Council resolution to rid the Middle East of weapons of mass destruction. The resolution, which comes after Libya's recent commitment to end its programs for developing weapons of mass destruction, is a veiled attempt to target Israel, UN diplomats say. But it's unclear whether the resolution will come to a vote, as Syria is in its final days on the Security Council as a rotating representative of the Arab group.

New Shooting Rules?

The Israel Defence Forces may change its orders about opening fire along the West Bank separation fence after the recent shooting of demonstrators in which Israeli Gil Na'amati and an American were wounded, IDF Chief of Staff Moshe Ya'alon said. "This is an incident that had very serious consequences," Ya'alon told the Knesset's foreign affairs and security committee. "But in the IDF, there is no policy of shooting at protesters. IDF troops shoot only when life is endangered."

Files from JTA and Ha'aretz

Poverty levels up among Israeli children: report

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Nearly half of Israel's children – 40 per cent – live in poverty, squalor or delinquency, while another 30 per cent could slip into a similar fate and only 30 per cent could be said to have a "happy" childhood, according to the National Council for the Child's statistical yearbook.

Children in Israel 2003 paints a grim picture of childhood and youth in Israel, showing an increase over recent years in the number of poor children, children addicted to drugs and alcohol, and victims of violence and abuse.

"Israeli society is deluding itself if it thinks it can give up 40 per cent of its children who are the citizens of its future," Yitzhak Kadman, the council's director, said last week as he presented the yearbook to Israeli President Moshe Katsav.

"There is no chance Israeli society will be able to exist in 20 years, standing on the spindly legs of 30 per cent of its children. This criminal negligence of a considerable portion of Israel's children who are living in poverty, sickness and neglect is going to cost the state dearly in every way," Kadman said.

Close to a third of Israel's children (30 per cent) were below the poverty line – including those in east Jerusalem, they number 656,000. Despite fluctuations in the percentage of poor children through the 1990s, there was a clear rise in the number living in poverty.

More than half (54 per cent) of non-Jewish children live below the poverty line, which is 2½ times higher than the percentage of Jewish children in the same situation (20 per cent).

The higher the social and economic standard of a town or community, the fewer children live there. In the poorest communities, children make up 60 per cent of the population, compared to just 22 per cent in wealthier ones.

In Bnei Brak, 51 per cent of children are poor. In the capital (not including east Jerusalem), 38 per cent are below the poverty line, as are 33 per cent in Ashdod.

By contrast, in both Ramat Gan and Rishon Lezion, only about nine per cent of children live below the poverty line.

The number of children living on income supplement has risen 220 per cent since 1995. More than 300,000 children live in families receiving supplements from the National Insurance Institute.

The report also shows a startling rise in crime among minors and in young victims of violence and assault. Between 1990 and 2002, the number of cases reaching Youth Court rose by 50 per cent, from 6,655 to 10,021.

Since 1995 the number of minors suspected of offences increased from about eight per cent to nine per cent in 2002, and 34,000 minors were suspected of criminal offences, about half of them involving violence.

New immigrant teens, whose numbers have tripled since 1993, comprise 13 per cent of the population, but 24 per cent of minors suspected of criminality. Most of the teenagers involved are aged 12 to 15.

Of the suspected new cases involving minors, 41 per cent are non-Jewish youth, and more than 90 per cent of these were for security offences. Police received reports of 2,887 minors cited for violence in educational institutions in the past year.

Jews made up 68 per cent of children born in Israel at the end of 2002. In 2003, 70 per cent of the children in Israel were Jewish, compared to 75 per cent in 1995.

Israeli society is growing older, the report says. At the end of 2002 the state's 2,219,200 children made up 34 per cent of the population, compared to 39 per cent in 1970. The average number of children per family has dwindled consistently since 1980, from 2.7 to 2.3 children in 2002, and the number of single-child families has doubled.

Some 141,737 of the children living in Israel do not have full Israeli citizenship – 71 per cent live in east Jerusalem, while 29 per cent are children of legal foreign workers in Israel, children of immigrants of unclear status, and children from marriages between Israeli Arabs and Palestinians.

Israel's population is 6.7 million

By MOTI BASSOK
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's population at the start of 2004 stands at some 6,750,000 people. In addition, there are around 250,000 foreigners living here, some of them for extended periods.

According to the Central Bureau of Statistics, 81 per cent of the population – 5,450,000 people – are Jews. This includes 290,000 new immigrants who are not recognized by the Interior Ministry as Jews. The remaining 19 per cent of the population are Arabs.

The year 2003 saw the smallest growth in population in 13 years – 116,000 people, or 1.7 per cent. This is attributed for the most part to the slowdown in immigration, which in the past year constituted only nine per cent of the population increase, as opposed to 38 per cent in 2000. Only 23,000 new immigrants came to Israel in 2003 as opposed to 34,000 in 2002.

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Coming to America was often harder than expected

By LEILA SPEISMAN
Staff Reporter

In the late 19th and early 20th centuries, Jews in Europe called America "*the goldene medine*," the golden land. They thought everything there was wonderful, that everyone was wealthy and life was perfect.

When they arrived, though, they found things were often very hard, and they had to work and live in difficult conditions.

Nevertheless, compared to life in Europe, especially for Jews, it was at least a safe haven.

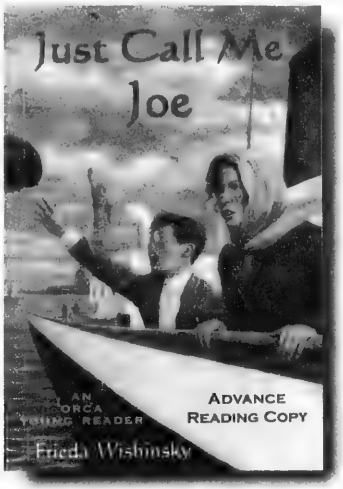
Frieda Wishinsky writes about one little boy's experiences in *Just Call Me Joe* (Orca, 2003) with sensitivity and understanding.

Joseph and Anna came to America from Russia to escape the soldiers who constantly threatened Jews. Their parents only had enough money to send the two of them. The idea was for Joseph to go to school and for Anna to get a job, and eventually they would earn enough money to send for their parents.

They lived with their Aunt Sophie and her boarders. Her home was very crowded and very hot.

Joe had a hard time. Because he knew no English, for a while he was put in a Grade 1 class, though he should have been in Grade 4, and the older boys teased him for being in a "baby class." When he finally made friends with some boys on the street – Sam, Al and Lou – they tried to make him skip school and join them in their adventures, which were often against the law.

Joe desperately wanted to fit in and be a real American. For a long time, he thought that joining his friends in what they were doing would make him one.



Luckily, he remembered the lessons his father had taught him and realized that going to school was a much better choice.

Anna, meanwhile, was thoroughly miserable. She had a job working in a clothing factory, but the owners treated her and the other workers quite badly. The pay was low, and anyone could be fired without a good reason.

Besides, she missed her parents and her life in Russia desperately.

Joe was a very bright child, and it wasn't too long before his teacher asked him to help a younger boy with his schoolwork. The boy, Avrum, saw Joe as his hero, which bothered Joe, since he was still trying to decide whether to join his friends in their misbehaviour.

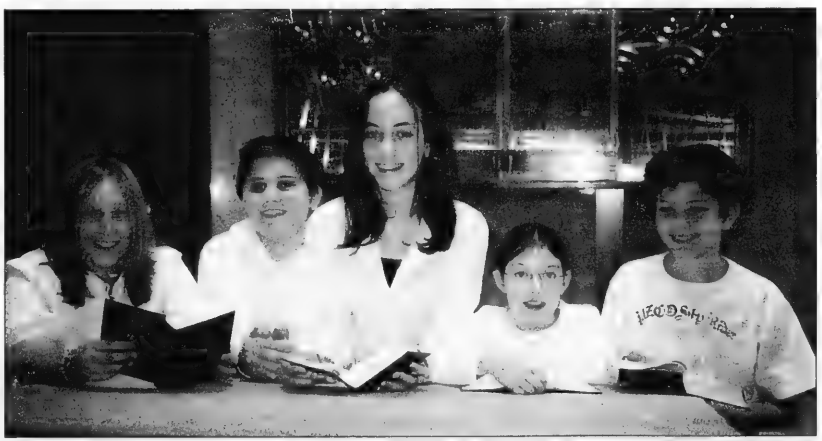
His teacher gave him a very difficult poem to read and a book to practice with. When Sam found out that Joe preferred to go to school rather than go see the Brooklyn Bridge, he punched Joe in the face.

Still, Joe went to school. When he read the poem, he noticed that the principal was in the room. He was very afraid, but afterward the principal took him around the school and told him that he would from then on be in Grade 4, where he was supposed to be.

When he got home and told his Aunt Sophie what had happened, she was very happy too. Then Anna came in and said she had become involved in the struggle for better working conditions at the factory. In doing so, she found she could speak in front of a group and that people actually listened to what she had to say.

Finally, things seemed to be going their way.

Just Call Me Joe shows what it was like for newcomers to America, depicting their dreams, hopes and struggles, as well as the ultimate realization that life here could be good.



MILESTONE MARKED: From left, Jorey Worb, Zachary Tobe, Ali Gallinger, Hilary Abramksy and Eric Ray recently joined their fellow Grade 6 students at the United Synagogue Day School's Bathurst campus in receiving Tanachim during a ceremony in which the children led tfillat Shacharit and highlighted events depicted in the Tanach. They also marked the milestone by raising $650 for Alyn Hospital, a pediatric and adolescent rehabilitation centre in Jerusalem. [Rosette Rutman photo]

Photographer's book deconstructs the Diaspora

By SHELDON KIRSHNER
Staff Reporter

For 25 years, like a man possessed, Frederic Brenner roamed the globe photographing Jews in more than 40 countries on five continents.

As he immersed himself in its historical, cultural and religious complexities, he discovered that the Diaspora, far from being a homogeneous monolith, is in fact an incredibly varied universe.

"A Jew, I learned, is not the stereotypical white European Ashkenazi male," he writes in his newly published two-volume magnum opus, *Diaspora: Homelands in Exile* (HarperCollins).

"A Jew can be a policeman in Gibraltar or an Iranian rug merchant in Montclair, N.J., as well as a banker from Spain… who now lives in England. A Jew is also Ralph Lauren and Barbra Streisand and Henry Kissinger."

In essence, *Diaspora* deconstructs "the image of the Jew," explained Brenner, a 44-year-old Parisian of mixed Sephardi-Ashkenazi stock who was here recently to publicize his book, the culmination of a life's work.

As he tells it, his overarching objective was to promote a pluralistic picture of world Jewry.

"The narrative of Jews in the 20th century was written from an Ashkenazic point of view," he explained in an interview. "My book remedies this."

Containing 264 bold, eye-catching black-and-white photographs, as well as erudite commentaries by leading contemporary writers, *Diaspora* may well be the most exhaustive visual anthology of its kind in the English language.

He described *Diaspora* as "an inclusive portrait of all the threads comprising the fabric of one people, Klal Yisrael."

Brenner's timing is superb.

"We live in a pivotal moment in time," he said. "There have been more changes in Jewish history in the last 50 years than in the past 500 years."

He cited the Holocaust, the birth of Israel and the exodus of Jews from Arab lands, the former Soviet Union, the Balkans and Ethiopia.

As a result of these upheavals, he explained, 70 per cent of the subjects in his photographs have immigrated to greener pastures elsewhere.

Brenner, who was raised in an assimilated home, happened upon his vocation while visiting Israel in 1978 at the age of 18.

Wandering through the haredi neighbourhood of Mea Shearim, he discovered "a shtetl in the Middle East, a Diaspora in the heart of Jerusalem."

The inhabitants of Mea Shearim, he observes in *Diaspora*, were emblematic of the Diaspora. They ignited in him "a desire to explore this paradox more fully."

At this point, Brenner had no intention of becoming a photographer. But as he continued his travels to the farthest corners of the Diaspora, armed with such cameras as a Leica and an 8x10 Sinar, he gradually realized he had a mission to fulfill.

"Maybe photography wanted me," he mused.

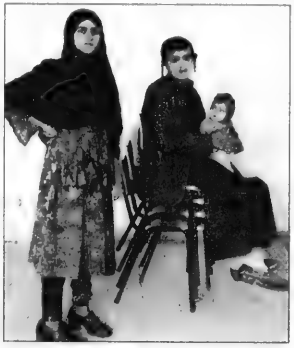
As he readily conceded, he could not have undertaken this project without the financial assistance of major sponsors. They run the gamut from Montreal businessman and philanthropist Charles Bronfman and the Cummings Foundation to Hollywood mogul Steven Spielberg and the American Joint Distribution Committee.

"They truly empowered me to dream my dream," he said.

Brenner, who holds a master's degree in social anthropology from the Écoles des Hautes Études en Sciences Sociales in Paris, has visited some of the world's most remote destinations and conversed with some of the most exotic of Jews.

He has been to Yemen, deep in Arabia, whose Jewish community has been dispersed to the far ends of the earth. He has met crypto-Jews in Portugal who masquerade as Catholics. He has encountered Jews in Ethiopia whose pre-Talmudic practices have long vanished from mainstream Jewry.

On a more prosaic level, Brenner also photographed a haredi family in Montreal. (Photographs of Toronto's Jewish community didn't make the final cut).



Yemenite Jews in Israel, 1993

Brenner, whose previous books include *Israel* and *Jews/America/A Representation*, appears to have struck gold with *Diaspora*.

"It has been a phenomenal success in the United States," said Martha Watson, the publicity director of HarperCollins in Toronto.

And *Diaspora* has been published in France, Germany, Britain and Holland, and been given lavish spreads in Germany's *Stern* magazine and France's *Le Monde*.

Exhausted from years of travel, Brenner has no immediate plans to embark on another project.

As he put it, "I want to let this experience sink in and see what happens."

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Arts & Travel

Eye on Arts

By Bill Gladstone

PROVOCATIVE DOCUMENTARY HIGHLIGHTS ANTI-ISRAEL BIAS IN FRENCH MEDIA

The Toronto Jewish Film Society and Hillel present the provocative and troubling French documentary *Decryptage* (*Decoding*), in which director Jacques Tarnero examines the French media's persistent bias against Israel in its coverage of the Palestinian-Israeli conflict. Made in 2002, the film includes footage showing how Palestinian children are educated to hate Israel and Jews.

Miles Nadal JCC, Al Green Theatre. Sunday Jan. 18, 4 and 7 p.m. $12, JCC members, $10. Single tickets go on sale 15 minutes before each screening. 416-924-6211, ext. 111.

* * *

Names in the News: Legendary American folk musician **Woodie Guthrie** was the focus of a special musical tribute late last month at the 92nd Street Y in Manhattan. The concert – "Holy Ground: The Jewish Songs of Woody Guthrie," featuring the **Klezmatics**, **Arlo Guthrie** and **Phoebe Snow** – celebrated Woodie's extensive, but little-known, Jewish connections.

Guthrie and his second wife, **Marjorie Mazia**, settled on Coney Island in 1942 near her mother, the Yiddish poet **Aliza Greenblatt**. Guthrie was soon immersed in a milieu of Yiddish speakers, Sabbath dinners and socialist passions. The concert included numerous previously unheard Guthrie songs drawn from the Jewish folk heritage, ranging from Chanukah singalongs to Holocaust blues.

* * *

42nd Yiddishland Café: Workmen's Circle presents "From Land to Land: Songs of Jewish Migration," a Yiddishland Café evening featuring singers **Miriam Eskin** and **Mitch Smolkin**, with pianist **Nina Shapilsky** and violinist **Rodion Boshoer**. Tickets $12, available at Israel's Judaica Centre or Workmen's Circle. Sunday Jan. 11, 7:30 p.m. Res. 416-787-2081.

* * *

Debate on Circumcision: Vision TV airs former Montrealer **Keren Markuze**'s documentary *Cutting With Tradition* about two Los Angeles couples that agonize over whether to circumcise their sons. The program will be followed by a studio debate with **Eva Goldfinger** of Toronto's Oraynu Congregation for Humanistic Judaism and **Dr. Arif Bhimji** of the Montreal-based Association for Genital Integrity. VisionTV, Wednesday Jan. 7, 10 p.m. and 1 a.m.

* * *

Names in the News II: Film and theatre director **Mike Nichols** and violinist **Itzhak Perlman** were among a group of artists honoured recently at the John F. Kennedy Center in Washington, D.C. The group also included musician **James Brown**, actress **Carol Burnett** and singer **Loretta Lynn**… Jewish super-heroes rushing to stem the tide of "Jewish amnesia" across the planet? Characters named the Menorah Man, the Shabbas Queen and the Kipa Kid? It's all the work of Brooklyn artist **Aron Oirich**, who recently launched a new action-adventure comic book for Jewish kids (www.jewishsuperhero.com)… Contrary to expectation, you need not be a complete idiot to read *The Complete Idiot's Guide to Understanding Judaism*. The second edition of this back-to-basics primer was written by **Rabbi Benjamin Blech**, a 10th-generation rabbi who covers the holidays, rituals, traditions, prayers and Jewish attitudes towards sex, love, marriage and death. Other titles in the series include guides on Catholicism, Tarot, Teaching the Bible, and Wicca and Witchcraft… Israeli journalist and publisher **Ohad Zmora** has died. The son of an Odessa publisher, Zmora is best known for translating **Saul Bellow** and **E. L. Doctorow** into Hebrew and for nurturing Israeli writers such as **Shulamith Hareven** and **Orly Castel-Bloom**.

* * *

Classical Notes

• **Jacques Israelievitch** conducts the **Toronto Symphony Orchestra** for an evening and afternoon of classical music featuring Israelievitch as well as **Adele Armin**, **Sergei Nikonov** and **Amalia Joanou-Conzoneri** on violin in a program of Vivaldi, Bach, Mozart and Rossini. $61 to $31. Roy Thomson Hall, Jan. 17, 7:30 p.m. and Jan. 18, 3 p.m. 416-593-4828.

Jacques Israelievitch

• **Mooredale Concerts** presents music by Mozart, Beethoven, Spanish composers and a composition – *Poeme Juif for Piano Quartet* – by Canada's **Milton Barnes**. Willowdale United Church, 349 Kenneth Ave. (south of Finch, east of Yonge), Saturday Jan. 17, 8 p.m. Also at Walter Hall, University of Toronto (south of the ROM), Sunday January 18, 3 p.m. $20-$15. 416-922-3714, ext. 103. www.mooredaleconcerts.com.

* * *

Arts in Brief

• **Alan Jordan**, artistic director of The Actors Workshop, presents the new 34-seat Club Theater, a boutique theatre space at 579 St. Clair Ave. W. at Bathurst. The first production is *The Sea Horse*, by **Edward J. Moore**. A veteran actor, Jordan also has links to theatres in San Francisco and Los Angeles. 416-966-8966.

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Arts & Travel

At home in Knightsbridge

By NANCY WIGSTON
Special to The CJN

KNIGHTSBRIDGE, London — "Is that it, love?" My cab driver, one of the famously knowledgeable London Black Taxi drivers, still isn't sure he's found the right place.

This Knightsbridge hotel blends in so perfectly with its Victorian neighbours that the minuscule sign is hardly noticeable.

Fifty-seven Pont Street is both the address and the name of the hotel – very discreet, as befits Knightsbridge. I love staying here, in the heart of London, a stone's throw from elegant department stores Harvey Nichols ("Harvey Nicks" to locals) and Harrod's.

In one direction, Pont Street leads to Sloane Street, where the fashionistas called "Sloane Rangers" pursue their retail therapy. In the other direction, you'll discover tucked-away Beauchamp Place, a sublime few blocks of high-end boutiques and restaurants, blithely mispronounced "Beecham Place" by the English.

The hotel is small and homey, with a brand-new main floor bar, and a basement lounge that is used as a breakfast room and a bar.

Comfort comes first in the 22 bedrooms: smooth Egyptian cottons on firm beds, thin plasma TV screens, easy Internet connections, Avedo products in the compact bathrooms. Soaring ceilings that date from the hotel's original life as an elegant private home are lit by Italian chandeliers. Swaths of silky fabric frame entrances to hall doorways and to the lift, whose ceilings show fluffy clouds painted on a blue sky.

Bits of theatrical decor like this make 57 Pont Street feel like fashion central. In fact, general manager Nikki Kingdon is a former model.

Along with a generous breakfast, room service delivers eat-in meals, latté or tea, with the world's best snacks: buttery shortbread, coconut and ginger biscuits.

Adjacent South Kensington first became desirable when 17th-century Dutch imports William of Orange and Mary II moved into Kensington Palace, commissioning Christopher Wren to redesign the mansion known as Nottingham House into a royal dwelling. Interestingly, it was the most popular royal of recent times, Princess Diana, who would later live in Kensington Palace, where thousands of grieving mourners came to leave notes and bouquets after her death. Diana is memorialized by a new children's playground in nearby Kensington Gardens.

Yet a stroll around the neighbourhood reveals that you don't have to be royal to live here. Little boys, albeit well-born ones, shout and play ball at dusk in gated private gardens accessible to those who live in the leafy squares. The nearby Brompton Oratory is renowned for its boys' school, where Prime Minister Tony Blair sent his kids.

The heart of London design beats a few blocks away from Pont Street, on Cromwell Road, at the Victoria and Albert Museum. All seven miles of the the V&A's 145 galleries are free. Devoted to British design and decorative treasures, among V&A's crowdpleasers is the 1590 Great Bed of Ware, so famous in its own time that Shakespeare mentions it in *Twelfth Night*. Recently, the museum has been home to a number of retro exhibits: last fall was "Radical Fashion," featuring such British designers as Alexander McQueen and Vivian Westwood, and this summer was Art Deco (now on tour at Toronto's Royal Ontario Museum).

The museum's current blockbuster design exhibit, which runs until May 2, 2004, showcases 1960s designer Ossie Clarke, who epitomized Swinging London. Singer Marianne Faithful did the honours at the show's mid-July opening. Painter David Hockney, a friend of the designer, painted him and his then-wife Celia Birtwell in a portrait that ranks with the finest in modern portraiture. Everyone has an Ossie story, and the V&A's website is collecting memories of his designs from the women who wore them – along with their regrets. "How I wish I'd kept that gorgeous dress," one wrote.

Over a weekend, I joined the "Hidden Knightsbridge" walking tour run by LondonWalks, where I gleaned some fascinating facts from our guide.

Inspired by the success of the 1855 Great Exhibition, an event Queen Victoria attended 40 times, her consort Prince Albert used the profits to build the new museums that are still popular today.

At the top of Exhibition Road, you'll see the gloriously rotund Royal Albert Hall, named in her husband's honour by Victoria, and home to both the Proms series of classical concerts and rockin' good evenings such as the Paul McCartney concert held last spring. Next comes the Natural History and Science Museum, and finally, on the corner, the V&A.

The lights of Knightsbridge are definitely aglow these days-and not only at Harrod's, which sails out into its corner like a ocean liner bedecked in tiny lights. This is the place to fantasize about living the good life, if only for a weekend.

After "just looking" at the Giorgio Armani Emporium, I drop into inexpensive Uniqlo, a chic and cheerful Japanese clothing chain. The first time I stayed at 57 Pont Street, I saw Helen Worth, the actress who plays Gail on *Coronation Street*, Britain's longest-running soap opera, turning into Beauchamp Place just ahead of me. Since then, Gail's soap life has not improved – she married the nefarious Richard, a serial murderer, who quickly became England's most popular modern villain.

This time I didn't see her – she's probably recovering at a sanatorium somewhere – but I got to stroll around my favourite neighbourhood, peeking into its nooks and crannies. Mick Jagger has a town house here. So do I, when I'm in London.

Visit www.visitbritain.com, which will answer all your questions about the UK, and www.vam.ac.uk, which gives you all the glories of the Victoria and Albert Museum. For London Walks, visit London@walks.com.

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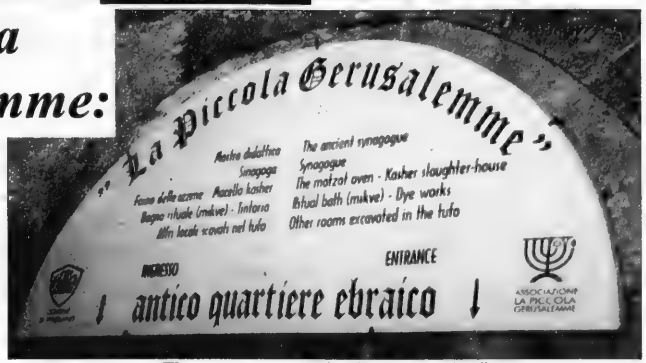
Arts & Travel

La Piccola Gerusalemme:

The Little Jerusalem from Tuscany



The entrance gate to the "Little Jerusalem"

By MYRIAM SHECHTER
Special to The CJN

PITIGLIANO, Italy — Every Tuscan town in this blessed sun-drenched region of Italy has its claim to fame, be it art, history, wine or cheese. In the southern reaches of Tuscany, in the Maremma area, the town of Pitigliano has its own particular brand of fame. A strikingly picturesque medieval town, Pitigliano was the site of an increasingly flourishing Jewish community, beginning with the arrival during the 16th century of a few Jewish families on the run from the papal states, whose borders were just five kilometres away.

Built on a stark volcanic *tuffa* (diver) hill surrounded by vineyards, Pitigliano has kept its medieval character while delighting its visitors with fine Renaissance buildings and charming *vicoli*, little alleys opening from the main streets.

We entered the old town through a beautiful arched gate connecting two spacious piazzas. After a short walk, we reached Via Zuccarelli. Steep dark side alleys offered bright views of the surrounding countryside with the imposing arches of the old Roman aqueduct and the peaceful Jewish cemetery built just outside the town's old walls.

In fact, Via Zuccarelli cuts through the site of the medieval Jewish ghetto. It was here, during the 16th century, that the Jewish community swelled so much Pitigliano became known as Little Jerusalem, *La Piccola Gerusalemme*.

By the 17th century, the community had a synagogue, a school and a cemetery, but like all Jews in Tuscany, those in Pitigliano has to wear distinguishing marks: a red cap for men, a red badge on the sleeve for women.

Toward the end of the 18th century, 2500 people lived in Pitigliano, and 200 of those were Jews who ran most of the shops in town. In spite of some unfortunate anti-Semitic incidents, the population continued to grow and prosper and complete legal equality was achieved in 1859. Eventually, the community started to shrink, as its members moved to larger cities. By World War II, only about five to six families remained in Pitigliano. Protected by local people, all survived the war.

Today, there are only three Jewish people left in town. One of them, a gracious lady named Elena Servi – a descendant of many generations of Pitigliano Jews – was our host in a Jewish centre complex that houses a reconstructed synagogue destroyed during the war, as well as a medieval mikvah, a kosher butchery, a wine cellar, a matzah bakery and a museum.

Quite surprised to find such a tribute to local Jewish history in a town with hardly any Jews, I asked Elena to tell me about it.

Apparently, the municipality of Pitigliano considered the town's Jewish history an integral part of its overall history and, in order to preserve its heritage, they invested in a 10-year project to rebuild the synagogue from scratch relying on old photographs, and to create this memorial within the area of the old Jewish ghetto.

We entered the "Little Jerusalem" under a stone arch over which a large plaque read: "*La Piccola Gerusalemme – antico quartiere ebraico*" (old Jewish quarter). After purchasing our entrance tickets – 2.50 euros, 1.50 euros for seniors – we started our visit through a series of chambers built into the volcanic *tuffa* rock.

In the mikvah, we could still see the remains of the basin used for the ritual bathing. The room next to it used to house the wine cellar where the kosher wine was made (a variety of kosher wines are still produced in Pitigliano under the supervision of a rabbi).

We visited the old kosher butchery, the bakery that was used once a year to bake matzah for Passover, and a workshop for cloth dyeing. Still visible near its entrance was the slot for a long-gone mezuzah. The room that housed the first school and synagogue in 1598 is now a little museum exhibiting old prayer books and various ornamental religious objects.

Finally, we joined Claudia, an English speaking guide, and a few other visitors and proceeded toward the synagogue. Partially collapsed in 1963, the synagogue was restored in 1995 in a blend of Renaissance and Baroque styles.

Dark wood benches and a central *tevah* (reader's platform) glowed warmly under ornamental candelabra. The wall with the women's gallery, protected by a gilded wood balustrade, is the only original surviving part from the old synagogue. Plaques marking visits by famous dignitaries surround a central ornamented inscription in Hebrew: "If I forget thee Jerusalem, let my right hand be forgotten."

In a creative way, the Pitiglianese had not forgotten their Jews. Here, one can still buy *billo*, a ham made of turkey rather than pork, an old Jewish culinary tradition.

We left Pitigliano munching on *sfratto*, a walnut and honey delicacy, a local Jewish dessert. The town is a sweet reminder of Jewish lives not marred by pogroms and the Holocaust, a rarity in the turbulent history of European Jewry.

For tourist information, visit www.pitigliano-ferien.de/pr.jerusalem-e.html or e-mail lapiccolagerusalemme@libero.it.

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New book claims Ford company was complicit with Nazis

By JANICE ARNOLD
Staff Reporter

A new book by Montreal investigative journalist Max Wallace provides compelling evidence that the Ford Motor Company retained considerable control of its German subsidiary during World War II, even after Pearl Harbor, and willingly used slave labour that enabled it to realize a profit during the war years.

The American Axis: Henry Ford, Charles Lindbergh and the Rise of the Third Reich, published by St. Martin's Press of New York, is a chilling indictment of a company that has in recent years attempted to, to use Wallace's word, sanitize both its wartime record and the vicious anti-Semitism of its founder, Henry Ford.

The title refers to the book's main theme. Ford and the aviator Lindbergh, two of the greatest American heroes, were Nazi sympathizers who used their influence and, in the case of Ford, wealth, to prevent Britain from defending itself against Germany and to keep the United States out of the war. Wallace shows that the Nazis secretly plotted to install Lindbergh as the leader of the isolationist movement, regarding him as one of their best propaganda assets.

The two were friends from the time they first met in 1927.

Despite Ford's public abandonment of his anti-Semitic campaign in the 1920s and attempts to make amends to the Jewish community, Wallace has unearthed ample material showing that Ford never changed his stripes. Ford's longtime secretary and confidante German-American Ernest Liebold was a Nazi spy and may have masterminded Ford's anti-Semitic campaign and possible financing of Adolf Hitler's rise to power, Wallace demonstrates.

Lindbergh also held strong prejudices against Jews and agreed with the Nazi mythology and eugenics' promise of racial improvement, views he never completely renounced.

Wallace draws upon thousands of pages of prime sources, much of it previously classified, such as FBI and U.S. military and naval intelligence files obtained through freedom of information requests, as well as a wealth of personal papers, including correspondence between Ford and Lindbergh.

In rebutting the Ford company's recent claims that it had no control over and no communication with Ford-Werke during the war and bears no responsibility for its use of slave labour, Wallace has combed through newly declassified documents from the U.S. National Archives and the Berlin Bundesarchiv. Wallace makes the case that the parent company was complicit in the use (and abuse) of thousands of forced labourers at its German subsidiary in Cologne, some of them children as young as 14 rounded up in occupied territory.

Moreover, the company was massively contributing to the German war machine, apparently with the consent of Henry Ford, who had vowed to never aid a "foreign belligerent," his excuse for refusing to manufacture Rolls-Royce engines for Britain in 1940.

"While most other German-based American companies had been seized by the Nazis as 'enemy property' after Pearl Harbor [in December 1941], the Ford-Werke plant continued operating for months as if nothing had changed," Wallace writes.

"This wasn't mere happenstance, but the result of concerted efforts on the part of its senior executives to protect Dearborn's [Ford's Michigan headquarters] financial interests."

Wallace also points out that Hitler admired Henry Ford, and the Nazis made good use of Ford's book *The International Jew* to stir up anti-Semitism before the war.

After May 1942, Ford-Werke was placed under trusteeship but retained the same manager, and all profits and dividends were placed in an escrow account for distribution to the American parent company after the war, Wallace found.

"Ford-Werke consistently received permission from German government authorities to run its own affairs, with minimal interference from the Nazi regime."

Ford-Werke produced army vehicles and some specialized munitions. With the increasing manpower shortage, Ford-Werke began using slave labourers, the first coming from the nearby Buchenwald concentration camp.

"Contrary to common myth, the company was not compelled to employ slave labourers or concentration camp inmates, nor were they automatically assigned these workers by the regime. Rather, Ford had to 'purchase' the workers or fill out an application with Nazi authorities, detailing the company's needs," Wallace writes.

Charles Krauch, the chair of IG Farben, the German chemical giant most closely linked to the Holocaust, was also deputy chair of Ford-Werke. He was tried at Nuremberg for war crimes.

Interestingly, Wallace found that documents released by the Ford company in December 2001 following an internal investigation into its wartime business dealings with the Nazi regime, are self-incriminating. Perhaps the company had hoped no one would plow through the 98,000 pages accompanying a 198-page report.

That report comes to no conclusions, saying it leaves that up to readers. Yet, at the press conference where it was released, Ford chief of staff John Rintamaki reiterated that the company had no choice but to use labour provided by the German government.

Wallace, the first independent researcher to access those 98,000 pages, found that the claim is not supported. He discovered that the first forced labourers arrived at the plant before the United States entered the war, as early as September 1940. He found no evidence that Ford was forced to use slave labour or that the Nazis were responsible for their brutal treatment.

The documentation also appears to refute Ford's contention that it did not profit from its German subsidiary during the war. Wallace found PricewaterhouseCoopers accounting firm records show the company realized a net operating profit of well over $1 million US during the war years. In addition, there was $600,000 in dividends in escrow after the war and the total value of Ford-Werke increased by 14 per cent during the war.

Wallace reports that the company has refused to comment directly on the revelation that its former president may have been guilty of trading with the enemy.

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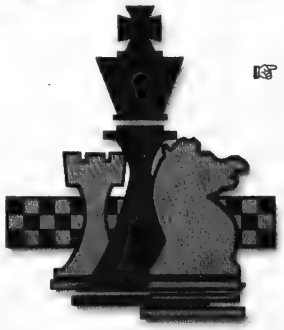

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A sweet offer for diabetic students in Ontario

By FRANCES KRAFT
Staff Reporter

Foundation offering $2,500 university scholarships

The Diabetes Hope Foundation is offering university scholarships with a twist. What makes these $2,500 awards unique is that they are not only related to marks and extracurricular activities, but are contingent on applicants maintaining their health during the preceding year.

Barbara Pasternak

"It's a wonderful tool," said Barbara Pasternak, founder and chair of the foundation (www.diabeteshopefoundation.com) and the mother of three sons, two of whom are university students who have Type 1 diabetes (formerly called juvenile-onset diabetes), which, like Type 2 diabetes (formerly called adult-onset diabetes), prevents the production or proper use of insulin, a hormone needed for the body to process sugar.

Scholarship applicants must be turning 18, said Pasternak, because after that, patients are not accepted in the pediatric health care system. In Ontario, pediatric clinics begin to prepare young diabetics for the transition to adult care a year ahead of time, but more than 40 per cent of young people with diabetes don't return to the health care system at all. Of those, she said, approximately half return five years later with complications such as kidney and eye problems.

Pasternak began the scholarships four years ago as an added incentive and has awarded 62 of them. This year, she hopes to award 30 more.

Leaving home for the first time to go away to university can be traumatic for kids with diabetes, said Pasternak.

"They have to be very vigilant in their diet, exercise, insulin and health care."

About 10 per cent of the scholarship recipients had already begun to neglect their health in high school but decided to "come back into the fold" and apply for the awards, she said. On the application form, students must include three blood sugar levels from the previous year, as tested in hospital. The deadline for scholarship application for the coming year is the end of March.

Pasternak, a teacher by training who now operates a business with her husband, had no experience with diabetes or fundraising when her son Bobby, now 19, was diagnosed eight years ago. Jesse, now 20, was diagnosed a year later.

Although Bobby's symptoms are obvious to Pasternak in retrospect, at the time she figured that the young competitive hockey player was sweaty, tired and thirsty so often because of his intensive sports involvement.

It was only after he fainted in her arms following a game that he was diagnosed. But an initial hospitalization didn't mean the end of his hockey career. His doctor gave him a day pass, warning that Bobby might not play well.

"Exercise is so important," said Pasternak.

"As a mother, I felt it was necessary for me to make a difference – to make sense of what was going on, and how I could keep them healthy," Pasternak said. "I decided I wanted to make a difference for not only my children, but for others."

Although she knew of organizations that funded diabetes research – such as the Juvenile Diabetes Research Foundation – Pasternak said she found gaps in terms of addressing day-to-day care issues and awareness.

Last year, she established a Medical Assistance Program to provide funding for diabetic youngsters whose families can't afford the insulin they need to stay healthy. For patients who need three or four injections a day, insulin can run $200 to $250 a month, said Pasternak, who runs the foundation with one assistant. An insulin pump, which is not covered by Ontario's health insurance plan, costs approximately $5,500. The device "mimics the actual pancreas in that it slowly infuses insulin into the system all the time," she explained.

The Diabetes Hope Foundation also provides funding for Camp Huronda, a non-profit summer camp for children with diabetes.

As well, Pasternak runs an annual golf tournament to raise money for the foundation. Last year's raised $140,000.

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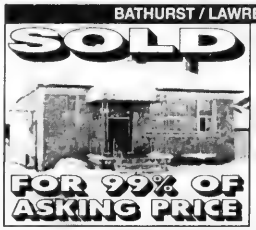

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Health & Lifestyles

Protein level linked to heart attack recovery: Israeli study

By YUVAL DROR
Ha'aretz Daily Newspapers Limited

There is a direct correlation between the level of a protein called CRP in a patient's blood and the chances of recovering from a heart attack caused by a blocked coronary artery, according to a new study by researchers from the Technion and Rambam Medical Center.

The researchers found that of patients with a high level of CRP (C-Reactive Protein), 22 per cent died within 30 days of suffering a heart attack. This is almost eight times higher than the mortality rate among patients with a low CRP level.

"In modern cardiology, we are searching for markers that can help us understand the patient's situation. This protein serves as a clear and unequivocal marker," said Prof. Haim Hammerman of Technion's faculty of medicine, who headed the research team, in explaining the finding's importance.

The results of the study were published last month in the *American Journal of Medicine*.

CRP has recently been the focus of numerous studies, as there appears to be a correlation between a person's CRP level and the likelihood of suffering heart problems.

"Some have even compared it to 'bad cholesterol' with regard to the information it gives a person about his situation," Hammerman said.

The protein is generally released because of an inflammation. However, noted Hammerman, the presence of the protein "doesn't tell us where in the body there is an inflammation. It is nonspecific. All it tells us is that there is an inflammation somewhere."

In recent years, researchers have discovered that blocked coronary arteries often cause inflammation of the heart. Therefore, Hammerman's team decided to investigate whether it also resulted in high CRP levels, and whether this had any implications for a patient's recovery rate.

They examined 448 patients who suffered heart attacks due to a blocked coronary artery by taking blood from them within 12 to 24 hours after the attack occurred and testing it for CRP. The patients were divided into three categories: those with a low CRP level (less than 6.9 milligrams per litre of blood), those with a medium level (6.9 to 22.3 milligrams per litre) and those with a high level (more than 22.3 milligrams per litre). The researchers then followed the patients' progress for 30 days.

At the end of 30 days, only 3 per cent (4 patients) of those with a low CRP level had died, compared to 10 per cent (15 patients) of those with a medium level and 22 per cent (33 patients) of those with a high level.

Furthermore, only 8 per cent of those with a low CRP level suffered from insufficient blood flow through the heart – considered a serious complication – after the attack, compared to 44 per cent of those with a high CRP level.

The strength of the results has led the researchers to wonder whether CRP is merely an indicator or whether it also plays an active role in impeding a patient's recovery. However, Hammerman said, there is not yet enough information to answer this question.

Yet even without this information, he stressed, the clear correlation between CRP level and risk level could provide doctors with an important additional tool for deciding on treatment.

"If we know that a certain patient has a high protein level, we might choose a more aggressive treatment than we would have chosen had we not had this information," he explained. "But this matter requires further research."

Hammerman added that the test for CRP level is neither expensive nor complicated, and could therefore easily be made standard procedure for all heart attack patients.

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Thornhill teen a late cut from national junior squad

By ELI SHUPAK
Special to The CJN

Nothing against the family, but Adam Henrich was rather disappointed to be home for the holidays.

The 19-year-old Thornhill native had hoped to be spending Chanukah and the first few days of 2004 over in Finland as a member of Canada's World Junior hockey team.

But it was not to be, as the fourth-year winger with the Brampton Battalion of the Ontario Hockey League received an early Monday-morning phone call on Dec. 15 telling him that he had been released from the club.

"I was really disappointed," said Henrich, who was one of the final additions to the 34-man roster that was invited to the team's selection camp in Kitchener, Ont.

"I did what I thought I was supposed to, what people said I should be doing to make the team. I played the power forward role, won the one-on-one battles, scored, set up plays.

"It would be different if I didn't think I had a shot. I thought I should have been there."

Henrich had a goal and an assist in three games, two inter-squad and an exhibition contest against the Ontario university all-stars.

While he was a member of the OHL's squad in the recent Canada-Russia Challenge Series, the Tampa Bay Lightning prospect did not get an invitation to Canada's National Junior Team development camp, held last August in Calgary, which may have hindered his chances of making the final cut.

"Adam's had a good year with his club team," said Team Canada's head coach Mario Durocher.

"He really deserved to be at the selection camp. Unfortunately, we have some good talent and a lot of depth at his position, it was tough for Adam to make that team."

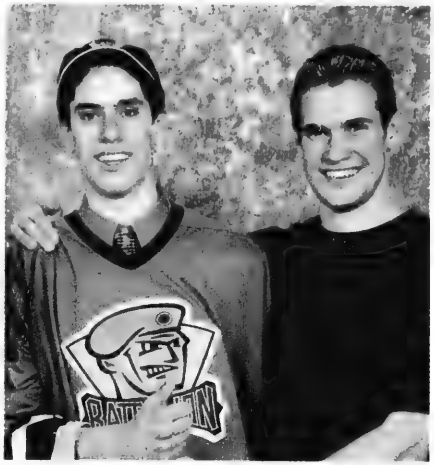
Henrich's older brother Michael, now with the AHL's Toronto Roadrunners, attended two national junior camps when he played in Barrie, but failed to crack the roster on either occasion.

The 6-4, 214-pound Henrich had hoped for an opportunity to go overseas and build on the international experience he gained as a member of Canada's team at the World Under-18 Championship in Slovakia in April 2002.

But just being at the selection camp was something special, he said.

"It was a great experience playing with all-stars from the top [junior] hockey league in the world," he said.

"Even just throwing on that Canadian jersey during those exhibition games and seeing how good everyone is out there and what you've got to do to make it to the next level because most of those guys will be in the NHL one day."



Brothers Adam, left, and Michael Henrich

Henrich hopes to get there too and posted some impressive numbers with Brampton over the first half of the season, building his case for a contract offer. He sat second in team scoring through the holiday break with 32 points (13 goals and 19 assists) in 31 games.

Henrich has until June 1 to sign with the Lightning, otherwise the club's 2002 second-round pick will re-enter the pro draft.

"It seems they're really high on me, but you never know," said Henrich, who keeps in regular contact with Tampa's head scout.

"I've got to go out there and play hockey, let my agent deal with the signing. I have no clue right now, you can't worry about that kind of stuff."

FLIP OVER FOR ANSWERS
TO CROSSWORD PUZZLE ON PAGE 39.

10-year-old black belt is a taekwondo master

By NEIL BECKER
Special to The CJN

While other 10-year-old boys are playing Nintendo or getting into mischief, Tommy Reznikov is busy in the gym, perfecting the taekwondo skills that have earned him a second-degree black belt and two championship titles.

Reznikov captured his first Canadian Junior National Taekwondo Championship in Vancouver in 2002 as a bantamweight, followed by a second as a welterweight last June in Winnipeg.

Reznikov has been involved with taekwondo since the age of five.

"My dad said I needed to get fit," said the Grade 5 student, who began his training at Jun Ko Taekwondo before moving to Chu's Martial Arts.

"The teacher made it fun, and I've gotten twice as strong since I first began."

With a full schedule, including a recent provincial tournament in Niagara Falls and the Canadian Nationals in March, Reznikov follows an intense four-day-a-week training program.

"I'm sparring right now," he said of his training, which includes private classes three times a week and adult classes on the weekends.

"I practise my speed, technique, and do lots of pushups and sit-ups at home," said Reznikov, a die-hard fan of martial arts film stars Jackie Chan, Bruce Lee and Jet Li.

As well as holding the two championship titles, Reznikov has won a number of local tournaments. Last winter, he captured the title at the Battle of Columbus in Ohio.

Competitive fights go either two or three rounds, and scoring is straightforward. A fighter who delivers a knockdown gets two points. Three points are awarded for a standing eight-count.

A seasoned competitor despite his age, Reznikov fights with a strategy that is geared to accumulating the maximum number of judge's points.

He has a variety of manoeuvres in his repertoire, including front snap kicks, round-house and back kicks.

"Going to the head is my favorite thing to do, because you get rewarded two or three points," he said.

"In tournaments I feel stronger than in class, and I will always go for the head."

Due to his work ethic and determination, Reznikov was recently named his club's black belt of the year.

"Every person wants a black belt in martial arts," said Reznikov, who had to perform patterns and some board-breaking to win.

"A lot of people quit when they get a black belt, but I care most of all about the training.

"I like to train really hard after a loss," he said.

The little community that could

As a participant in AVODAH, a Jewish service corps program that combines anti-poverty and community work with Jewish study, I am living for a year in Brooklyn, N.Y., with nine other people while working at a non-profit organization. My housemates and I recently had a major meeting about food sharing, finances and how we feel about the pressing issues facing our international community. The meeting was difficult, emotional and stretched long into the night as each of us voiced our thoughts about the ways we've been purchasing food and supplies, cooking meals and functioning as a community.

By ELISHEVA GOULD

Thus far, because of our vastly different food preferences, levels of kashrut and dietary and health requirements, the 10 of us have been buying food in smaller subgroups that better accommodate our individual needs. However, most of us agree that this approach – though easy and comfortable – is uneconomical and divisive. We've split down the middle, with five of us using the kosher kitchen regularly, and the rest of us using the not-so-kosher fridge and stove on a different floor of the house.

Although our varying work schedules add to our difficulties in cooking and eating meals together, our current two-kitchen division clinches our inability to come together as one group at mealtimes. This has taken its toll on our sense of community, because it considerably limits our contact with – and, subsequently, our closeness to – half of our housemates.

Many things were whirling through our minds during our meeting: cost-effectiveness, divisiveness, wanting to change something in order to foster our communal life, needing to stretch ourselves beyond what is familiar and safe, being more environmentally and socially conscious, and our personal and communal goals.

Ultimately, the greater majority of us voted to keep the status quo – to maintain our food shopping subgroups – but also to make substantial changes that will help us feel like and become more of a unit. We decided to have at least one communal meal each week. How would we implement this? We each put $10 a month into our communal money pot (in addition to our $5 a month for toilet paper, light bulbs and cleaning supplies) and committed to shopping for and cooking one weekly meal with a fellow housemate once every two months. We also committed to being home for that weekly meal to enjoy our housemates' culinary efforts, as well as to help with the dishes and check in with one another on house issues and everyone's day.

After more than a handful of communal meals, I'm proud to report that we have all been conscious of each other's food preferences and needs, and we are beginning to feel the positive effects that such regular group time is having on our home. I am more aware of how my housemates are feeling about their daily experiences in New York, their family lives and their jobs. Wow – a successful result from a difficult house meeting!

It is a great challenge to try to live with people other than our families. Unless you have been raised on a kibbutz, it is not natural to think about the needs of 10 or more people, nor to consider those needs each time you shop, cook, plan to go out or even just decide to go to sleep early one night! But our AVODAH community gives us the unique opportunity to grow individually and to learn from each other as we live together and dedicate our days to doing social justice work.

Next time, I will share with you the intense experiences I am having while working nine to five (and then some!) at a non-profit organization.

Strawberry Stuffed French Toast

1 cup sliced strawberries
1/2 tsp. lemon juice
1/2 tsp. lemon zest
4 tbsp. sugar
4 - 1" thick slices of French bread
1 cup milk
2 tsp. vanilla extract
1/4 tsp. baking powder
4 egg whites
2 eggs
3 tsp. butter
fresh strawberries
strawberry syrup
preheat oven to 400°F

Mix together 1 cup of strawberries, lemon juice, zest and 2 tbsp. sugar. Set aside. Cut bread slices in half and cut a slit in each slice to form a pocket. Stuff with strawberries, secure with toothpicks. Place slices in a 13" x 9" greased baking dish. In a saucepan, combine milk, sugar, vanilla, baking powder and eggs. Mix well. Pour over stuffed bread, turning to coat. Chill 30-60 min., turning bread pieces occasionally.

Grease another 13" x 9" baking pan. Move bread pieces to this second pan and bake for 3-6 minutes on each side. Serve warm with syrup and additional strawberries. Serves 4.

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Epi on Education

Seymour Epstein

Statistics from the 2001 census herald both good news and bad news. In the Toronto area, there are now some 179,000 Jews, a marked increase over 1991's 163,000 and 1981's 129,000. The increase comes at a time when other diaspora communities are shrinking because of low birthrates and assimilation. While our low birthrates and high levels of indifference are not cause for optimism, Toronto has absorbed significant numbers of Jews from other cities in Canada, from the former Soviet Union and from Israel.

But numbers have not been our great strength in the many years of our existence as a people. One gets the impression from the census figures in the Bible that we were once impressed by our size (or that we hoped others would be), but ever since our first exile to Babylon, our stress has been on quality.

While a quick look at our community also speaks to the high quality of our schools, synagogues, federation, welfare agencies and cultural organizations, a closer look at the gap between the overall numbers and the active Jews in the GTA reveals areas of concern.

From the world of Jewish schooling, for instance, we know there are 35,235 children aged 14 and under, but there are only 14,223 kids in that age range in Jewish schools, including pre-schools, elementary day schools and supplementary schools. Even if we factor out babies and those in the first year of high school, there are still less than 50 per cent of our children in Jewish schools at any one time. That hardly seems like a Toronto statistic. While some of the uncounted children may have received a few years of supplementary schooling, others have received nothing at all.

We also know that there are approximately 15,000 teens in our community, but if you add up all the day high school and yeshiva students, as well as teens in youth groups, Jewish camps (from maximum exposure to minimal content) and the few who attend supplementary high school programs, the total will not exceed 4,000.

Where are those 11,000 untouched Jewish youth and what kind of responsible Jewish adults will they become with minimal Jewish knowledge?

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

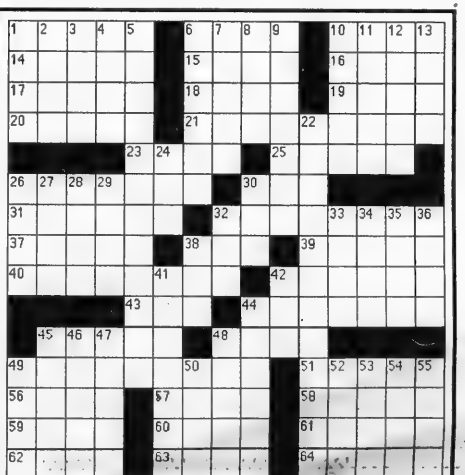
CROSSWORD PUZZLE

(Answers to the crossword are on page 38.)

Keeping Warm
© 2003, Bernard Mann

Across
1. Bad winter stuff
6. Good winter stuff
10. Cathedral part
14. Nymic prefix, indicating father's side of the family
15. "In days of ____"
16. Informal review
17. ____ vincit amor (love conquers all)
18. Start of a fall by Charlie Chaplin or Chevy Chase
19. Muscle characteristic
20. Mar enders
21. Sleepwalkers in winter cabins, beware of these!
23. Horse gait
25. What you do with a ball made of 2 Across
26. Add two to this for Trevi fountain song
30. Honey or Africanized
31. The ____ from Babylonia, headed by Ezra and Nehemiah
32. Exec locale
37. Out there between the stars
38. Turf
39. "___-te, for a very important date"
40. Argumentative answer to one who says, "Well, I do!"
42. I.D.F and U.S.A.
43. Steve Chase's outfit
44. Where Rock-a-bye Baby hangs out
45. This might hold firewood
48. Water pit below pump
49. Tasty things you do up in 22 Down
51. Short for a type of art print
56. Debt chits
57. Dinesen
58. 22 Down residues
59. B___, Vermont granite quarry city
60. Prefix for certain grains
61. Bivalve mollusks
62. Born as, with les belles
63. Hebrew number for a minyan
64. Weird

Down
1. Lady Macbeth wanted it removed
2. Prefix indicating a thin layer
3. Sicilian blaster
4. Ireland
5. You do this or that to marshmallows, goes the debate
6. Use this to empty a gas tank (var.)
7. "Good news!" said the home inspector, "There's ____ in your wood"
8. "I'll meet you at 5:00 ____ 6:00"
9. Store warning sign at a recently mopped stair
10. Muni or Bacall or Midler
11. Utah city
12. Tendon
13. Summers at the Sorbonne
22. Where you do the debated marshmallow thing
24. Tin-Tin's first name
26. Galena and bauxite
27. Businessman's dreaded result
28. Cal starter
29. Signaled
30. Fitness folks slang for torso
32. ___-lot
33. Lousy, as in excuse
34. Leave out
35. Butter sub
36. Woodworking tool
38. Chummy name for a Hebrew king
41. Words of disapproval
42. Hand support
44. Elephant, slangily
45. Wood-chopping, e.g.
46. What 7:00 is, in Quebec
47. Snaky letters
48. Gawk
49. Color-copier color
50. Kitchen gadget with 100 ___!
52. Man, Pines, or Wight
53. ___ she blows!
54. Half, as with sphere
55. Prefix relating to bone



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Message from the President

2003 was an eventful year in every sense. It was a year in which we faced and overcame many challenges. It was also a year in which we had much to celebrate, especially the impact we have on people's lives. Throughout it all, the Mount Sinai Hospital family continued to exemplify healthcare and teamwork at its finest.

Starting the year on a positive and well deserved note, the Hospital received full accreditation from the Canadian Council on Health Services Accreditation. In September, we officially opened the Joseph and Wolf Lebovic Building and the innovative health centres located there: the Murray Koffler Urologic Wellness Centre, the Leadership Sinai Centre for Diabetes, the Prosserman Centre for Health Research, and the Rebecca McDonald Centre for Arthritis and Autoimmune Disease.

With the incorporation of the University of Toronto's, Faculty of Dentistry – Oral and Maxillofacial Surgery Program into our Hospital's Department of Dentistry, we now have one of the largest, most comprehensive hospital-based academic dental programs in North America. These centres, as well as other program enhancements, are part of our strategy to provide world-class healthcare.

We are committed to providing you with *The Best Medicine* by moving forward with dedication, enthusiasm, and purpose.

Lawrence S. Bloomberg, Chair of the Board of Directors and I take great pleasure, on behalf of the Sinai family, to wish you and your families a happy, healthy, and prosperous New Year.

Upcoming Events

Healthy Living Lecture Series

The Healthy Living Lecture Series is an ongoing series of free public health education lectures presented by Mount Sinai Hospital. For more information and to register for any of the lectures, please call 416-586-8338 or go online at www.mtsinai.on.ca/healthyliving

Successful Aging

Join us at an informative evening with three health professionals from Mount Sinai Hospital who will discuss: what to do about possible hearing loss, what you can do about depression, and what is meant by hypertension and how to treat high blood pressure.

When: Wednesday, January 28, 2004
7 - 9 p.m.

Where: Sala Caboto, Villa Colombo,
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Arthritis

There are more than 100 types of arthritis that can range from relatively mild symptoms to crippling forms. Three leading health professionals from Mount Sinai Hospital will focus on three of the most commonly known types of arthritis - rheumatoid arthritis, osteoarthritis, and osteoporosis.

When: Tuesday, February 3, 2004
7:30 - 9:30 p.m.

Where: Leah Posluns Theatre, Bathurst
Jewish Community Centre,
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Joseph Mapa, President and CEO, Mount Sinai Hospital is pleased to announce the appointment of Debbie Fischer as Senior Vice-President, Organizational Development and Strategic Projects. With an extensive background in private and public healthcare sectors, Ms. Fischer brings a wealth of experience to this newly created position. Most recently, she was Chief People Officer at Ernst & Young Consulting Canada (now Cap Gemini, Ernst & Young), where she was responsible for human resources, learning, recruitment, organizational effectiveness, and corporate services since 1998.

Ms. Fischer obtained her Bachelor of Science with a major in Neurobiology and Comparative Physiology from McGill University and Master of Health Administration from the University of Ottawa. She has also completed the advanced program in Human Resources Management (CHRP) at the Rotman School of Management, University of Toronto.

"I am looking forward to building on and advancing the organizational effectiveness and leadership capabilities of a dynamic organization," said Ms. Fischer. "In order for Mount Sinai to compete in the current healthcare environment, we intend to recruit and retain the best people, give them the tools to develop their skills, and advance their careers in a first-class healthcare facility."

Debbie Fischer
Senior Vice-President, Organizational Development and Strategic Projects

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This Week

National

Former president reflects on his UJA Federation career. *Page 5*

Government contests refugee status for Israeli rabbi. *Page 19*

Food, Scrumptious Food

Delicious low-carb meals in minutes. *Page 32*

Books & Authors

Cary Fagan novel draws on 19th-century influences. *Page 39*

Arts & Travel

Bais Groove provides Diaspora with a voice. *Page 42*

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Canada urged to take lead against suicide bombings

By PAUL LUNGEN
Staff Reporter

The Simon Wiesenthal Center is urging Canada to spearhead an international effort to have suicide bombings considered a crime against humanity.

Rabbi Abraham Cooper, associate dean of the Los Angeles-based SWC, met in Ottawa last week with Justice Minister Irwin Cotler, Opposition foreign affairs critic Stockwell Day and members of the Bloc Québécois in a bid to lay the groundwork for Canadian involvement in the project.

Rabbi Cooper also visited SWC supporters in Montreal and Toronto before heading to Belgium and Turkey. He planned to hold a press conference in Brussels with Ilka Shroeder, a 27-year-old Green party member of the European Parliament who supports the proposal. Later, he was to meet the Turkish foreign minister in Ankara to discuss whether Turkey would become the first Muslim state to take up the issue.

Continued on page 34

Seeking, destroying arms tunnels

In its ongoing operations to thwart terrorism, the Israel Defence Forces uncovered two more tunnels last week along the Israeli-Egyptian border. At left are some of the explosives and other equipment taken from one of the tunnels. At right, soldiers uncover the entrance to a tunnel six metres under an abandoned building. *[RNS/Reuters photos]*

Kosher beef safe, industry says

By CAROLYN BLACKMAN
Staff Reporter

Kosher consumers in Toronto and Montreal should have no concerns about buying and eating beef, despite the latest mad cow scare involving a cow in the United States that originated in Alberta, industry representatives say.

Rabbi Mordechai Levin, executive director of the Kashruth Council of Canada, said a combination of safeguards – ranging from traditional kosher slaughtering practices to beef-purchasing policies – make kosher beef safer.

Mad cow concerns

"We cannot be 100 per cent guaranteed, but mad cow has never yet been found in a kosher-slaughtered animal," Rabbi Levin said.

Mark Brookman, who is responsible for customer service relations at Levitts Kosher Foods Inc., which describes itself as the largest processor of glatt kosher meat in Canada, said all kosher meat on the market in Montreal comes from "the central area of Canada" and not Alberta.

Yakov Luss, president of Shefa Meats in Toronto, a kosher meat producer and wholesaler, said his company only buys Ontario meat, and in any event, a shochet, or ritual slaughterer, makes sure a cow is free of any health problems.

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Candlelighting: 4:48
Havdalah: 5:53

Greater Toronto Area

Katsav sorry Syria rejected invitation for Assed to visit — see page 35

The News in Brief

CANADA

Quake Relief Fund

TORONTO — Ve'ahavta: the Canadian Jewish Humanitarian Relief Committee has established a crisis relief fund to assist victims of last month's earthquake in Iran. For details, visit www.veahavta.org, or to donate, call 1-877-582-5472.

Passion Coming Soon

TORONTO — *The Passion of Christ*, a film directed by Mel Gibson, is being released in Canada Feb. 25, Ash Wednesday, by Montreal-based Equinoxe Films as part of its wider North American release. The film, which depicts the last 12 hours of Jesus' life, has been criticized as anti-Semitic by some Christian scholars and Jewish groups based on leaked early copies of its script. They fear it will revive old charges of Jewish guilt in Jesus' death. Gibson will preview the film for 3,000 Christian pastors from 80 denominations and 40 countries, including Canada and the United States, Jan. 21 at a conference in Orlando, Fla.

WORLD

Bronfman Fellowships

ALBANY, N.Y. — The Samuel Bronfman Foundation is seeking applicants for its annual Bronfman Youth Fellowships in Israel. They offer 26 North American students entering Grade 12 in fall 2004 the chance to spend five weeks in Israel next summer. Fellows will be chosen based on character, intellectual interests, talents and leadership qualities. For applications, visit www.bronfman.org, or call 518-475-7212. Deadline is Jan. 30.

Matching Grant?

NEW YORK — The newly formed Center for Cultural Judaism said last month it would be the first to match billionaire U.S. philanthropist and Birthright Israel co-founder Michael Steinhardt's start-up pledge of $10 million (US) toward the goal of a $100 million fund for Jewish education. The centre said the pledge, made possible by a grant from the Swiss-based Posen Foundation, is contingent on about half the total money going to teaching secular and unaffiliated Jews about Judaism from a cultural, non-religious viewpoint. Steinhardt told JTA he wanted to study the proposal further before commenting.

Muslim Event Hosts Speaker With Neo-Nazi Ties

TORONTO — Canadian Jewish Congress has criticized the organizers of an Islamic conference titled "Reviving the Islamic Spirit" for including a California speaker with ties to known U.S. neo-Nazi groups.

William W. Baker, the founder of the group Christians and Muslims for Peace and author of *Theft of a Nation*, a book about the Palestinians, was to have dealt with common ground between Christians and Muslims in his Jan. 3 talk at the Metro Toronto Convention Centre. Instead, he criticized Israel for its treatment of the Palestinians and urged the audience to "stand up and demonstrate for the Palestinian people." He received loud applause, the *Toronto Star* reported.

"When a group brings in someone like William Baker, some serious questions have to be asked," Bernie Farber, executive director of CJC's Ontario region, told the *Star*.

Conference media relations director Jeewan Chanicka responded that organizers did not knowingly invite someone with alleged links to U.S. racist groups.

Promotional material for the three-day event – attended by some 3,500 Muslims – said it aimed "to promote stronger ties within the Muslim community through reviving the Islamic tradition of education, tolerance and introspection."

Arson Arrest

TERRE HAUTE, Ind. — Investigators are analyzing evidence that could link an abortion-clinic arsonist to a fire at a Holocaust museum in Indiana. Police arrested Joseph Charles Stockett, 57, last month after an informant told police Stockett was involved in the November attack on the CANDLES Holocaust Museum in Terre Haute and was planning to kill Jews. Stockett, who in 1976 was convicted of burning down a Planned Parenthood office in Oregon and has been diagnosed with schizophrenia, was being held on an unrelated firearms charge. The museum's founder, Auschwitz survivor Eva Mozes Kor, said she has collected $80,000 (US) in donations to rebuild the museum, which she said will cost $250,000.

Pardons for Smugglers

BERN — Nearly 60 years on, Switzerland has pardoned citizens who were jailed or fined for illegally smuggling Jews to safety in the neutral nation during World War II. Some 25,000 Jews found shelter in Switzerland from 1938 to 1945, but thousands more were turned away at the border.

Students Expelled

PARIS — Two Grade 6 students of Muslim North African Arab origin have been expelled from a prestigious Paris school for abusing an 11-year-old Jewish student. The Lycée Montaigne expelled the boys after complaints by parents associations and the Jewish boy's parents that the school failed to deal with the matter since the start of the school year.

U of T Student Wins Inaugural Birthright Prize

TORONTO — University of Toronto art history major Johanna Herman has been named one of six winners of a new Birthright Israel award.

Herman, a 22-year-old Toronto native, is the only Canadian to win an inaugural Charlie Award for young adults who have returned from a free Birthright Israel trip and made a contribution to their local Jewish communities. The awards were established by philanthropist and Birthright funder Lynne Schusterman in memory of her husband Charles, a businessman from Tulsa, Okla., who helped found Birthright.

Herman, who went on one of the Birthright's 10-day trips for adults aged 18 to 26 in May 2002, said the experience "awakened a deep sense of purpose in me."

Since her return, she has become active in Hillel at U of T, most recently as its public relations co-ordinator, and she has been working with the university's administration and the campus community at large to promote Israel and highlight the dangers of anti-Semitism.

The other winners hail from the United States, Russia and Argentina. Earlier this month in Jerusalem, each received $1,800 (US) to donate evenly between two charitable projects, one in Israel and one locally, and each received a shofar, symbolizing a call to action for Israel.

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York U suspends student council funding

By FRANCES KRAFT
Staff Reporter

Student election vote overturned

Battle-weariness appears to be setting in as the York University student government election saga continues.

Last week when students returned to classes, the York Federation of Students (YFS) faced a Friday deadline to finally resolve the complicated situation. York vice-president and provost Bonnie Neuman had written to YFS president Mike Novak on Dec. 18 warning that she would assume financial trusteeship of the federation if things were not resolved.

YFS funding was suspended last Friday – meaning the administration will not advance the council any more of the money it collects from student levies– and a York staff member was appointed to monitor the group's finances. However, Novak said he believes YFS has enough funds available to continue "in the short term."

Although the Progress Not Politics (PNP) slate, headed by fourth-year student Paul Cooper, won 27 of 32 seats in the late-November election, results of the vote have not yet been ratified.

Cooper, who heads the campus group the Young Zionist Partnership, said he and his slate wanted to reorient YFS' focus toward student issues such as parking, security and tuition. Hillel backed the slate, with president Jordie Saperia saying YFS had become increasingly involved in anti-Israel activities.

Usually a formality, ratification was initially delayed by a YFS elections committee hearing on Dec. 4 to determine whether Cooper's campaign literature expenses violated campaign spending regulations. The complaints were dismissed by a 3-0 vote, with one abstention.

But at a Dec. 15 meeting of the outgoing YFS council, a motion that would have ratified the election results was tabled because of allegations the committee member who abstained was intimidated into doing so.

None of the other three committee members who voted in Cooper's favour has claimed intimidation, Novak said. Nonetheless, the acquittal was overturned in a seven-hour YFS council meeting early last week, which went on until almost 1 a.m.

Of 26 votes, including proxies, two-thirds moved to overturn the verdict. A second hearing to re-examine the spending issue was to have taken place on Monday of this week.

"This is the epitome of undemocratic, pathetic, sour-grapes illegal politics," Cooper said last week.

"It's a renegade council that's gone against the wishes of all students of York and the principles of democracy that it's meant to uphold," he said, adding that "the administration has been supportive of doing what's right."

Novak, who has resigned from the elections committee, told *The CJN* last Friday he was "distraught" over the council's behaviour and its "undemocratic nature."

"The people on the PNP already went through a trial and they were acquitted," he said, stressing that he was stating his own views, not the position of the YFS.

"That should have been the end of it. They rightfully deserve to be in office."

Novak said he believes "some members of our council genuinely believe errors were made, but I do believe there is also another agenda," referring to tensions between the Hillel-endorsed slate and its pro-Palestinian opponents. In one incident during the campaign, a candidate was disqualified for slandering the PNP slate at a Solidarity for Palestinian Human Rights event.

"You have two distinct slates: one pro-Israel, one pro-Arab," said Novak. "It so happens the pro-Israel slate won legitimately. It's very hard for the other side to accept. I believe that's the crux of the whole situation… It's gotten to the point where it is ridiculous. I think it's unacceptable that they're not in."

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His dream, our benefit

From the editor's desk

Barely more than five years after he became director of the Art Gallery of Ontario (AGO), Matthew Teitelbaum is shepherding Canada's second largest art museum (the National Art Gallery in Ottawa is larger) through a profound, community-altering transformation of structure and purpose.

On Jan. 28, Teitelbaum and his colleagues will unveil the much-anticipated designs of internationally celebrated architect Frank Gehry for the revitalization, renovation and remaking – ultimately, the transformation – of the historic, 104-year old art gallery in downtown Toronto.

Teitelbaum's aspirations for the project reach far beyond the transformation of the museum building. He aims to transform the experience itself of visiting the gallery. Gehry's designs are both the occasion and the means of achieving his aims.

In an interview with *The CJN* last week at his office, Teitelbaum talked of his hopes for the future and of some of the lessons from his past.

"This is a great privilege and opportunity to realize a dream – a dream to open the AGO to new experiences and new audiences," Teitelbaum said. "I'm thrilled to be working with one of the world's great architects. But my excitement is not just the excitement of new architecture, but also for the possibility of repositioning the AGO in the community and for the opportunity of changing the AGO's relationships with its many communities."

Teitelbaum is obviously focused on the long term. When asked to which communities he was referring, he described a multi-layered construct somewhat evocative of a many-chambered Russian doll. He had in mind the local, downtown community; the wider geographic affiliations to city, province and country; Canadian artists and art patrons; the internationally interconnected world of art and art museums; and perhaps the most meaningful of all communities for Teitelbaum, the visitors to the art gallery.

Leaning back in his chair, relaxed, collecting his thoughts carefully, Teitelbaum elaborated upon how the visitors' experiences are going to change.

"So much about a museum's activities are actually hidden from the public. Traditionally, people go into 'classical spaces' to look at art and then they leave. But there is a whole range of experiences out of view that the transformed AGO will bring into view."

He leaned forward across the desk, sipped again from his milky tea and continued, the excitement overtaking the relaxed calm.

"One of the things we want to do is unlock the mystery of how a museum truly operates. We want to celebrate with the visitor what a museum really is. We want to open the museum. The hidden activities at a museum – storage, conservation, research and education – will become part of the visitors' viewing experiences. Thus, the transformed museum will not only be about display and presentation but also about research and preservation.

Matthew Teitelbaum

"The museum will become an active, dynamic space. The new architecture will create new space and the new space will be for the new experiences we are creating. And," the young director said with transparent pride, his right hand touching the cover of a book about the architect with whom he has been collaborating these past many weeks, "this will be a true Frank Gehry space."

Teitelbaum said, "Our approach and motto will be: new art, new building, new ideas, new future.

"And don't forget," he added, "the transformation will take place within the context of an extraordinary change in the AGO's art collection itself."

The AGO is adding significantly to its collection by gifts of art from Kenneth Thomson, Murray Frum and an anonymous donor of more than 9,000 pre-World War II vintage prints of photographs.

In the simply-appointed modesty of his book-lined fourth floor office, Teitelbaum conveyed the understated gravitas of a corporate administrator and the bubbling eagerness of an art museum enthusiast. His enthusiasm for the AGO comes naturally to him. Born but three blocks from the museum, raised but three subway stops from the museum, he had his first formative experience about art there.

"The gallery made me think that a life in relation to the arts was possible."

How Teitelbaum has fashioned that possibility – much like a sculpture sculpting the raw materials of his ideas and hopes into form, shape and expressions of self – may soon transform the AGO visitor even as it transforms the gallery itself.

"Art should be stuff to dream by," Teitelbaum's late father, Mashel, a deeply talented artist, once told an interviewer. Twenty five years later, in words that hauntingly picked up the trail of his father's thought, the young director of the AGO reflected upon the path of his own life.

"When you're young, you have a dream. You follow a certain logic that has a high degree of commitment, a system of values rooted in ethical behaviour, married to intellectual curiosity and a desire to make a difference. If you believe in yourself, good things can happen."

Teitelbaum is on the verge of realizing a dream. And as a result, good things are about to happen for us all.

—MBD

SeeJN

Wallenberg Day set for January 17

The Holocaust Centre of Toronto, UJA Federation, is inviting the community to commemorate Raoul Wallenberg Day Jan. 17, as designated by the government of Canada, at Beth Tikvah Synagogue.

Wallenberg was a Swedish diplomat who for six months between 1944 and 1945, saved tens of thousands of Hungarian Jews from certain death. He vanished in January 1945 after the Red Army entered Budapest, and his fate remains unknown.

The program, called "Remembering a Lost Hero," will feature guest speaker Judy Feld Carr, who over 28 years, secretly arranged the rescue of 3,228 Syrian Jews.

Feld Carr received many awards for her efforts, including the Order of Canada.

For more information, call 416-635-2883, ext. 153, or www.jewishtoronto.net.

Raoul Wallenberg

Ex-president reflects on UJA Federation career

By FRANCES KRAFT
Staff Reporter

Lanky and quiet-spoken, Allan Reitzes is an unmistakable presence when he wears his signature bow tie.

Yet he has deliberately maintained a low profile in Toronto's Jewish community, despite having served for 11 years as UJA Federation of Greater Toronto's top professional staffer until recently.

"I was successful being in the background... I think it's an appropriate professional role," says Allan Reitzes, who stepped down Dec. 31.
[Frances Kraft photo]

In an interview last month before his resignation from the position took effect Dec. 31, the Richmond, Va., native, who has been replaced by new president Ted Sokolsky, said this was likely the first time in his 21 years with the federation – the umbrella for most Jewish organizations in the Toronto area – that he has been the subject of a newspaper article.

"That's my style," Reitzes said. "[Low-key.] More often I was successful being in the background. I still subscribe to that. It's worked well for me, and I think it's an appropriate professional role."

A social worker by training with a PhD from the University of Maryland, Reitzes said he modeled himself professionally after his late father, Stanley J. Reitzes, who was director of the Jewish Community Centre in Richmond, and spent four years in the same position in Cherry Hill, N.J.

"He was a great basketball player in his day," recalled Reitzes of his father. "He used to liken [his approach] to being a guard and 'feeding' the ball, being in the background. I watched him in his job. He was really good at it. He was extremely successful doing his job not being in the limelight, and letting the leadership or other staff be in the spotlight."

Speaking about his own career, Reitzes, 58, said you "have to know when it's time to leave a dream position."

According to some schools of thought, he said, it's after five years. "At 10 [years], I was starting to think it's time to think about getting out... I felt it was in the best interests of me personally, and the community, to get someone new who has the same level of excitement that I had when I started."

Newly enthused about the strategic and international aspects of the roles he is taking on, Reitzes continues to work for the federation on a part-time basis in its Israel and Overseas area, as well as doing consulting work and serving as an adviser to the director general of the Jewish Agency.

He expects to spend a significant portion of his time in Israel, where he lived and worked for two stints in the 1970s. Reitzes first worked as a research assistant at Hebrew University's school of social work, and later as an assistant professor at Haifa University's school of social work, as well as a senior adviser on social service delivery to the Israeli northern coastal region.

Before moving to Toronto in 1982, when he joined the federation as budget director – his first of several positions here – Reitzes served as assistant executive director of the JCC in Tidewater, Va.

Toronto's Jewish community has grown dramatically since that time, said Reitzes. Even in 1991, the Jewish population was only 125,000, compared to an estimated 180,000 today.

"One of the big challenges, of course, was meeting the demands that came with growth like that," he said. Reitzes viewed it as "a great opportunity, because most communities are shrinking. Toronto is one of the few in North America that's growing."

He attributes the quality of Toronto's Jewish life to an extensive and well-populated Jewish day school system, as well as to a relatively high number of Holocaust survivors, who he said have contributed strength and Yiddishkeit to the community.

Reitzes said his first priority in 1992, when he took on the top federation position, was to help the community realize its potential. Much of that involved restructuring to better integrate different parts of the organization, he explained. Another major focus was fundraising, keeping future needs of Toronto's Jewish community at the forefront.

Its most recent iteration is Jewish Toronto Tomorrow, Reitzes said, referring to the ambitious project focused on the recent redevelopment of the Miles Nadal JCC and the building of the Wolfond Centre for Jewish Campus Life downtown, the Lipa Green/Bathurst Jewish Centre complex in northern Toronto, and the new 50-acre multi-purpose "campus" expected to open in 2006 in Richmond Hill.

"I like to think the federation is really an expression of the community. When you think about what we do and what [the $65 million UJA campaign] supports – Jewish education, the most vulnerable, Israel – it's really the heart of Jewish community life."

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Extra effort made to shelter homeless during cold snap

By CAROLYN BLACKMAN
Staff Reporter

With wind chills making local temperatures feel like -30 degrees, Toronto community groups are making an extra effort to provide food and shelter to the homeless and others in need.

Synagogues that are taking part in the city-wide Out of the Cold program include Temple Har Zion, Beth Emeth Bais Yehuda, Beth Sholom Synagogue, Beth Tzedec Synagogue, Holy Blossom and Darchei Noam Congregation.

Steve Borlak, who co-ordinates Temple Har Zion's Out of the Cold program that runs Wednesday evenings, says that under normal conditions, the synagogue accommodates about 70 guests for dinner and 22 or 23 guests to stay overnight.

But this past week, they had 29 overnight guests, he says.

"We want everyone who comes to feel like guests, so we do not like to cram them in. This week, though, we had to make an exception."

Borlak says that at the beginning of the evening, they had put a few possible overnight guests on standby.

"When I announced that I was allowing extra guests to sleep over and that they would not have the usual amount of space, the guests burst into applause. They knew we were doing what we could to help out."

When they handed out the vinyl mattresses, he says, they had to arrange them geometrically so there was some space to walk.

"Everyone was wonderful. They knew we were working under extreme conditions and they took it well."

A lot of people remain on the streets unless conditions are severe, says Borlak.

"They are accustomed to uncomfortable conditions. When volunteers meet the guests at the Finch subway station to take them to the temple, it is the volunteers who are cold. The guests do not complain. They are used to it."

Marilyn Wise, who co-ordinates the Out of the Cold program at Beth Emeth Bais Yehuda Synagogue, which started for the season this past week, says that due to the extreme cold, they were preparing for a capacity number of guests.

"Our program allows for 90 guests to eat dinner and 30 guests to sleep over. We are limited to the number of guests we take in because we pre-order kosher dinners, and we cannot order extra on the spot," she says.

They have a lot of warm clothing to hand out, she says, including down-filled coats, sleeping bags and emergency kits for guests who cannot sleep at the synagogue.

"Due to health risks, we cannot crowd people into the synagogue. We have to balance between helping guests out and not putting them at risk."

The program at Beth Emeth typically begins just before dinner, but if someone arrives at the synagogue early, they are let in. "We do not force anyone to stay outside in the cold. Volunteers will mingle with the guests until the actual program begins."

Beth Sholom Synagogue's Out of the Cold program runs Tuesday nights in partnership with Beth Tzedec Synagogue.

Margaret Weinstein, one of the co-ordinators of the program, whose season began last week, says they were prepared for a capacity number of guests, but did not get as many as they anticipated.

"We never know what motivates guests to come and what motivates them to go to another location," Weinstein says. "We are always prepared for them, however."

Synagogues filled to capacity

They usually have 80 or 90 people for dinner, of which 30 sleep over.

"We planned on letting a few extra stay over, but it was not necessary."

Darryl Borden, director of homeless initiatives at Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee, is "overwhelmed with joy at the Jewish community's response to his organization's efforts to help the homeless.

"People have responded 180 per cent. We have distributed 40,000 pairs of socks due to a sock drive that went way over the top," he says.

Borden goes out on the Street Help Van two mornings a week to "wake up my homeless clients and get their circulation going."

Last week, he says, he was surprised at how few people were actually sleeping on the streets. "About 60 per cent of my regular clients sought shelter for two or three days. That is due, in part, to a very successful campaign by several agencies to warn people of the impending cold."

The Jewish community plays a crucial role in helping people out, he says. "I know that lives have been saved because of the community's efforts."

Borden urges readers to call the Street Help Line at 416-392-3777 if they see a street person who may need help, and to give the operator the location and a description of the person, if possible.

"One of the dozen outreach agencies will dispatch a vehicle, and we may have one less person on the street," he says.

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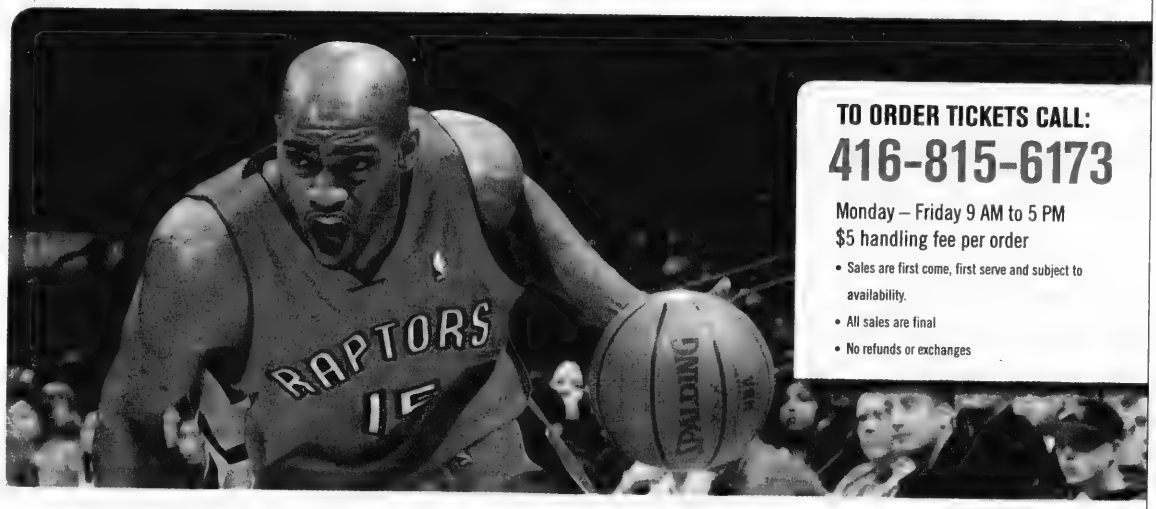

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In a threat, the irony of truth

A barrage of diplomatic threats was uttered against Israel by the Palestinian Authority (PA) last week. They indicated ongoing duplicity, a creeping sense of desperation and an uncanny, unflagging resolve to never do the right thing for its people.

PA Prime Minister Ahmed Queria threatened to abandon the two-state solution for the conflict with Israel, and in its place, demand the imposition of a one-state solution, if Israel did not abandon the security fence it is erecting through the disputed territories.

Along similar lines, Saleh Rafat, a PLO committee member, said Israel's actions would not prevent the Palestinians from declaring "an independent Palestinian state within the 1967 border." Not to be left behind, PA cabinet minister Saeb Erekat propounded that a "two-state solution is the option of the Palestinian leadership," implying, of course, that if Israel did not do the PA's bidding, the PA would opt for a one-state model.

The Palestinians were responding to two specific developments: the continued construction of the separation fence and the declaration by Israeli Prime Minister Ariel Sharon two weeks ago that Israel might unilaterally disengage from the Palestinians if the Palestinian leadership did not take concrete steps to stop terror against Israel. The duplicity of the PA's threats is brazen; the foolishness is inexcusable.

The security fence and a possible unilateral Israeli disengagement from the Palestinians are both the result of Palestinian decisions.

The fence is the melancholy evidence of Palestinian unwillingness to stanch and uproot terror from within its midst. It was not an inevitability. Nor need it be in the future, even after it has been completed. Indeed, Sharon and the majority of the Likud party were opposed to its construction as an admission of failure, a sad statement about the lack of faith in the possibility of integrated economies and mutually beneficial coexistence between the two peoples.

The inescapable first and last principle about the security fence is this: had there been no terror, there would be no fence. The fence was brought to the Palestinians, like most of the misery in their lives, by their leader Yasser Arafat. Now that nearly one-third of the fence has been built and a new anti-Israel propaganda campaign has been launched in the West, this time specifically aimed at the fence, the PA leadership has added a new tactic in the retrogressive, counter-productive, illogical, self-harming war they wage against Israel: threatening to embrace a one-state solution, i.e. threatening to de-Judaize the Jewish state.

There is no place on earth other than tiny Israel where Jews are sovereign in their own land. Thus, the mere utterance of the "one-state" threat by the PA ironically proves to Israelis the value of building their security fence and further, of disengaging – even unilaterally – from the people who still seem more intent on tearing down their neighbour's national home than in building one of their own.

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Re: Dora Wasserman

Dora Wasserman will remain forever the queen of the Yiddish Theatre in Montreal and throughout North America ("Wasserman eulogized for preserving and expanding Yiddish theatre," *CJN*, Jan 1). Her immense capacity to instil Yiddishkeit into the hearts of her troupe members and Montreal Jews will forever be cherished.

With the respect and admiration she inspired among French and English actors and theatre directors, it's no wonder she was the *doyenne* – the dean – of Yiddish theatre.

My daughter Malca Monica Bergman – Malcala, as Dora used to call her – was a part of Dora's troup's dance team for many years. On numerous Friday evenings, the troupe congregated in our house. These evenings never ended before the wee hours of the morning. The joy, the songs, the jokes and the friendships were a great source of inspiration for those youngsters. With great love, youthful exuberance and creative intelligence, Dora masterminded the energies and talent of her troupe.

Dora left a rich legacy: her daughter, Bryna, herself an extremely talented actress and capable theatre director, will continue to keep high the flame of the Yiddish Theatre in Montreal. The fire will continue to warm the hearts of the Montreal Jewish community.

Baruch Cohen
Montreal

* * *

Congress responds

It is with surprise that I read the critical comments made by Holocaust survivor Jean-Jacques Fraenkel, who said that Canadian Jewish Congress, Quebec region, did not provide survivors with the information they needed to claim compensation from the French government ("Survivor fights for compensation from French government," *CJN*, Sept. 18, 2003 in French; Jan. 1, 2003 in English).

I was surprised because it was CJC who introduced Fraenkel to the Jewish media. In fact, the interview itself was arranged by the CJC as part of our efforts to disseminate the information to any survivors of French origin who may be affected by the restitution issue Fraenkel has so passionately championed. Furthermore we arranged an interview for him with Radio Shalom, which he praised in the article as effective.

CJC transmitted the information generated by the *Coordination offshore des enfants survivants de la Shoah ayant vécu en France* to our constituency, which includes all synagogues and Jewish organizations in Montreal. As well, members of CJC's Quebec region, including its president, Joseph Gabay, actively participated in a meeting on this issue that also included Frankel and the French consul general in Montreal. CJC was pleased to extend its assistance to Fraenkel as part of its ongoing commitment to Holocaust-related issues.

Over the years, Congress has played a key role in securing various Holocaust restitution settlements and in protecting the interests of Canadian survivors. When specific needs fall outside the scope of CJC's mandate, we set survivors up with the appropriate institution or service. A longstanding member of the Claims Conference, Congress recently gave a Canadian Holocaust survivor the seat reserved for its executive vice-president, to ensure full participation of the Canadian survivor community in all matters relating to restitution. Congress' website, www.cjc.ca, provides detailed information and relevant links to additional information on restitution claims and filing. Survivors requiring assistance can call the Information Line for Holocaust Survivors and their families, a project of the Cummings Jewish Centre for Seniors, at 514-345-6434.

David Birnbaum
Executive Director
Canadian Jewish Congress, Quebec region
Montreal

* * *

In praise of saftas

This is a letter in response to Robert Sarner's column on Jan. 1 titled "In Praise of Safta Marcelle."

Sarner's article caught me by surprise when he described in detail, at the beginning of the fourth paragraph, his wife's *safta* (grandmother) Marcelle Ballas. What made me stop reading altogether was her name. I also have a safta with that name living in Israel. She, too, is from Iraq and was part of the mass immigration to Israel in 1951.

My safta Marcelle Ballas is a strong, resilient person who has endured hardship and suffering. She is a remarkable woman and has overcome much adversity since leaving Iraq at the age of 27 with three small children, including a three-week-old infant (my father). From living in the tents of the *mabara* (absorption camp) and moving to a one-room apartment to losing her husband at a very young age and finally settling in Ramat Gan (home to many of Iraq's Jews), her sad story is also filled with the happiness of her three children, six grandchildren and three great-grand children. Clearly, my safta is not the same woman as Sarner's safta. Yet remarkably, they share the exact same name and a similar, touching story, common to many Iraqi Jews.

After reading the article, I was flooded with questions and contacted Sarner. The Ballas name is not ordinary and I have never encountered another Ballas member outside of my immediate family. Losing my grandfather before I was born and having no contact with the extended Ballas family, I know very little about our countless relatives (aside from the stories my safta tells, which tend to focus less on the lives of the Ballas relatives and more on her wonderful memories of her life in Iraq and her sorrow at having left such a happy existence.) This encounter has come at a significant time for me, as I recently became engaged and I will soon leave aside my maiden name of Ballas and adopt my husband's last name.

Iraq was once the hub of the Jewish world. Its Jews have a rich and vibrant heritage. The food, language, music and culture make it unique. Despite having an Ashkenazi mother, I have always felt drawn to my Iraqi roots because of the warmth of the Iraqi Jews and their culture. It is time that people recognize and celebrate the Jews of Iraq.

Jordana Ballas
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Reconciliation with the Palestinians is necessary – and possible

By SMADAR MEIRI-ORDYNANS

At the height of the second intifadah, in the autumn of 2001, I stood beside my father in the reception hall of Holy Blossom Temple in Toronto in a small crowd that had surrounded Israeli author and peace activist Amos Oz, eager to hear further words of hope. Oz had just given a profoundly moving address in the synagogue's sanctuary to an audience of a few thousand about the deterioration of the Middle East peace process. At one point during the talk, my father, who is in his 70s and was missing significant amounts of Oz's lecture because of a hearing problem, turned to me and said in both Hebrew and Arabic, "*W'alla, zeh oto jacket hu lovesh kol shanah*" – "By God, that's the same tweed jacket he wears every year!" The comical digression was a welcome relief from hearing about the tragic conflict between the Israelis and the Palestinians that has lasted five decades.

The political developments and peacemaking endeavours in Israel and the Middle East have been a source of unrelenting concern for many like myself, my parents and peace activists such as Oz. Over the years, I have decided that my father is an accurate barometer, if you will, in understanding the Middle East and in having foresight in the area of reconciliation with the Arab world and, in particular, the Palestinian people.

My father, Avner Meiri, an Iraqi (Babylonian) immigrant to Israel who ran for a seat in the Knesset three times as a member of the Labor party Mapam in the late 1950s and early 1960s (he lost only marginally), has always been a proponent of achieving reconciliation through territorial compromises and extended dialogue with Israel's adversaries, as opposed to resorting to heavy-handed military solutions. As a political science undergraduate at the Hebrew University in Jerusalem during the 1950s, my father often conversed with then-Israel Defence Forces chief of staff (and fellow student) Moshe Dayan, who was also taking a course in international relations at Hebrew University.

An Israeli demonstrates for peace. [RNS/Reuters photo]

Dayan later became minister of defence in Golda Meir's Labor government and the general responsible for Israel's capture during the 1967 Six Day War of the currently disputed lands of the West Bank, Gaza and Golan Heights. The Six Day War, which began supposedly defensively as the Arabs began mobilizing against Israel, led to the complicated scenario we currently are enduring. Israeli author and *Ha'aretz* journalist Yossi Melman wrote in the 1992 book *The New Israelis* that Dayan eventually "knew that maintaining the status quo in the territories following the 1967 war was potentially disastrous."

And most recently, in Michael Oren's *Six Days of War*, we learned that, on the war's second day, then-U.S. president Lyndon Johnson drew up a plan for Israel to exchange the captured lands for Arab recognition of the Jewish state. Back then, the American administration's intention was clear: despite the fact that the captured lands were a small portion of the area that had been ancient biblical Israel – that is, a fragment of God's biblical commandment proclaiming Jewish sovereignty over lands extending from the Mediterranean Sea to the Euphrates River – annexation of the lands was not logical nor foreseeable.

In 1947, the United Nations voted for a partition plan to divide the area west of the Jordan River into Israel and Palestine, but only the Jews, headed by David Ben-Gurion, agreed to it. Upon the establishment of the State of Israel in 1948, Israel was attacked by five surrounding Arab countries, but only between 5,000 and 6,000 Palestinians took part in the war. In 1949, a truce was signed between Israel and the Arab countries, ignoring their identity as Palestinians and referring to them as refugees of former Trans-Jordan.

It was only after the Six Day War that the Palestinians gained recognition as a distinct displaced people. Ever since this period, successive Israeli governments, both Labor and Likud, have refused to succumb to Palestinian terrorism, particularly after the failed Camp David 2000 negotiations when the terror escalated to proportions and frequency beyond everyone's imagination. From an Israeli military perspective, any capitulation to acts of terror would be a sign of weakness. As a result of years of sustained Palestinian terror, despotic leadership and refusal to recognize the legitimacy of the Jewish people and their history, legitimate Palestinian grievances of continual humiliation have not been given significant credence by the international community.

In 1990, I went on a group tour to Israel with 300 young Jewish North Americans. On the trip, I had the privilege of hearing and meeting members of the Israeli Parliament from both the right and left wing. As the sole voice of dissent on Israel's approach to the Middle East conflict, I asked Likud MP Benjamin Netanyahu whether the continual development of settlements and Israel's refusal to negotiate with the Palestinians was causing a greater escalation of the conflict than ever before since Islamic terrorist groups such as Hamas and Islamic Jihad were becoming more extreme. Netanyahu's response was that the whole world was being threatened and he did not see any correlation between the increasing extremes and Israel's policies toward the Palestinians. It seemed to me that Netanyahu's unfathomable pain from the great, needless loss of his brother Jonathan during a rescue raid in Entebbe, Uganda, had made him and like-minded leaders completely distrustful of the Arab world, and they were reciprocating with tactics that moved Israel further away from the efforts required to attain a peaceful settlement.

One has to ask now, how did the Israelis and Palestinians go from almost reaching an agreement at Camp David in 2000 – except for the exact status of Jerusalem and the right of the Arab refugees to return to Israel – to a war that the present Israeli government is calling a "fight for its existence"? Avoiding political dialogue since the demise of these negotiations has undermined the trust that existed between the 70 per cent of Israelis and approximately 70 per cent of Palestinians who support two states side by side. During peace negotiations, wouldn't it be sensible to allot time for reflection on viewpoints, arguments and sustained dialogue?

Dismal as they may seem, there are encouraging attempts to promote trust and dialogue once again, such as the American and European-led road map peace plan. As well, in 2003, for the first time, the Palestinian Authority's conference with radical Palestinian factions to bring about a final cessation in the use of violence and a change in their mandate to destroy Israel, suggests a possible resumption of serious political negotiations, assuming there is genuine will from all parties. If the Irish Republican Army and Great Britain were able to agree on a ceasefire and total cessation of violence in July 1997, then the same prospects should be achieved in the Middle East. At this time in history, who better than the western world as a role model? On Israel's part, the challenge remains to consolidate a politically and religiously diverse public to support and implement a final comprehensive peace plan. Inevitably, a peace agreement would sustain the Jewish identity of the State of Israel and encourage the continual sustainability of a secure Jewish Diaspora.

From left, former PA prime minister Mahmoud Abbas walks with U.S. President George W. Bush, Israeli Prime Minister Ariel Sharon and Jordan's King Abdullah at the Aqaba summit last year. High hopes for peace, however, were soon dashed. [Israel Sun photo]

It is conceivable and hopeful that there is a will to bring about the reconciliation long overdue between Israel and its Arab communities, with both communities respectful of their historical and religious commonalities and differences in the Middle East, the Jewish people being 5,764 years old and the Muslim people being 13 centuries old. The past has shown that both peoples have lived peacefully, more or less, for centuries in the same neighbourhood.

Smadar Meiri-Ordynans is an educator with the York Region District School Board and a member of the committee to establish a chair in Sephardi studies at York University.

Low profile in Stockholm

As I walked out of a synagogue in Stockholm one Shabbat morning last December, a worshipper advised me to take off my kippah – "for your own safety and for peace in the community." As a Holocaust survivor, he said he knew what he was talking about. The situation in the streets of the Swedish capital reminded him of earlier days in his native Poland.

Rabbi Dow Marmur in Toronto

Though I'm sure he exaggerated, others I talked to also stressed the need for caution. Sweden is now part of the European Union and many Europeans have reverted to their former anti-Jewish stance, albeit in a different mutation. In the decades after the Holocaust, displays of anti-Semitism had become disreputable. That is no longer the case.

Behind the shift is the growing number of Muslims in Europe. In Sweden, which has a population of some nine million, there are no more than 20,000 Jews, but half-a-million Muslims, virtually all relatively new immigrants.

A recent symposium about Muslim anti-Semitism in a Swedish-Jewish journal showed that most Muslims want to live well with Jews and non-Jews alike. Many responsible Swedes, not least its prime minister, are appalled by anti-Semitism and determined to fight it. Yet there are enough "militants" who shape the profile of the Muslim minority and make non-Muslim politicians condone their "activism."

Muslim "militants" justify their conduct by pointing to the way Israel treats Palestinians. By making life difficult for their Jewish neighbours in Stockholm or Paris, they say they are showing solidarity with their brethren in the West Bank and Gaza. When it comes to persecuting Jews, it seems that almost any argument will do.

A second source of attacks on Jews comes from neo-Nazis who feel that the European paradise has let them down and it's the fault of "others." They lash out against Jews and Muslims alike. But that doesn't seem to be enough to make common cause in the fight against prejudice so that Sweden remains the kind of open and just society it aspired to become when I was growing up there in the 1940s and '50s.

Though I normally don't wear a kippah in the street, I was tempted to do so now as an act of defiance. But in the end cowardice won out. Others called it prudence, for "it's not good to provoke hostility." In saying so they implied, scandalously, that anti-Semitism is the fault of its victims, not the problem of the Gentiles.

I'm writing this in Jerusalem, the capital of the sovereign State of Israel, where I hope I'll never be told by anybody to remove my kippah in the name of prudence and that no Jew will ever compel me to put it on in the name of conformity.

Rabbi Marmur is rabbi emeritus at Holy Blossom Temple in Toronto, senior lecturer in the faculty of theology at the University of Toronto's St. Michael's College and senior fellow at U of T's Massey College.

At stake in Israel's war on terror

At a reception hosted by the Jewish National Foundation in Calgary recently, I heard a speech that helped me understand not only how fortunate we are to live where we do, but how incredibly fragile our way of life really is.

Barbara Balfour in Calgary

Edmonton Journal columnist Lorne Gunter spoke about the war on Israel from the refreshing and thought-provoking angle of how its struggles with other nations are symbolic of a war that is also being waged on the West.

He began his speech by recounting an anecdote from fellow journalist David Frum, who wrote about his observations upon passing by a kindergarten one day.

Frum described seeing a teacher consulting a group of children about the activity they would most prefer to engage in.

Even at this young age, Frum recalled, the children knew how to express their choice and demonstrated the knowledge that they must abide by the majority decision.

He then concluded that this rule of law and understanding of democracy is taught to all of us from birth.

That's why it's so easy for those in the West to forget how fragile, how new and how unique our way of life is compared to the rest of the world.

"Democracy is a mere blip in our existence that could be erased tomorrow. Look at the number of cultures who are willing to demolish it," Gunter said.

"We assume everyone outside of the Western world wants what we have. But a sizeable majority wants nothing to do with it. They want us and our way of life gone, or at least seriously weakened."

It's scary when you think about how true that is. So much in life seems to revolve around a struggle for power – whether in personal relationships or in those between nations. History's dictators have traditionally seen democracy as a threat, but what they continually fail to realize is that when you suppress free will, it is likely to backfire against you.

Gunter likened the role of Israel in the fight for Western civilization to being on the front lines of a battle, and cited an example from last year of Israeli Prime Minister Ariel Sharon being forced to call an election nine months early despite being in the midst of a war.

"A new government was thus elected and democracy went on – this in spite of the fact that there was a war going on in their front yard. For this to have taken place without notice is miraculous."

Gunter compared this to what happened in the Palestinian Authority in September 2002, when the European Union placed pressure on PA President Yasser Arafat to hold a presidential election.

Arafat consented to hold a vote on Jan. 28, 2003, but called it off on Dec. 20, saying that ongoing violence precluded him from holding free and fair elections.

"This is notwithstanding the fact that Arafat started the war and was responsible for maintaining it," Gunter said. "He could have put a hold on the war if he was really serious about holding elections."

Gunter also cited the nine peace accords – among them Oslo, Hebron and Camp David – initiated by Israel over the past 10 years as examples of the maturity of Israeli society.

"I cannot think of any other nation who has offered as much when it did not lose the war."

The columnist concluded his remarks by describing Israel as a mature and sophisticated democracy living next to a far less sophisticated political culture.

"It's not just Israelis or Palestinians in this war, and more people are seeing this with the recent bombings in Turkey and Saudi Arabia," he said, pointing to terrorist activity as far away as South America and Africa, and anti-Israel sentiment closer to home at a protest in Calgary last March in which Sharon was equated with Adolf Hitler.

In my opinion, Gunter is disturbingly accurate in his view that not just Israel, but all of Western civilization and liberal democracy is under attack.

For as he says, "If we allow it to be snuffed out in Israel, I don't know how much longer it will be before it is snuffed out in the rest of the world."

Balfour can be reached at bbalfour@ucalgary.ca.

Home for Chanukah: the clichés are true

Coming home for winter break is always an adventure. First, there is moving back in with the parents, which, no matter how relaxed they are, always proves to be a challenge for students adjusted to a life of independence away from home. Then there is the onslaught of family you haven't seen in months and the volume of food that any such gathering entails. And you can't forget seeing old friends from high school and making up for lost time. Yes, winter vacation is fun, perhaps even restful, but it's definitely not dull.

Joanna Grossman in Halifax

I have to say that I enjoy going to school clear across the country from my dear home in Toronto. The Maritime pace suits me, and frankly, distance is a good thing. So, count me as a converted Haligonian. Even my driver's licence affirms that I am a Nova Scotian (which makes for some weird looks at Toronto bars).

The upside of being an out-of-towner is the thrill of returning to Toronto and the fringe benefits that such a status brings. Let's be honest: absence does indeed make the heart grow fonder, and when you are only back with the family for a few weeks, there is much to be done and little time in which to do it.

Once you get past the shock of moving back in with the parents, you come to realize that it has undeniable advantages. When you come home so rarely, everyone is excited to see you – translated into "Jewish," that means everyone wants to cook your favourites for you. Yes, the jolting change is undoubtedly lessened by chicken soup with Bubbie's kneidlach, an abundance of kosher steaks (a rarity in Halifax) and all the other family specialties – not to mention heating that works and a kitchen stocked with gadgets and appliances that students can only dream of.

Of course, there is more to coming home than a good meal and some modern conveniences. It's nice to see family. Quality time with Mom and Dad, as well as the aforementioned family gatherings, are essential to any visit. This year, the calendar worked in my favour, as I was able to attend what I call the "Gantze Grossman Chanukah Party." From great aunts on down to the youngest of second cousins – however many times removed – the crew gets together once a year on the first Sunday of Chanukah for an event I have missed since I moved out East. It's sheer craziness with such a huge family, but it's admittedly a comfort to be surrounded by mishpachah when you're usually out on your own.

The clichés are true: you do gain an appreciation for things when you don't have them. On New Year's Eve, I spent the night with my best friends from high school. The five of us remain close, and despite the fact we're spread across the country from Vancouver to Waterloo, from Kingston to Halifax, we manage to keep communications going. And even when that fails, winter break is the one time we can reunite and relive our (perhaps not so) glorious high school days.

Maybe that's what coming home is all about. It's about the nostalgia of climbing into your tiny twin-size bed once you've experienced the wider world of doubles. It's about being taken care of again, at least for a short time, and realizing that sometimes it can be nicer than taking care of yourself. My time in Toronto helps me appreciate all the things I wouldn't appreciate if I still lived there. You can't get sushi at midnight on a Sunday in Halifax, just like you can't peruse the old albums you left at home with the parents.

I have to answer in the affirmative when people jokingly ask if I am ready to go back to school, because the fact is, I always am. But I can only be ready to return to Halifax after that satisfying dose of family, friends, creature comforts and nostalgia.

It was quite the month, and coming home remains quite the trip.

The Kirshner File

The U.S. must win in Iraq, lest chaos prevail

The United States and its coalition partners won the war, but have yet to win the peace, in Iraq. Ten months after allied armies stormed into Baghdad, toppling Saddam Hussein's dictatorial Baathist regime in a lightning military campaign, Iraq is far from stabilized.

Sheldon Kirshner in Toronto

Although much of the country remains reasonably calm, the so-called Sunni triangle – an area in central Iraq north and west of the capital – seethes with violence.

Since U.S. President George W. Bush melodramatically swooped down on an American aircraft carrier in the Persian Gulf and declared an end to major combat last May, the situation in Iraq has deteriorated. More than 225 American soldiers – and tens of allied troops from countries such as Britain, Italy, Bulgaria and Poland – have been killed in attacks mounted by Saddam loyalists, Iraqi nationalists, Islamic fundamentalists, foreign fighters and criminal gangs. Last week, Al Qaeda fugitive Osama bin Laden urged them to step up their attacks.

During the past eight months, scores of Iraqi police officers and political and religious leaders – including the deputy mayor of Baghdad and the prominent Shiite cleric Ayatollah Mohammed Bakr al-Hakim – have been assassinated. And suicide bombers have struck the offices of the United Nations and the Red Cross and the embassies of Jordan and Turkey, all with devastating results.

Mideast Analysis

The perpetrators of these atrocities share three overlapping objectives: to drive out the "infidel" Americans, to force the departure of international organizations that recognize and work in tandem with the allied occupation, and to murder the representatives of foreign powers that backed the invasion.

At first, Pentagon officials from Defence Secretary Donald Rumsfeld on down claimed that the guerrilla raids were too haphazard to qualify as a full-blown insurgency. And Bush, in a patently foolish remark, dared the insurgents to attack U.S. forces. "Bring 'em on!" he said. But last July, the commander of allied forces in the Mideast, Gen. John Abizaid, admitted that the United States faces a classic guerrilla war in Iraq.

In retrospect, the Bush administration launched the invasion with a set of unrealistic assumptions. The first was that Iraqis would rise up to welcome the Americans. And while Kurds and Shiites, both of whom were persecuted by Saddam's Sunni regime, hailed his downfall and have generally co-operated with the United States, the Sunnis have remained generally hostile.

Comprising about a quarter of Iraq's population of 25 million, the Sunnis ruled Iraq for much of its modern history, placing the majority Shiites, as well as the Kurds, in subordinate positions. When the Shiites and the Kurds, at the instigation of the United States, rose up against Saddam in the wake of the 1991 Gulf War, he exacted retribution, murdering thousands of them.

With Saddam languishing in prison after being captured in ignominious circumstances on Dec. 13, and with the centres of Sunni dominance in the Baath party, the army and the security forces having been broken by U.S. civil administrator Paul Bremer, the Sunnis are no longer kingmakers. They fear that future Iraqi governments will be under the sway of Shiites and that the power and privileges they once enjoyed will evaporate.

The Sunnis should be worried. They are already a minority in the 25-member Iraqi Governing Council, which rules Iraq in conjunction with the United States. And when the Americans officially transfer power to an Iraqi government on June 30, the long-oppressed Shiites presumably will be in charge.

It is even possible that the new Iraqi government will be moderately Islamic and under the guiding influence of a Shiite ayatollah, Ali al-Sistani, who returned from exile in Iran after Saddam's ouster. The Americans probably did not imagine that power might pass into the hands of an Islamic cleric.

Similarly, as the American deputy secretary of defence, Paul Wolfowitz, conceded recently, the United States mistakenly assumed that many Iraqi army officers and police would join the monumental effort to rebuild Iraq. In fact, the majority of these individuals have boycotted the Provisional Coalition Authority – the occupation force administering Iraq – and some have even joined the ranks of the estimated 5,000 guerrillas currently battling the Americans.

Bremer stirred widespread resentment when he disbanded the Iraqi army and rendered its formerly privileged officer corps jobless.

The Bush administration also miscalculated by assuming that it alone could stabilize Iraq. Washington has since learned that it cannot rebuild Iraq's shattered infrastructure, nor reduce Iraq's immense foreign debts, without outside help.

The task of putting Iraq back together again will eventually cost hundreds of billions dollars, a undertaking the United States obviously cannot shoulder by itself. Bush has promised to stay the course. But it is debatable whether the American public, already burdened by a commitment to bring order to Afghanistan, will tolerate hefty tax increases and escalating casualties for the sake of stabilizing Iraq.

Saddam Hussein just after his capture

Washington also needs external assistance to whittle down Iraq's towering debts of $120 billion (US), a legacy of Saddam's futile wars and of crippling United Nations economic sanctions. Debt reduction is absolutely critical if Iraq is to make the transition from anarchy and impoverishment to freedom and prosperity. James Baker, the American secretary of state during the first Gulf War, has been appointed to achieve that key objective. To succeed, he will need the co-operation of countries such as France, Russia and Germany, which opposed the war and hold tens of billions of Iraq's loans. Certainly, the United States will not engender goodwill by awarding lucrative reconstruction contracts only to nations that supported the war.

Be that as it may, the rebuilding of Iraq will remain in doubt until the United States crushes the current insurrection, the most serious Iraqi rebellion since the British occupation after World War I.

U.S. anti-insurgency tactics have moved through three phases since the fall of Baghdad last April.

Initially, the United States hit the rebels frequently and hard, but in August, the U.S. command began to limit the scope of its raids so as not to alienate the fickle Iraqi public.

With the intensification of the insurgency in November, a month in which 81 Americans were killed by hostile fire – including 39 in the downing of three helicopters – the United States hardened its strategy. In an echo of Israel's counter-insurgency methods in the West Bank and Gaza, U.S. commanders have imprisoned relatives and friends of suspected guerrillas, cordoned off villages and towns, razed buildings and made wider and better use of intelligence and air power.

The strategy has paid handsome dividends. Saddam, looking like a bedraggled and confused vagrant, was captured alive after a tip from an apprehended trusted confederate. Saddam's capture, the best news out of Iraq since the violent death of his two sons last July, was a stunning psychological blow to the guerrillas. But judging by continuing U.S. casualties, Saddam's incarceration will definitely not end the insurgency, which eerily resembles the guerrilla war Israel faced in southern Lebanon until May 2000.

The uprising may last longer than many analysts thought. It is well financed and seems to enjoy the support of some Iraqis. Israel, through two intifadahs, has learned that rebellions can take on a life of their own.

Yet this hardly means that the insurrection cannot be contained. With enough manpower and firepower, and the support of sufficient numbers of Iraqis, the United States can restore security in Iraq. And with the restoration of calm, the Americans can win the battle for hearts and minds by delivering basic services – from electricity to water – and getting substantial oil exports flowing again.

Countless Iraqis were glad to be liberated from Saddam, but they may turn against the United States if it does not stabilize Iraq. In a bleak report released late last year, the U.S. Central Intelligence Agency warned that ordinary Iraqis could lose faith in the United States and the Iraqi Governing Council if the guerrillas' reign of terror is not stopped.

It is essential for the United States to pacify Iraq and launch it on the road toward stability and democracy, much in the manner of postwar Germany and Japan. These objectives are far more important than the fruitless hunt for weapons of mass destruction, which may have been destroyed after the 1991 war.

If the United States fails in Iraq, regressive forces will prevail, not only in Iraq but in the entire Middle East, and Israel's long-term security may yet be jeopardized.

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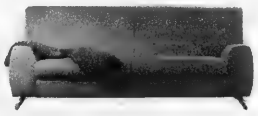

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New book sings praises of active seniors

By CAROLYN BLACKMAN
Staff Reporter

Irene Borins Ash wants to know what makes people tick – especially older people.

A consultant on aging and the author of *Treasured Legacies, Older and Still Great*, Borins Ash specializes in helping seniors develop a healthy attitude toward aging.

For her book, Borins Ash, a social worker who has studied why some people age well while others become despondent and depressed, interviewed and photographed about 50 seniors from all backgrounds.

What they all had in common, she says, was their "ability to age with purpose, joy and achievement."

The seeds for her book were planted after she presented a paper at a meeting of the Ontario Gerontology Association in 1999.

"While there, I talked to about seven seniors who had aged well despite difficulties," Borins Ash says. "They had the same problems as others, yet they remained joyous. I was curious. Why did these people have such a healthy attitude toward aging?"

Preparing to give a talk at the Fourth Global Conference of the International Federation of Aging in Montreal that same year, she decided to photograph these seniors.

The photographs became the foundation for her exhibit displayed at Koffler Gallery titled "Life Journeys: An Exploration Through Images and Thought."

Subsequent exhibits, titled "Treasured Legacies," were held at Holy Blossom Temple and Toronto City Hall in June 2003 as part of Seniors' Month.

While interviewing subjects for her exhibit, and later, for the book, she learned that healthy aging is more a result of attitude than socioeconomic background.

"Baby boomers seem to think that aging well is about physical attributes. These seniors, however, are aging from the inside out. Their spirit has remained young.

"They are not afraid of wrinkles or grey hair, or even their own death. They are concerned about leaving a positive legacy; they want to make each day richer. Rather than being self centred, they are compassionate."

When people sweep their age under the carpet, she says, "the age sneaks up on you. It is more important to address it and accept it."

Among the subjects in her book is Jerome Diamond, a social worker and former executive director of Jewish Family and Child Services in Toronto.

During last summer's power blackout, says Borins Ash, Diamond, who was born in 1915, divided his apartment building into teams and taught them how to use candles safely.

"It was so typical of him. This is what he knows how to do."

Many of the seniors are religious and spiritual, she says, "and all have come to terms with past pain and anger. With Holocaust survivors, for example, if they can come to some resolution, they can move on and live a better life."

Nathan Leipciger was born in Poland in 1928 and lost his whole family in the Holocaust. In her book, Borins Ash wrote that after being silent for years about his experiences, he joined the UJA Federation's Holocaust education committee and now speaks at schools across Canada.

In 1990, Leipciger became a representative on a council advising the Polish government on matters of preserving and commemorating Poland's six death camps.

"In spite of past suffering, Nathan remains optimistic," Borins Ash says. "He devotes many hours and a great deal of energy to educating people. He believes that through education we can gain understanding and acceptance of others, no matter what their ethnic origin, religion or cultural background may be."

She says she wanted to show that people can live rich, productive lives in nursing homes, so she included Ann Seaton, who was born in 1917 and moved into a nursing home in 1988 so she could get the care she needs.

"Ann feels that she is living some of the best and most rewarding years of her life, as she is free to explore life with no worries about cooking, cleaning and household responsibilities. She has made a decision to enjoy each day to its fullest, as she doesn't know what tomorrow will bring."

Seniors can find or create a purpose for living that is stronger than whatever physical or mental disabilities may slow them down, Borins Ash says.

"They can teach us to focus on celebrating both similarities and differences in our diverse society. They are our treasured legacies."

Borins Ash will be speaking and signing books at Israel's Judaica Centre, 897 Eglinton Ave. W. on March 14.

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Teens show they care about making the world a better place.

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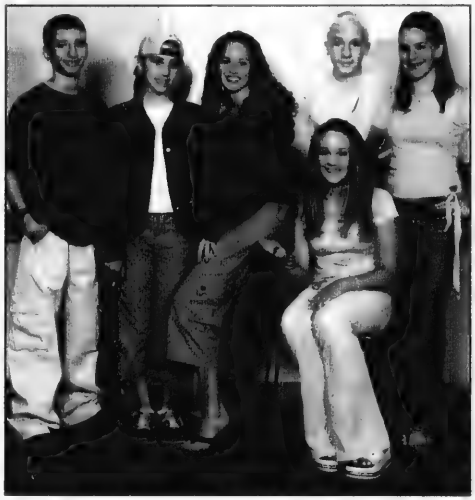
Six young Toronto teens who recently celebrated their Bar or Bat Mitzvah turned gifts they received into gifts they could give.

With their parents' help, they found a simple, meaningful way to change lives in our community – they created Bar and Bat Mitzvah Funds at the Jewish Foundation of Greater Toronto.

"The most important thing about a Bar or Bat Mitzvah Fund is that it allows you to make a difference. We enjoy giving. It is a powerful way for us to help change the world. It is a chance to express ourselves. And it is the best opportunity to support the Jewish causes we really care about," says Sarah Nadal (who celebrated her Bat Mitzvah in 2003).

At an age when teens are defining themselves, there is no better way to introduce them to the rewards of giving than to start a Bar or Bat Mitzvah Fund. These teens set the wheels in motion either by asking their guests to make donations to their funds in lieu of gifts before their Bar or Bat Mitzvah, or by deciding to set up a Bar or Bat Mitzvah Fund with a portion of the gifts they received.

The Jewish Foundation discusses with the teens where they would like to give the money from their fund - it's an important part of the program. The choices are endless. Young philanthropists may decide to contribute to the UJA Federation Annual Campaign, the Victims of Terror Fund or Jewish Family & Child Service, for example. They may support the environment, Jewish education, the homeless, the hungry, or any cause for which they feel a commitment. The key to these funds is that the teens themselves choose how they want to support the Jewish community.



l. to r. Daniel Hendler, Ilexa Gales, Carrie Bregman, Brett Vyner, Kady Goldlist and Sarah Nadal (seated)

"We want our teens, as Jews, to care about the world they live in. But the truth is – they already do. They just need a way to express how much they care. Their Bar or Bat Mitzvah is the perfect time to empower them, to allow them to begin to make their voices heard," says Clifford Hendler, father of Daniel who celebrated his Bar Mitzvah in 2002 and started the Hendler Family Bar Mitzvah Fund.

"Starting a Bar or Bat Mitzvah Fund in their own names introduces young adults to a lifelong habit of philanthropy," says Carol Kassel, Director of the Jewish Foundation of Greater Toronto. "It exposes them to a diverse group of people and Jewish organizations that are working to improve Jewish lives here at home, in Israel and around the world. At the same time, they learn how money works in the real world."

If you would like more information about this exciting program, please call Angela D'Aversa at 416-631-5833 or contact her by email at adaversa@ujafed.org.

North American Honours for our Foundation Chair

On December 2, 2003, Neil Nisker, Chair of the Jewish Foundation of Greater Toronto was presented with the United Jewish Communities of North America special Endowment Achievement Award. This award is presented to lay leaders who, through their leadership, vision and dedication, have been instrumental in the growth of their community's endowment funds. Congratulations Neil on this well-deserved accomplishment.

When you're planning for the future...

of your loved ones, you can also plan for the future of the Jewish community. Foundation Endowment staff can assist you and your advisors to develop charitable planned gifts that will reduce your estate tax burden and may be able to provide you with income for life.

For more information about planned giving opportunities, please contact Carol Kassel, Director at 416-631-5671

ask the Foundation

***Q** I am recently retired. Towards the end of my employment I received a number of stock options that are now of considerable value. I will have to exercise the options soon, as the term of the options is expiring. I receive a large pension that covers all of my expenses and therefore do not need the additional income from the stock options. Is it possible to exercise the options and then donate them to a charity?*

Marcy Ages is a Certified Financial Planner at T.E. Financial Consultants

A Donating your stock options to a registered charity is definitely something you should consider doing. When you exercise stock options you have to pay tax on the benefit you receive. The benefit is the difference between the exercise price of the option and the fair market value of the stock at the time you exercise the option. It is taxed as regular income. However, similar to the treatment of capital gains, you are entitled to a deduction of 50% of the income, which will reduce the taxes owing by 50%. When you donate publicly listed shares of corporations or mutual fund units you acquired through your employer's stock option plan you can also claim an additional 50% deduction. In other words you would only pay tax on 25% of the benefit when you donate your stock options to a registered charity. This is a significant savings.

In order to qualify for the additional 50% deduction you must meet all of the following conditions:

- The security must be acquired under an option that was granted to you as an employee of a corporation or a mutual fund trust.
- You must dispose of the security in the calendar year in which the option was exercised and not more than 30 days after its acquisition by donating it to a qualified registered charity that-is not a private foundation. A public foundation, such as the Jewish Foundation of Greater Toronto, is a qualified recipient for a gift of stock options.
- You are otherwise entitled to claim a stock option and shares deduction on line 249 of your tax return.

You can choose to donate all or a part of your stock options. The process is quite simple and most charities have existing arrangements with stockbrokers to facilitate the transfer of the securities. If you are considering a charitable gift of stock options, please consult with a professional advisor such as a Financial Planner or Stock Broker with experience in these matters.

This feature from the Jewish Foundation of Greater Toronto's Professional Advisory Committee (PAC) helps you with financial and estate planning issues. We welcome your questions.

Note: *The material in this article is provided for general information purposes only. Please speak to your personal legal and/or financial advisor to work out a plan tailored to your needs.*

Send your questions to: "Ask PAC" c/o the Jewish Foundation of Greater Toronto, 4600 Bathurst Street, 5th Floor, Toronto, Ontario, M2R 3V2, via fax: 416.631.5701, via email: jewishfoundation@ujafed.org or call us directly at 416.631.5703.

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Greater Toronto Area

First degree murder trial in death of Orthodox Jew

By PAUL LUNGEN
Staff Reporter

An Ontario judge concluded a preliminary hearing last week by committing Christopher Steven McBride for trial on charges of first degree murder in connection with the July 2002 stabbing death of David Rosenzweig, an Orthodox Jew.

Rosenzweig, a father of six, was stabbed in the back as he waited with his son Ezra for a tow truck outside a popular kosher restaurant on Bathurst Street, south of Lawrence Avenue. The senseless nature of the incident shocked the Jewish community, with B'nai Brith Canada president Rochelle Wilner saying it felt like "open season on Jews."

At the time of the murder, Toronto police chief Julian Fantino held a press conference during which he referred to the incident as "hate-motivated."

The murder was reported on CNN and it generated headlines in Israel.

Bernie Farber, national executive director of Canadian Jewish Congress, said a trial should lay to rest concerns about the motivation behind the murder.

"There is a question hanging in the air. Was it a hate crime, or not?" he said.

The murder took place at a time of increased anti-Semitic activities in Canada and around the world. Farber acknowledged that many in the Jewish community quickly assumed the crime was motivated by hate. Whether that is the case or not should be determined at trial, he said, adding a trial should "bring closure" to the question.

Farber said Congress "tries to reflect the feeling of the community, and the feeling of the community was that it was a hate crime. Whether it can be proved in court is an entirely different matter."

Although a conviction for first degree murder carries with it the maximum possible sentence, a conviction on a lesser charge could open the possibility of enhanced sentencing if it can be shown the killing was hate-motivated, he added.

Rosenzweig's widow, Chavi, told reporters, "Justice has prevailed this day. Of course, our grieving continues and nothing will bring David back."

Kosher beef safe in T.O. and Mtl.

Continued from page 1

The reassurances come after one Holstein cow imported into Washington state from Alberta tested positive last month for bovine spongiform encephalopathy, or BSE, a fatal brain-wasting disease similar to the human variant Creutzfeldt-Jakob disease, or CJD.

U.S. health officials believe the cow ate infected Canadian feed before crossing the border about two years ago. It's the first instance of mad cow in the United States and follows revelations last May of another case in Alberta.

A shochet would never accept a visibly sick cow such as the infected one found in Washington, Luss said.

A "downer" – an animal that can't walk to the slaughtering place on its own – would be rejected and not be considered kosher, he said. (Among new anti-mad cow measures announced recently by the U.S. Department of Agriculture is a ban on the use of "downer" cows in meatpacking plants.)

A cow's brain, spinal cord and lower intestines are most likely to carry BSE, which is believed to be spread by infected brain parts coming into contact with beef during the slaughtering process, or by an animal eating feed that contains parts of already contaminated animals.

In the kosher slaughtering process, "the brain is not eaten by anybody," and the spinal cord and lower intestines are removed before the remains of an animal are shipped, Rabbi Menachem Genack, rabbinic administrator of the Orthodox Union's kashrut division, told the *New York Jewish Week*.

Rabbi Levin said kosher slaughter also prohibits shooting or stunning cows in the head, which may cause brain matter to be dispersed to other parts of the body. Kosher slaughter mandates that the animal's throat be slit, and potentially contaminated blood be drained away from the carcass, he said.

In addition, while the diseased cow in Washington was believed to be 6½ years old, "kosher meat comes from very young cattle that have been thoroughly inspected, and consumers can be sure they are of top quality," said Manuel Tavares of Dominion Meat Packers Ltd., a federally inspected slaughtering plant that supplies kosher meat throughout Ontario.

Tavares said less than half the cows that arrive for kosher slaughter at his plant are used, as many do not meet kashrut standards.

"Any death attributed to mad cow disease has been as a result of consuming meat from older cattle. We only use meat from cattle that are under 30 months old," Luss added.

Rabbi Peretz Jaffe, kashrut co-ordinator of the Montreal Jewish Community Council (Vaad Hair), said he is concerned about mad-cow disease and expects the issue to be discussed at a meeting of the council this week.

He said virtually all the kosher meat sold in Montreal is slaughtered in Toronto at an abbatoir called Ryding Regency, and only a small amount is slaughtered in Quebec.

Most reports of humans contracting CJD from eating diseased beef occurred in the 1990s in the United Kingdom. So far, 139 cases have surfaced worldwide. Like the United States, not all countries have strict testing regimens in place.

Barry, a mashgiach in the kosher section of the Cavendish Mall IGA supermarket in Montreal who would not give his last name, said he has seen no drop in sales since the scare. "If people eat meat, what are they going to do? Become vegetarian?"

U.S. officials have said its tough new measures against mad cow protect the domestic feed supply and that it remains safe. Still, ground meat from the infected cow has been recalled from supermarkets in eight Western states and Guam. Luss said he is "happy" the United States has gotten involved in the mad cow issue because "they will educate the world and get the message out."

With files from Janice Arnold and JTA's Joe Berkofsky.

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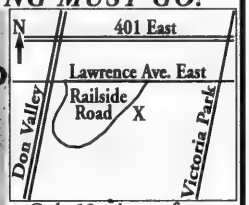

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Orchestrating the American dream

By ZE'EV GLICENSTEIN

Roots & Remembrance

Sam Bernstein, a New England industrialist who acquired the franchise to the Frederics hair-styling machine in the mid-1920s, became a remarkable overnight success after America was seized by a permanent-wave craze at the height of the flapper era.

"One day in 1927, I didn't have a nickel to my name," he used to say. "The next morning, I went into the office and it looked like every salon operator in New England wanted a Frederics. I couldn't handle all the orders with just a few people working for me, so I had to hire salesmen and secretaries and bookkeepers and shipping clerks and stockboys, all in a couple of days. I suddenly had money in the bank, credit everywhere, a name for myself – just because of Frederics. It was what you call the American Dream coming true."

A generation later, Sam's son Lenny experienced his own version of the American Dream. A budding composer and assistant conductor, Lenny was given the chance to conduct the New York Philharmonic when Bruno Walter suddenly took ill. His Carnegie Hall debut was a triumph: the audience "roared like one giant animal in a zoo," Lenny's brother, Burton, recalled. "It was certainly the loudest human sound I had ever heard – thrilling and eerie."

Burton Bernstein recorded many such pivotal moments in the history of his family in a charming 1982 narrative, *Family Matters: Sam, Jennie and the Kids*. Originally published in instalments in the *New Yorker* magazine, it appeared in book form the same year and was reprinted by backin print.com in 2000.

Rather than simply providing a hagiographical account of the early years of Leonard Bernstein (1918-1990), Burton presents a gripping and immensely readable study of the family's roots that focuses equally on his larger-than-life parents, Sam and Jennie, in part one, and on their three kids in part two.

The book details the anti-Semitic upheavals and other factors that forced 16-year-old Samuel ("Shmuel Yosef") Bernstein to flee from his hometown of Beresdiv, Ukraine. "While no full-fledged pogroms struck Beresdiv, several aftershocks were felt. Nightriders – usually local peasants who had dealt amiably with the Jews just a few hours before – would gallop into the shtetl and smash windows, set fires and terrorize the population."

It also provides many realistic details about the grueling two-week voyage to America, during which some passengers prayed continuously for their survival. "One day, the city skyline appeared like a row of fairy-tale castles, and they were herded ashore onto Ellis Island. The bleak, echoing halls, crammed with the frightened and the sick, were at least terra firma."

By the time Sam reluctantly brought his elderly parents to America in the pre-war era, he had grown so detached from his own past that they would forever be like strangers to him. Unable to adjust to America, they died bitter and forsaken, cursing themselves for having left their home.

The fully Americanized Bernsteins felt unable to connect to the tragedy of the Holocaust until much later, when Burton discovered a list of dead that included dozens of relatives: "After reading that death roster of people I never knew, not only did I understand the Holocaust, but I understood – for the first time, really – what my family was."

In addition to the riveting family history, Burton shares his privileged experiences with us as the kid brother of a famous composer. A pioneering genealogical study, *Family Matters* is an endearing and intimate portrait of a close-knit Jewish family that is a pleasure to read.

'A disturbing, even frightening book'

***Preachers of Hate: Islam and the War on America*, by Kenneth R. Timmerman, Random House, $39.95.**

Books
Bernard Baskin

This is a disturbing, even frightening book. It maintains that Jew-hatred has become so deeply rooted in Muslim societies in the past 80 years that it now forms part of the culture. Timmerman says, "Anti-Semitism is something people grow up with – it's like Mom and apple pie, or like certain popular television programs in the 1950s and 1960s in the United States. It's part of everyone's personal baggage. Everyone can relate to it."

And it is not just cultural, but deeply religious, Timmerman argues. Because of the pervasive social and educational role played by the mosque in most Muslim countries, the duty to hate Jews is often presented as the verdict of Allah himself, as delivered in the Qu'ran.

Much of this anti-Semitism is directed at an imaginary Jewish conspiracy to control the world, as outlined in the fraudulent and long discredited *Protocols of the Elders of Zion*.

Scapegoating, ignorance, underdevelopment, poverty: all have been used as excuses for the visceral hatred of Jews and America now rampant throughout the Arab and Muslim world. Yet just as with Nazi Germany, these explanations fall wide of the mark. Writes Timmerman: "It was not because of racism that Nazis hated Jews, but because of their hatred of Jews that the Nazis utilized racist arguments. The Jew-hatred comes first… It was, like all other forms of anti-Semitism, hatred of the challenges posed by Jews and Jewish values."

With today's anti-Semites and anti-American fanatics, nothing has changed. The hatred and the rejection of others come first; the rationale can always be invented later.

No fantasy is too bizarre. No falsehood too grotesque. Timmerman shows that after presenting the blood libel as fact, Egypt's *Al-Abram* newspaper concludes: "The bestial drive to knead Passover matzahs with the blood of non-Jews is [confirmed] in the records of the Palestinian police where there are many recorded cases of the bodies of Arab children who had disappeared being found torn to pieces without a single drop of blood. The most reasonable explanation is that the blood was taken to be kneaded into the dough of extremist Jews to be used in matzahs to be devoured during Passover."

Timmerman, who is not a Jew and who objects violently to the accusation, insists it is vitally important that Americans of all backgrounds understand that much of today's anti-Semitism, while aimed at Jews, stems from a belief system that equally rejects America and western civilization as a whole. When Jews are killed in Jerusalem, or synagogues are attacked in Britain and France, Americans in New York, Philadelphia and Chicago become more vulnerable.

"Jews are like the canary that miners take down into the pits to warn them when they are about to die. Jews get attacked first, when the enemies of America can't attack Americans, but make no mistake: we're next. It begins with the Jews, but it never ends with the Jews."

The author's approach at times seems shrill and perhaps hyperbolic, but any realistic attempt to bring security and democracy to the Middle East or peace between Jews and Arabs must take into account the deep-seated virulent hatred in Islam.

Jewish Life

Jewish business ethics

By MARK MIETKIEWICZ

The (secular) new year has begun. Are you planning to cheat on your taxes this year? Or take soap and shampoo home from a hotel room? Or slam the phone down on a telemarketer? Or download MP3s?

You may not think the Gemarah has much to say about copying MP3s, but you'd be surprised. Contemporary rabbis and other Jewish thinkers have studied the "thou shalts" and "thou shalt nots" found in the Torah, Talmud and traditional sources and have applied them to ethical dilemmas of modern-day life. As always, if you have a problem, read up on the Internet, but consult a trusted authority who knows you and the details of your difficulty.

Before getting to the answers, the Business Ethics Center of Jerusalem explains how Judaism views wealth, poverty and greed. Judaism recognizes that self-interest plays a major – but not the only – role in ensuring ethical standards (for example, "Do not do unto others as you would not like done to yourself"). The site also points out that unlike other traditions, Judaism has never viewed poverty as a virtue. Wealth, however, has always been seen as a challenge. Judaism places many social and charitable responsibilities on the financially stronger elements within society and emphasizes the need to prevent exploitation of the weak. And greed, while being an important motivation for economic activity, is also a source for unethical behaviour **[www.jewishethicist.com/]**.

OK, but what about that unwanted telemarketer? Rabbi Asher Meir seems well-positioned to respond. The director of the Jerusalem College of Technology's Center for Business Ethics, who received his PhD at MIT, suggests that telemarketers wouldn't have fazed the rabbis of the Talmud. The rabbis recognized that door-to-door salesmen provided a valuable service. "Other passages show that the rabbis recognized the peddler's potential for mischief." Rabbi Meir reminds us "that everyone has to make a living, and this includes salespeople. Ask yourself how you would want to be treated by prospects if you were in this line of work." He recommends a polite thanks but no thanks. The Jewish Ethicist website has dozens of other intriguing ethical questions and answers in its archive **[www.besr.org/ethicist/archive.html]**.

Here's another question from Torah.org's Business Halacha website. If you pay for something by cheque and realize after a few months that it hasn't been cashed, should you inform the seller? The site suggests that you do *not* have to inform the seller. Check out the site for the reasons and for many other scenarios **[www.torah.org/advanced/business-halacha/5757/]**.

The Jewish Association for Business Ethics looks at contemporary issues such as whistleblowing, when a gift becomes a bribe and whether you can trash your competition **[www.jabe.org/]**. Darche Noam Institutions has links to articles on everything from debt collection to the treatment of dismissed employees to halachic models for copyright protection **[www.darchenoam.org/ethics/pe_home.htm]**. And for something novel, visit JewishBusiness.com. Part ethics site, part commercial venture, it attempts to "fuse commercialism with education; materialism with religion and spiritualism" **[www.jewishbusiness.com/]**.

Of course, Jewish ethics and moral instruction are nothing new. From the biblical prophets to the 19th century Mussar Movement to more recently, Jews have examined ways of applying moral instructions to their everyday lives. You can read an overview at the Wikipidia online encyclopedia **[http://en.wikipedia.org/wiki/Jewish_ethics]**.

Now that you have studied the basics, where do you stand? In the Jewish Ethics Challenge, Rabbi Arthur Gross Schaefer, a business law and ethics professor, poses several questions **[www.uahc.org/rjmag/1197ag.html]**. For example, "You are a member of a Temple board which is debating the need to renovate the main Temple bathroom to accommodate people with disabilities. There is not enough money in the Temple's building fund to pay for the work and get the permit. Therefore, most of the board members want to proceed with the renovation without the permit." What should you do?

Schaefer doesn't supply the "right" answer. Rather, he says, "Jewish tradition has always demanded good citizenship, which requires following fair laws and showing regard for the decision-making process of the community in which we live… However, this does not demand blind obedience to the community's laws where they are in conflict with other ethical values."

And then the choice is up to you.

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@rogers.com.

The donning of tfillin

By RABBI YEHIEL BEN AYON

The way we have been performing the mitzvah of tfillin for the past couple of thousand years, which is to don them in the morning while saying a prayer, is not exactly the way we were instructed in the Torah. Nor is it the manner in which this mitzvah was originally carried out.

When the Torah told us to bind the tfillin as a sign, it meant that all males were to wear their tfillin throughout the entire day, in the same way as one wears his tzizit all day long, today.

This was the practice in ancient Israel: a man would wake up and wear his tfillin for virtually the full course of the day. He was to be aware throughout his daily activities of the fact that he was wearing these tfillin, removing them only for mealtimes and for any other activities deemed inconsistent with the sanctity of the tfillin.

For various reasons, including our diminished powers of focus and consciousness, as well as the inevitable encounter with a non-Jewish world, this practice went into disuse and developed into the present observance of tfillin, limited to what we are used to – wearing them only for the course of the morning prayers.

Jewish mysticism – the Kabbalah – placed the utmost importance on the requirement that one at least wear his tfillin to go from his home to his place of worship. If one was unable to wear his tfillin throughout the course of the day, let him at least leave his home wearing them in the street and until the end of morning services. This too was difficult to accomplish. Today, only a very few individuals, and perhaps only in Israel, carry on with this mitzvah as it was commanded.

This all came to my mind recently as we celebrated my son's bar mitzvah. Allow me to correct myself, as the Sephardim do not generally refer to the life cycle event of coming of age at 13 as becoming "bar mitzvah," but rather as "donning tfillin," as in: "Did he have his tfillin on yet?" instead of "Did he have his bar mitzvah yet?" It is on this day, the day he comes of age, that the young man expresses his Jewishness by donning his tfillin for the first time.

Perhaps in recognition of the way this mitzvah was originally observed, the Sephardi custom is that on this day, the boy begins the morning at his home, surrounded by his immediate male relatives. Here his uncles, cousins, grandfathers and father gather to take part in placing the leathers of the tfillin on the young man, one person wrapping at a time. After this, the young man is escorted to the synagogue with candles, song and dance. The women of the family participate by showering him with sweets. (And nowadays, as well, by taking lots of pictures!)

In this fashion, they make their way to the synagogue for the first time, as an older times, publicly and proudly wearing tfillin.

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Victor Geller served, over a period of four decades, as Director of Rabbinic Placement and Dean of Communal Services at Yeshiva University. His many articles have appeared in *Tradition, Judaism, Jewish Life, Jewish Action, Jewish Horizon, Jewish Spectator and Legacy.*

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Coast to Coast

Jews' commitment to Winnipeg 'unmatched:' new federation president

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The pride Neil Duboff has in being a Jewish Winnipegger is evident when he talks about becoming the head of the Jewish Federation of Winnipeg/Combined Jewish Appeal.

"This is a tremendous, exciting and united community," said Duboff, who was elected president last month for a two-year term.

"I think our community can serve as a role model for other ethnic communities in Winnipeg, as well as other Jewish communities across the country. The commitment of our people to our city is unmatched.

"Our community is small enough that we all know each other and are friends. Yet, at the same time, we are able to support the kinds of facilities that are more often found in larger cities."

Duboff, a lifelong resident of the city, is a commercial lawyer with the firm Duboff Edwards Haight and Schachter. He was called to the bar in 1985 and specializes in corporate structuring, acquisitions and financing, transportation law and aboriginal issues.

He said he has always recognized the importance of community involvement.

"I feel that we have an obligation to give back to the community as much as we can, in appreciation for the freedom, privilege and culture we enjoy [in Canada and in Winnipeg]."

Duboff was introduced to community involvement in 1985 by Joel Dudeck, the principal in the firm he was with at the time, who invited him to join the board of the Jewish Child and Family Service.

"I developed a real passion for the work of the JCFS and for the community as a whole," Duboff said.

He went on to serve as president of the JCFS, as well as on almost every other board in the Jewish community.

Duboff's resumé includes stints on the Board of Jewish Education, the old YMHA, the Jewish Foundation of Manitoba, State of Israel Bonds, the United Israel Appeal and the Shaarey Zedek Synagogue, as well as the federation.

Nationally, he has served on the Canada-Israel Committee and Canadian Jewish Congress, and he has also been involved in the New York-based Association of Jewish Child and Family Services.

In the wider community, he has volunteered with a number of cultural, educational and legal institutions, and he has been active in the provincial Liberal Party. (One of his law partners, Paul Edwards, is a former party leader.)

Duboff is becoming federation president at a time when the outlook for the Jewish community here is improving. For the first time in years, the population may be on the increase, thanks to a fairly large-scale immigration of Argentine Jewish families, augmented by Russian families coming in larger numbers from Israel.

Duboff said as many as 1,000 new people have joined the community in the past three years.

"Demographically, they're the kind of people we are looking for: young families who are happy to be here and eager to be part of the community," he said, referring to one aspect of the community's Grow Winnipeg program, whose goal is to increase the size of the Winnipeg Jewish community by more than 3,000 to about 18,000 people.

Besides immigration, there are two other prongs to the program – retaining young people and encouraging former Winnipeggers to come back home.

The greatest challenge, Duboff said, "is making sure there are good jobs waiting for them."

The new president said he will also continue to reach out to the non-Jewish world – particularly politicians and business leaders – to build a strong case for their support of a democratic Israel. As well, he hopes to foster a closer relationship between the federation and elements of the Jewish community who are not currently its beneficiaries.

"I also want to draw attention to the fact that there are thriving Jewish communities outside of Toronto and Montreal that remain an important part of the Canadian Jewish fabric," he said.

"Too often, the smaller communities tend to be overlooked."

In Winnipeg's Jewish community, "we respect our differences and recognize everyone's contributions," Duboff said.

"We all work well together. We want to continue to be able to help the weak and the poor in the community. That means we have to have people feeling good about the community and about being Jews."

Duboff's wife of 24 years, Carol, is also active in the federation, as well as in ORT. The couple have three children.

CORRECTIONS

In the article "USYers socialize and tackle issues at convention," it was noted that two Canadians were elected to the international executive and that this was believed to be a first, but there were in fact two Canadians elected to the international board in 1994: Aaron Levinoff and Tamara Kochberg, who is now regional youth director of Eastern Canadian region USY.

***

An incorrect phone number appeared in a Dec. 11 brief about six spots available for Canadian students in the 2003 Dr. Bessie F. Lawrence International Summer Science Institute at the Weizmann Institute for Science in Israel. Prospective applicants should contact Sheri Federman of the Canadian Society for the Weizmann Institute of Science at 416-733-9220 by the March 1 deadline.

Government contests refugee status for Israeli rabbi

By JANICE ARNOLD
Staff Reporter

MONTREAL – The federal government is seeking to appeal the granting of refugee status to a chassidic rabbi, a convicted felon in the United States who claims he will be in danger if he returns to Israel.

Citizenship and Immigration Canada applied in December for a judicial review by the Federal Court of the case of Erez Shlomo Elbarnes, 41, who lives in Ste. Agathe. In its request, the department asks that the decision made by Immigration and Refugee Board (IRB) arbitrator Gilles Ethier be quashed and that a new hearing be ordered before another commissioner of the IRB's refugee section.

Elbarnes, whose name has appeared publicly in the past as Helbrans, was convicted of kidnapping in 1994 by a Brooklyn, N.Y., court in a sensational case that was reported widely in the United States.

The bizarre story of how Elbarnes, who ran a yeshiva in New York, held a boy for two years after he was brought to him by his mother for bar mitzvah instruction when he was 13, became the basis of a book, *The Zaddik: The Battle for a Boy's Soul* by Elaine Grudin Denholtz, published in 2001.

Elbarnes testified that he had given sanctuary to a boy from a troubled home, and believed the boy was destined to become a tzaddik. The boy himself claimed that he had stayed willingly with the small religious group, which moved about between the United States, France and Israel, but his parents accused Elbarnes of having brainwashed him. Years later, as an adult, Shai Fhima Reuven, maintained he had not been abducted.

Elbarnes served two years of a sentence of up to 12 years before having his sentenced reduced and being paroled in 1996.

In 2000, while still appealing the kidnapping conviction, Elbarnes and his wife Malka, who had been convicted separately on lesser charges, were deported to Israel, where Elbarnes was born and lived until he came to the United States in 1990.

> ***Claims life would be in danger if returned to Israel***

At the time of his deportation, the *Jerusalem Post*, citing a *New York Times* report, quoted U.S. immigration officials as saying Elbarnes had been deported because he had entered the United States illegally and that convicted felons can be deported.

In an interview that appeared in *Saturday Night* magazine in October, Elbarnes (as Helbrans) is quoted as saying he came to Canada on a temporary visa and was applying for refugee status. He said he would be harmed if sent back to Israel.

Although Elbarnes did not return a message last week from *The CJN*, he told the newspaper in November that he was the leader of a religious community of about 30 families, which was established two years earlier in Ste. Agathe, a Laurentian town of about 10,000. The community is building a synagogue there.

The CJN met him at Concordia University during a panel discussion on alternative solutions to the Israeli-Palestinian conflict. From the audience, he spoke out vigorously in favour of the dismantling of the Jewish state. He also distributed leaflets from the notoriously anti-Israel Neturei Karta chassidic sect, based in Monsey, N.Y., where Elbarnes had lived.

Elbarnes is aggressively anti-Zionist, and founded a sect called Hisachdus Hayereim, which roughly means Union of the God-Fearing. He has not kept a low profile since arriving here; on one Yom Ha'atzmaut, he held a public burning of the Israeli flag.

Ethier ruled in favour of Elbarnes' refugee claim from the bench on Oct. 29 and issued a written judgment on Nov. 20.

Elbarnes' lawyer Julius Grey, a prominent human rights jurist, has filed his client's intention to respond to the application for leave. At *The CJN*'s deadline last week, Grey was in court and unavailable for comment.

Citizenship and Immigration cites grounds of a very general nature for seeking a review of the decision by the IRB panel, basically that the tribunal "did not observe the principle of natural justice or procedural equity or all other procedure that it was legally required to respect… [and] rendered a decision marred by an error in law…"

Robert Gervais, the department's Quebec spokesperson, confirmed it is not common for the Citizenship and Immigration to appeal IRB decisions that uphold claims. He said he could not comment further on the case, but he was familiar with Elbarnes' past.

"The ministry does not appeal unless there are good reasons… I expect those reasons will be submitted in time, possibly orally before a judge. At this point, I can't give any more information than has been given to the courts."

Officially, Citizenship and Immigration is the "client" of the Justice Department in this case, he said. The request for a review was filed by deputy justice minister Morris Rosenberg.

Elbarnes' early parole led to a federal investigation into whether New York state officials had been improperly influenced by a politically connected group of chassidim who supported Governor George Pataki.

On Nov. 24, the Albany, N. Y., *Times-Union* reported that the inquiry appears to have gone nowhere. In a story on its website, the newspaper reports: "As of 1998, the U.S. attorney was pursuing those allegations, but there is no evidence that the inquiry is ongoing. The U.S. attorney's records on the inquiry are confidential, lawyers close to the case say."

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Editor defends publication of anti-Semitic article

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The editor of a B.C. Muslim newspaper is citing freedom of speech in defending his decision to publish an anti-Semitic article that has led the B.C. Hate Crimes Unit to open an investigation.

The piece in the Dec. 19 edition of *The Miracle* by Idaho resident Edgar J. Steele, who is known in the United States for his racist views, accuses Jews of more than 80 alleged misdeeds, such as faking the Holocaust, starting both world wars, staging the Sept. 11 terror attacks, running U.S. organized crime, assassinating former U.S. president John. F. Kennedy, causing the Great Depression and crucifying Jesus.

Chief editor Nusrat Hussain said Steele's article, titled "It Wasn't Arabs," doesn't represent his own views about Jews.

"I don't agree with it at all, but I also believe in freedom of speech," he said, adding that "about a year ago" he wrote an editorial condemning the Holocaust.

Hussain, who has refused to apologize for the article, told CBC he's been getting harassing phone calls since publishing it and is offering space in the paper to anyone wishing to respond.

Canadian Jewish Congress, Pacific region, is seeking a criminal investigation into what it calls "a virulently anti-Semitic article," and copies of the paper have been given to the provincial hate crimes unit.

CJC also said it is examining back issues to see if the paper has published other anti-Jewish articles in the past.

The Miracle, which is published weekly in Delta, B.C., and distributed in Lower Mainland mosques, has a total readership of about 10,000, Hussain said.

The paper's editorial page says the newspaper is dedicated to Islamic brotherhood and bringing "harmony amongst all Muslim and other communities." The paper also includes a disclaimer that "articles do not necessarily reflect the views and opinions of *The Miracle*."

Other accusations against Jews made by Steele range from pedophilia and organized crime to "race-mixing" and "forcing us to allow homosexuals to lead Boy Scout troops."

Steele's article appears on page 12 of the Dec. 19 issue. It can be read by going to www.miraclenews.com. The latest edition of *The Miracle* (number 83) claims the capture of Saddam Hussein was a hoax.

B.C. Liberal Senator Mobina Jaffer, a Muslim, who has written four or five columns in *The Miracle* in the past year, including one in the Dec. 19 issue, said Steele's article "made me sick," the *Vancouver Sun* reported. Mobina said she will no longer write for the paper because of the publication of Steele's piece and Hussain's defence of it, adding that there are boundaries to free speech.

Mobina, who has been holding meetings in Canada between Israeli and Palestinian women, had intended to write a series of articles on how Canada can work for Mideast peace. She is heading to Israel later this month.

In a statement, CJC said the Southern Poverty Law Center, a U.S. civil rights organization that tracks hate groups and fights them in the courts, identified Steele in its fall 2003 Intelligence Report as an anti-Semite and anti-black racist, and included him in its list of top-40 extremists.

CJC president Keith Landy said, "It is appalling to see that a Canadian newspaper would even consider printing an article by Mr. Steele, whose earlier works include 'In Defence of Racism,' a venomous piece on the purported intellectual inferiority of black people and their 'propensity for violence and primal satisfaction,' and 'It's the Jews, Stupid,' a particularly noxious treatise blaming the Jews for all things nefarious past, present and future."

CJC Pacific region chair Nisson Goldman said, "We are truly disgusted to see this racist trash appearing in a local newspaper that claims to cater to a particular faith community. This article trots out all of the typical anti-Semitic lies familiar to Nazis and white supremacists and invents a few more."

CJC Pacific region executive director Erwin Nest said CJC has had a good relationship with the B.C. Muslim community, citing co-operation on the Committee for Racial Justice, the Vancouver Multicultural Society, the Affiliation of Multicultural Societies and Service Agencies of B.C. and a special forum on Muslim-Jewish relations in 2003.

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Thursday, January 15

END OF LIFE ISSUES

Dr. Beni Gesundheit, co-ordinator of Jewish medical ethics at Shaarei Tzedek Hospital, Jerusalem, discusses "End of Life Issues: Medical, Halachic and Social Perspectives," 8 p.m., Beth Jacob Synagogue, 147 Overbrook Pl. $10. 416-633-5770.

Friday, January 16

BUILDING THE RUACH

Join "Building the Ruach," a Carlebach style Kabalat Shabbat service at Congregation B'nai Torah, 465 Patricia Ave. 4:50 p.m. 416-226-3700.

TOT SHABBAT SERVICE

Solel Congregation hosts a special Tot Shabbat Service for young children. 7-7:30 p.m. 2399 Folkway Dr., Mississauga, 905-820-5915.

CHINESE SCHOLAR

Prof. Xu Xin, head of the Center for Jewish Studies at Nanjing University in China, discusses "Israel Through Chinese Eyes," Temple Emanu-El, 120 Old Colony Rd. Xin will explore the changes in China-Israel relations. Services begin 8 p.m.

Saturday, January 17

POST-KIDDUSH TALK

First Narayever Congregation hosts a post-kiddush talk with author **Walter Pitman** on his book *Louis Applebaum: A Biography*. Applebaum was a Toronto-born composer, conductor, arts administrator and policy-maker. 187 Brunswick Ave. Services 9:15 a.m. Talk at about 1 p.m.

THE BOOK OF SAMUEL

Join **Rabbi Robert Rhodes** for an interactive discussion on the book of Samuel, every Saturday afternoon, one hour before Minchah services, at the Pride of Israel Synagogue. Hebrew reading not required. 416-226-0111 ext. 10, or visit www.thepride.org.

Sunday, January 18

ARYEH BARAF MEETING

The Aryeh Baraf Chesed Network meeting takes place at Adath Israel Synagogue, 10:30 a.m. 416-787-2999 or 416-221-3782.

FRIENDS OF YIDDISH

Join **Vivian Felsen** for a presentation from her recently published translation of *Between The Wars* by **Israel Medres**. 2:30 p.m., Lipa Green Building. Members free, guests $5. RSVP to **Sandy** 416-736-8073 by Jan. 15.

JEWISH WOMEN WRITERS

Temple Kol Ami presents **Prof. Sara Horowitz**, associate director, Centre for Jewish Studies, York University, speaking on "The New Wave: Contemporary North American Jewish Women Writers," at Chapters Book Store, Yonge and Steeles. 7:30 p.m.

Monday, January 19

GRADE'S *THE AGUNAH*

Beth David Synagogue continues its series on Yiddish literature, led by **Rabbi Edward Goldfarb**. The group will read, translate and explain **Chaim Grade's** *The Agunah*. Monday mornings 10-11 a.m. through Feb. 23. $10 for handout material. Call 416-633-5500 to register.

STUDIES IN MISHNA

Mekorot Institute of Torah Study presents **Yitz Kurtz** studying "The Festival of Pesach", a 5-week course beginning tonight through Feb. 16. 8-9:30 p.m. Yeshivat Or Chaim, 159 Almore Ave. Women and men welcome. English text provided. $55. 416-398-1510 or www.mekorot.ca.

JEWISH VIEW OF BUDDHISM

Temple Har Zion continues its series of lectures with **Rabbi Sol Tanenzapf** discussing "A Jewish Perspective on Buddhism." $5 charge for non-members. Tonight and Thursday, Jan. 29 at 8 p.m. 7360 Bayview Ave. 905-889-2252.

Continued on page 23

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VENDOR INQUIRIES WELCOME

Continued from page 22

Tuesday, Jan. 20

GOD'S MANY NAMES

Join the Holy Blossom Brotherhood for a talk by **Dr. Marvin Gold** on "Why Does God have So Many Names?" 7:30 p.m. 416-789-3291.

CHUG TANACH

Dr. Yehudah Lipsitz leads a discussion of Chapter 10 of Kohelet. 8 p.m., Beth David Synagogue. All welcome.

ADATH ISRAEL BOOK CLUB

The book *Crow Lake* by **Mary Lawson** will be discussed at the Adath Israel Sisterhood Book Series, with facilitator **Heather Kassel**. 8 p.m. Call 416-635-5340.

TORAH TOTS OPEN HOUSE

Chabad Lubavitch of Markham's preschool hosts an open house for its 2004-5 pre-school through junior kindergarten. 8:30 p.m. 83 Green Lane. 905-886-0420.

Wednesday, Jan. 21

REAL NATURE OF THINGS

Gyöngi Hegedüs, the 2003-4 Ray D. Wolfe fellow at the University of Toronto's Jewish Studies Program, will discuss "The Real Nature of Things: Structure of Being in Medieval Jewish and Muslim Thought." 4:30 p.m. Croft Chapter House, 15 King's College Circle. 416-978-8118.

JEWISH HUMOUR

Susan Jackson, of UJA Federation, on "Jewish Humour: How We Survive," Temple Sinai Congregation. 7:30 p.m. 416-780-0350.

THE KABBALAH OF MONEY

Aish HaTorah presents **Rabbi Mitch Mandel** discussing the allure of power and wealth. 7:30 p.m. at 949 Clark Ave. W. 905-764-1818.

JWI MEETING

Jewish Women International Markham, Unionville chapter, holds its monthly meeting, with special guest speaker. Call **Gail** 905-294-9706.

Other news

RABBI AVRAHAM SUTTON

Rabbi Avraham Sutton will give a series of lectures around the GTA. "The Ladder of the Soul,' Thursday, Jan. 15 at Congregation Anshei Minsk, 10 St. Andrew St. 8:30 p.m. (416-789-7242); "Living At the Edge of History," a Shabbat experience, Friday, Jan. 16 and Saturday, Jan. 17 at Aish HaTorah, 949 Clark Ave. W. (905-764-1818); and "Anatomy of the Soul," Sunday, Jan. 18 at 446 Spadina Rd. #203, at 8 p.m. (416-208-0610).

BETH TZEDEC WORKSHOPS

Beth Tzedec Library offers the following workshops: "Retirement: Is This As Good As It Gets?" a workshop for men and women ages 50 to 65 who are recently retired or considering retirement and want to be fulfilled and successful. Sunday, Jan. 18, 11:30 a.m; and "The Empty Chair: Living When a Loved One Has Died," a workshop to help the bereaved find hope and joy through the healing of the mind, body, and spirit. Tuesday, Jan. 20 at 11:30 a.m. 416-781-3514 ext. 25.

HONOUR THY PARENTS

Mekorot Institute of Torah Study and the Associated Parent Teacher Council presents "Honour Thy Parents: The Biblical Approach," with **Rabbi Jay Kelman**, Mondays, Jan. 26 through March 15, 9:30-10:30 a.m. 258 Haddington Ave. No prior background required. $60. 416-398-1510.

ART SHOW

Artist **Jules Vaisberg** is exhibiting oil paintings and brass/copper embossings in the exhibition hall at Holy Blossom Temple until Thursday, Feb 26. 905-607-1887.

WOMEN'S HEBREW CLASSES

Learn to read, write and speak Hebrew, day or evening, beginners, intermediate or advanced levels. Beth Joseph Lubavitch, 44 Edinburgh Dr. 416-635-6313.

ISRAEL INK

Recycle your inkjet cartridges and help a struggling kibbutz. Bring your used cartridges to Israel's bookstores, most GTA synagogues and day schools, Bathurst JCC, Miles Nadal JCC, Bernard Betel Centre or Lipa Green Bldg., 5th floor. Call 416- 221- 6263 for details.

WOMEN'S SUPPORT GROUP

National Council of Jewish Women is offering a "Women's Care and Support Group" for lonely or isolated women. It will meet weekly to provide opportunities to socialize, receive support and network. For information and registration, call 416-633-5100 or visit www.ncjwc-ts.org.

JACS

Jewish Alcoholics, Drug Addicts and Families has programs for people in need. Programs include a teen outreach program for 10 years+, Wednesdays 6-8 p.m., and information nights, Thursdays 8 p.m. Call the confidential phone line 416-410-JACS.

SINGERS WANTED

Choralairs of North York, a community choir that performs for seniors and the disabled, is looking for new members. Call 416-665-9288.

JF&CS GROUPS

Jewish Family & Child Service. Information/registration call 416-638-7800, ext. 215.

"Adolescent Social Skills," an 8-week group for teens, 12-16, who are having trouble making or keeping friends due to inappropriate or immature social skills. Begins Jan. 22, 7-8:30 p.m. at Lipa Green Building, 4600 Bathurst St.

"Surviving Separation and Looking Ahead," A 6-session group for newly separated or divorced individuals dealing with initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Begins Wednesday, Jan. 28, 7:30-9 p.m., 4600 Bathurst St.

"How To Talk To Your Ex," a two-session workshop to help individuals learn effective communication and listening skills in order to better deal with their ex-spouse about issues involving the children. Jan. 27 and Feb. 3, 6:30-8:30 p.m. at the Promenade Mall, #313.

"Parenting Children With Challenging Behaviour," a 6-session program for parents of children who frequently demonstrate difficult behaviours such as temper tantrums, aggression, talking back, not following your rules, trouble dealing with their emotions, etc., begins Monday, Feb. 2, 7-9 p.m. 4600 Bathurst St.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Casino Niagara, Jan. 22. Bridge every Monday, Wednesday and Thursday at 1 p.m. Intermediate and advanced players wanted. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112

Israeli Club Etrog for Hebrew speakers, meets Tuesdays at 2:30 p.m. for bagels and coffee, program begins 3 p.m. Jan. 20, lecture by **Gadi Anavi**; Jan. 27, **Lillian Keltz** and **Mike Khenkis** in concert. Call **Anna** ext.110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

Sunday, Jan. 18, "Images of Old Jewish Toronto", a slide presentation with **Harold Troper**. $5 for non-members. Coffee & bagels served. 11 a.m.

The Toronto Jewish Film Society. Sunday, Jan. 18, *Decryptage* (Decoding). A cause célèbre in France, where this film played to packed houses. *Decryptage* touches a chord for those who feel that Israel is unfairly treated by the North American and European media. A question-and-answer session follows the screening. Call ext. 139.

Tuesday, Jan. 20, 8-9:30 p.m. The Creators presents **Allen and Karen Kaeja**, founders of **Kaeja d'Dance**. Members $8, non-members $10.

Hebrew II, an 8-week program for students who have completed beginner Hebrew or have an elementary knowledge of the language. Begins Tuesday, Jan. 20, 7:30- 9 p.m.

Hebrew Conversation, a 6-week program for intermediate and advanced students. Begins Monday, Jan. 26, 7:30- 9 p.m.

Yiddish II, an 8-week program for students who have completed Yiddish for beginners or have an elementary knowledge of the language. Begins Thursday, Jan. 22, 7:30-9 p.m.

Improv workshop with **Ron Fromstein** begins Monday, Jan. 26.

Inner Torah with **Rabbi Aubrey L. Glazer** begins Thursday, Jan. 29.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

Blindside, a new exhibit by Toronto artist **Michelle Bellemare**, opens at the Koffler Gallery. Opening reception, Thursday, Jan. 15, 6-8 p.m. Artist's talk, 6 p.m. Altering the function, structure and material of commonplace objects, Bellemare creates sculptural works that operate as metaphors for the body and its experiences. Exhibit runs through Feb. 29.

Pre-natal class meets for two intensive Sunday sessions, Jan. 18 and 25, 10 a.m.-4p.m. To register call ext. 390.

Sunday, Feb. 1, 1-4 p.m. Free bus tour from downtown to the Art Gallery at York University and the Koffler Gallery. Bus departs 1 p.m. from Ontario College of Art and Design, main entrance, 100 McCaul St., and returns 4 p.m. To reserve a seat, call 416-736-5169.

Register for programs at the Koffler Centre. Classes offered for children and adults include ballet and jazz, visual arts, music, drama and Nashir Children's Chorus.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Family Matters

by
John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

Children of divorced parents travelling to Israel

Estranged parents sometimes attempt to prevent their former spouses from taking their children to Israel on vacation. For those who share the CBC/CNN view of the Jewish state (nothing but violence and no life to speak of), their fears are well-grounded.

This view is held by many, even though tourists have rarely (though tragically) come in harm's way. However, more than often such estranged spouses vindictively bring the "Israel is dangerous" argument before the Courts in attempting to obtain Court orders to prevent such vacations from taking place. Many do so to "punish" their ex-spouses and their extended Israeli families for the slights occasioned during the marriage, or to use as a "bargaining chip" when negotiating a separation agreement.

Children deprived of Israel trip by spousal ill will

Any uncooperative spouse can nip such a trip in the bud simply by refusing to provide written consent to it. How do I know? In many of the cases I have handled, the complaining spouse willingly frequented Israel with the very same children prior to the marital breakdown. Yet once the parties were separated, Israel suddenly became too dangerous for these same children to visit, especially if they were to visit their Israeli relatives.

Fortunately, in June 2002, in a case called *K. v. K.*, the Ontario Court of Appeal ruled against a parent who claimed it was too dangerous to allow his children to travel to Israel during the height of the intifada. The Court ruled that notwithstanding travel advisories issued by the Canadian government about travelling in certain parts of Israel, Gaza and the West Bank, it was in the best interests of the children of that family to visit an ailing relative in Israel, so long as they avoided crowded and other areas which, at the time, had suffered terrorist attacks. At the time, these areas included the Old City part of Jerusalem and Netanya, as well as Gaza and the West Bank.

In a similar recent ruling of December 2003, Madame Justice Magda of the Newmarket Family Court ruled in *Ka. v. Ka.* that the children could visit relatives with one of their parents in Israel during Hanukkah, which the Judge called the holiday which celebrates the "miracle of the Temple." Her reasoning could well have been written by the Israeli Minister of Tourism, and I quote it in full:

> *"Unfortunately all people in Israel are subject to this danger and have been for many years. They take precautions for their children and themselves to avoid places and locations where the risks of harm are greatest. They strive to live a normal and peaceful life as they have for generations. As indicated the respondent's material which I have reviewed in detail does not convince me that there is a greater danger currently than there has been in the recent past. Most of the respondent's material focuses on the consequences of the acts of terror and travel warnings, which are subject to interpretation in different ways. In my view there is no travel ban to Israel per se. The warnings suggest that people not travel to the West Bank and Gaza and the [applicant] has certainly no plans to travel there."*

As a community, we should admire the sophistication of our family Courts and their sensitivity to the complex situation in Israel. In these two decisions — and in positive rulings in which our Courts have returned Israeli children who have been wrongfully removed from Israel — our justice system works. The Canadian family Courts have consistently refused to make decisions based solely upon news media generally biased against life in Israel and the negative travel advisories of the Canadian government.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Coast to Coast

Doctor makes fantasy writing look easy

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — He makes it seem so easy.

Family physician Dr. Michael Schweitzer jogs for about an hour and a half daily in good weather and eureka – a fantasy novel is born.

Schweitzer writes in his head while jogging. The next morning, he types up his notes.

Schweitzer began writing his first book in March 2002 and completed the first draft that June. Several months later, he completed the final draft.

The novel, called *The Curse of Garnel Ironheart* and published by Manor House, is Schweitzer's first book in a trilogy for teens and adults. The story is filled with epic battles, soul-searching dilemmas and moral quandaries.

The novel brings together two groups of misfits on a quest to retrieve three ancient magical objects. A hidden agenda is gradually revealed and the characters discover they are pawns in an evil bid for power.

Schweitzer, who has a busy family practice in Stoney Creek, says he wanted to write a book since he was a teenager, but time was always an issue.

"There was no time in medical school. Writing was one of those things that got put on the back burner. Now I have a routine and I have the opportunity to write," he said in an interview.

"Finding the time is a matter of prioritizing, organizing your day, knowing what you're doing and when you're doing it and not wasting time between activities. It's amazing how much time just appears when you do that."

"When I exercise, my mind runs. I think of an idea, put the scenes together and write the book in my head. When I hit the keyboard the next morning, I don't have to think. It flows out. I know what I want to type and I type very fast."

He was determined to complete the book, he said.

"I decided this was going to get done. It became part of my daily routine. I'd get to the office at 8 a.m. and type before seeing my patients at 9:30."

Schweitzer also credited technology with his ability to write quickly.

"Feedback is important to the development of the novel. I e-mail a chapter to a friend and I get feedback right away."

Schweitzer decided to write a fantasy novel because he is a fantasy fan.

"I've always liked fantasy. I've always liked the possibilities. Fantasy is the way we wish the past to be. If dragons existed in the past, there is the possibility of them being out there now. That would make our lives a lot more exciting."

One of Schweitzer's favourite authors is J.R.R. Tolkien, whom he calls the "grandfather" of fantasy. The recent success of the *Lord of the Rings* movies, based on Tolkien's trilogy, has introduced the fantasy genre to a new audience, he said.

"People are realizing these are inspiring stories. Any theme presented in a modern-day story can be in fantasy, from oppression to freedom to philosophy.

"Everything is basically a variation on Tolkien. Fantasy writers aren't going to amaze anybody with magic or with great monsters. It's been done. What you need to do is work within the genre and focus on developing the characters and the story."

The Curse of Garnel Ironheart is fantasy with a Jewish twist.

"There is a strong Jewish presence in the book. The language of magic is Hebrew, and there are Hebrew names and words," Schweitzer said.

"There is a lot of Jewish philosophy, including a conversation about why a God who is good could create evil."

He said he also has made a point of including strong female characters that are often missing from traditional fantasy novels.

In addition to his writing and medical practice, Schweitzer is active at Adas Israel Synagogue and is a member of the local chevrah kadishah. He and his wife Adalia have two young children, Shlomo-Eli and Rena.

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Reviving Eden — spring 2004

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Erica Ehm is one of Canada's most recognized personalities. She was chosen to be the first female MuchMusic host and became the voice of her generation. Her multi-faceted media career has blossomed. She's best known for her work on Popstars The One-Global, Real Life with Erica Ehm-Life Network, Power Play-Discovery Channel, The Company -TVO, and her own call-in show on air at CFRB1010, Canada's news/talk station. Come have breakfast with Erica, hear her personal story and learn how Judaism has impacted her life.

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Coast to Coast

Montrealer returns to tell Ethiopian Jewish story

By DAVID LAZARUS
Staff Reporter

MONTREAL – Motivational speaker Lynn Hazan is a storyteller who makes tales come alive for people around the world.

One of the stories the Montreal native is telling these days is about the dire situation of the 20,000 remaining Jews of Ethiopia.

Known as the Falash Mura, these Jews are slowly succumbing to malaria and starvation.

Hazan was a member of a delegation of North American Jews who spent a week in Ethiopia a year ago on a mission organized by the North American Conference on Ethiopian Jewry (NACOEJ), the only Jewish organization fighting to help the last Jews of Ethiopia to survive and reach Israel.

As a result of her trip, Hazan became an advocate for Ethiopian Jews, which in turn led to her being named Jewish Chicagoan of 2003 by the *Chicago Jewish News*.

Hazan, 48, who has lived in Chicago for more than two decades and runs her own corporate headhunting firm there, returned to Montreal recently to speak at Beth El Synagogue, where she once worked as youth director.

The McGill University graduate, who has a master's degree in Jewish communal services in Brandeis University, is animated and passionate as she talks about working for Jewish causes and telling other people's tales.

"In a way, I've been doing this since I was a kid," Hazan said in an interview. "I always told stories, even as a nine-year-old.

"And they were always stories that lent themselves to audience participation. I had one of those 'eureka' moments where I realized that my love for public speaking and dramatic flair gave me an ability to connect with people."

Ethiopian-Jewish children crowd around Lynn Hazan during her visit to Ethiopia.

Her trip to Addis Ababa and Gondar made a lasting impression on Hazan, who saw poverty and profound undernourishment mingling with joyous Jewish spirit and commitment; a developed infrastructure of schools but only crowded mud huts for housing; and artistic craftsmanship and embroidery, skills Ethiopian Jews developed because they were restricted to these lowly trades.

Hazan spoke of an NACOEJ program that twins Ethiopian kids of bar- and bat mitzvah age with peers in North America. She also spoke of a nonsectarian program that gives Ethiopian children circus skill training. The project, which began at NACOEJ, has spread throughout the country, empowering kids with self-esteem.

Hazan brought several examples of religious artifacts made by Ethiopian Jews, such as tallit bags and challah covers.

She struggled to contain her emotion as she recalled poor children singing *Hatikvah* with bright eyes.

"In the midst of all this despair, this devastating poverty, you see these signs of life, and hope and vitality," she said. "You try, as much as you can, to bring them tools that can empower them, to give them a sense of control over their own destiny."

The issue of Ethiopian Jews continues to be very controversial in Israel, which so far has not brought over the remaining Jews, Hazan said, adding that she advocates wherever she can on the issue.

This past summer, she became involved in the U.S.-based Coalition for Advancement of Jewish Education (CAGE), and used a CAGE conference to distribute photos of Ethiopian children to North American supporters.

"These photos become powerful learning tools," she says.

Hazan has travelled throughout the United States, as well as to Mexico, Israel and Ukraine, where she worked with Project Kesher, a grassroots organization that renews Jewish life and provides resources for women in the former Soviet Union. She's also planning a trip to Germany, where there has been a revival of Jewish life due to a large influx of Jews from the FSU.

Her activism comes in part from being the child of immigrants and identifying with their struggles, she said.

But it also comes from her desire to empower people through her storytelling and advocacy work.

"It's some of the most satisfying work I've ever done," she said. "To give people ways to communicate and to be involved, that's important to me, to have a significant impact Jewishly and otherwise."

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Israel just part of the story as Mideast opens up

The early part of January was marked in the Canadian media, and indeed in much of the Western media, by relatively little attention to Israel. This fact alone tells us a lot about developments in the region.

Since the U.S.-led attacks on Afghanistan and Iraq, foreign correspondents have had more access to these countries than ever before. The camera's lens has been opened onto the region as a whole and is recording new stories, especially in Iraq, where Saddam Hussein's capture is causing major shake-ups from the Persian Gulf to the Maghreb.

According to Reports

By PAUL MICHAELS

This is not to say that the media's traditional preoccupation (in certain cases obsession) with Israel – especially with the Israeli-Palestinian conflict – has been totally eclipsed. Stories from Israel are rarely off the radar screen for long, and the growing controversy over Israel's security fence, as it makes its way to the International Court of Justice in the Hague, promises to attract substantial attention in the near future.

However, journalists – both correspondents in the field and their editors back home in the West – are realizing that Mideast history is on the move in ways that most did not anticipate only months ago.

Many correspondents ordinarily based in Israel are spending more time as "Middle East" reporters. They are filing reports from Iran – even prior to the earthquake in Bam – as well as from Iraq, Afghanistan, Egypt and Libya, where mercurial leader Moammar Gadhafi has announced plans to dismantle his weapons of mass destruction program. In yet another surprising move, this week it was confirmed that Gadhafi's son and officials in his regime have also met twice with Israeli officials and Knesset members.

Syria's leader Bashar Assad is sending out what some interpret as peace signals and what many analysts see as an attempt to end his political and economic isolation. Egyptian President Hosni Mubarak is trying to broker a new ceasefire among the Palestinian factions and interest is beginning to be raised about whether he is grooming his son as his successor.

Saudi Arabia – cognizant of the need for reform – is showing tentative signs of "playing ball" in the newly evolving regional climate. This is one explanation for the kingdom's substantial advertising supplement in a November issue of the *New Republic*, one of the most pro-Israeli weekly publications in the United States.

Samuel Segev, who has been writing about these regional changes in the *Winnipeg Free Press*, said in a recent telephone conversation that one of the most important – but least reported – developments is Jordan's role, under U.S. contract. in training Iraqi police, soldiers and intelligence personnel. Jordan is also teaching Arabic to U.S. forces stationed there.

Some journalists are weary of the "same-old, same-old" story in Israel. While Palestinian Authority President Yasser Arafat remains in charge of PA security services, the essential road map condition that the Palestinian terrorist organizations be disarmed and dismantled cannot be fulfilled. Palestinian Prime Minister Ahmed Qureia will therefore remain without any enforcement powers – in short, ineffective. And since Arafat has indicated by his actions, as opposed to his verbal declarations, that he's not interested in establishing a Palestinian state alongside Israel, there can, almost by definition, be no real progress on the Israeli-Palestinian front.

So, although Israel will always be the site of important news, the real short-term changes in the Middle East – and, therefore, some of the hot stories – will be occurring elsewhere. This means that media attention will, appropriately, be focused on other countries in the region, and Israel, at least for now, will get the coverage that it proportionately warrants.

Paul Michaels is communications director for the Canada-Israel Committee.

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Leo Baeck student council president Max Stiss holds a beautiful plaque acknowledging the students' fundraising at both Leo Baeck campuses for the Yoseftal Hospital in Eilat. The students raised over $10,000 to purchase television sets for the patients, especially children, to provide distraction from their pain during their stay in the hospital. The Leo Baeck students were part of a community-wide effort of UJA Federation's Partnership 2000 and an initiative identified by teachers who visited Israel last summer.

The Canadian Jewish news

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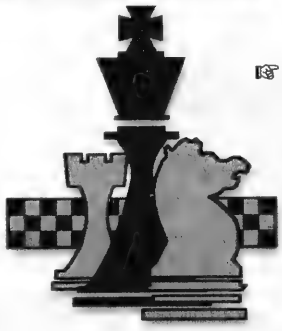

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Welcome Jordyn Skye, born in New York on Aug. 19 to Kelly Craig & Arthur Schwartz. Love from Gramma Evvie & Papa John Craig.

Mazel tov to Jesse Ship on your university graduation. We wish you much success in your future career. Love, the Ship family.

Geoffrey & Stephanie, Benjamin and Pamela Fages announce the birth of Michael Ryan. Grandparents, Allan & Roslyn Shuler, Norman & Faye Fages, and great-grandmother Sima Ostfield.

Debbie and Michael Litvack, along with big brother P.J., would like to introduce Aaron Ross, born June 18.

Mazel tov to Jenna & Michelle Maislin who celebrated their b'not mitzvah.

Happy first birthday to Liat Benchluch. Love, Mommy, Daddy, big sister Ashley, the Milgrom and Benchluch families.

Mazel tov Ivan Katserman on your 20th birthday. Love, your parents Nina & Alex, and brother Michael.

William & Joyce Hershorn, mazel tov on the celebration of your 50th wedding anniversary. Wishing you years of health and happiness. Love from your family.

Congratulations Melanie (née Craig) and David Rouhi on your recent marriage. Love, Mom & Dad (Evvie & John Craig).

We can't believe you're already three! Happy birthday Alexa Gold. Hugs and kisses, Mommy Carlee, Daddy Jason and your entire family.

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ללא ספק אחת השנים הקשות בתולדות ישראל. שילוב קטלני של פיגועים, שפל כלכלי ושחיתויות. משהו מאוד מדאיג את טובי העיתונאים ושאר הצופים הרציניים בהתנהלות של ישראל. אבל קרו גם דברים טובים ממש: מהפכה אזרחית אמיתית, כשהדתיים, בפעם הראשונה בתולדות המדינה אינם בשלטון, ומשרדי הפנים והמשפטים נמצאים בידי מפלגה אזרחית שחרטה על דיגלה להשתחרר מן הכפיה והשחיתות של הממסד הדתי.
ישראל בתה גדר הפרדה בינה לבין פלשתין- רעיון שיש לו רוב גורף של ישראלים. אך בתוך כך מספח שרון שטחים ומגלן כפרים ערביים משקחי המחייה שלהם, ולזה אין רוב מוחץ בציבור הישראלי.
יותר חשוב אולי- הקהילה הבינלאומית העבירה את הנושא לבית המשפט הבינלאומי בהאג. ישראל התנגדה בתוקף להעברת הנושא לבית המשפט, והמתנגדים יודעים היטב על מה התנגדו- זהו הפסד ידוע מראש לישראל. ומאחר וישראל הודיעה שתשתתף בתהליך-יהיה עליה גם לקבל את התוצאות. נדמה לי בראש מחשבה ששרון מעדיף שבית משפט בינלאומי יכריח אותו לבטל סיפוחים. כך יוכל לומר לאנשי הימין- מה אתם רוצים, עשיתי את כל מה שיכולתי. אבל שישאר בינינו.

סרטים שכדאי
זוהי העונה המתוקה של כל הסרטים שחולמים על האוסקר. מסתובב בחוץ חרבה זבל, אבל גם סרטים מרגשים באמת. אז הינה כמה בקצרה.

In America הוא סרטו של הבמאי האירי ג'ים שרידן שעשה את My left foot. סרט מרגש על משפחה אירית שמהגרת בחוסר כל לשכונת עוני בניו יורק, והיחסים הנפלאים שמתפתחים בתוך המשפחה וביניהם לבין שכנם הכושי. זהו סיפור אוטוביוגרפי של הבמאי. הופעה מרגשת של שתי ילדות-כוכבות. אסור להחמיץ. נוגע ללב, אמיתי, קולנוע חזק. שווה לחכות עשר שנים לסרט של שרידן. עשר בסולם קורן.

Honey הוא סרט שמביא את סיפורה של רקדנית כושית שעולה כמו מטאור, אך איננה שוכחת מהיכן היא באה, וממשיכה לדאוג לילדי הרחוב של ניו יורק. הריקודים מדהימים, ואירה נהדרת ואופטימית מכסה עם אבקת סוכר על מגרעותיה של עלילה קצת נאיבית. שמונה בסולם קורן, אבל כף אמיתי.

Cold Mountain הוא, לפי החימור שלי, הסרט שיזכה ברוב האוסקרים השנה. סיפור אהבה מרתק מימי מלחמת האזרחים האמריקאית, שזוכה להפקה מדהימה ולמשחק מאוד משכנע של ניקול קידמן ורנה זולגר. עוד נחזור אליו בטור הבא בגלל הזוית הישראלית שלו. תשע בסולם קורן.

תרבות המאיה
היינו ביוקטן מקסיקו והראו לנו את נפלאות הפירמידות של שבטי המאיה שנעזבו כמאתיים שנה לפני שהגיעו הספרדים. בקול מלא פאתוס סיפרו לנו מדריכי הטיולים איך ידעו המאיה לחבין את סודות לוח השנה, ואיך הם הקריבו קורבנות אדם, כי האמינו שאלים רעבים עלולים למות וזה כמובן יהיה סוף העולם. חשבתי לי בשקט בשקט, שאף אחד לא ישמע: לפני שש מאות שנה החברה האלה עוד לא ידעו שהגלגל כבר קיים אלפי שנה, והמשיכו לחתור בסירות עם משוטים בלי לחשוב שאפשר אולי לנצל את הרוח בעזרת מפרשים. אז לא פלא שהם נעלמו. אבל שישאר בינינו.

איפה הן עכשיו
סדרה חדשה שמוקדשת לנשים האגדתיות משירי נעורינו הרחוקים.

ואת מרחוב פנורמה
אֲנִי זוֹכֵר-הַיִּיתָ חתיכה,
את גרתְּ בְּרחוֹב פְּנוֹרָמָה,
את הֵלֵב הַיִּיתָ מרתיחה
עַד לְנָמָל של פְּנָמָה.

הֲאִם כְּשֶׁכֶל הוֹהֵר עָבַר
יָדַעְתְּ לְהַיִּיךְ או הרטַבְתְּ את הכָּר,
וכשהפסיקו לשרוק לָךְ בְּרחוֹב
ידעת להמשיך או נהיָה לך לא טוֹב?

ושני שדַיִךְ, זקופים כגלים,
מה עשית, פְּנוֹרָמָה כשהתחילו נופלים?
האם עברתְּ חמש נתיחות
ועוֹרֵךְ שָׁרַד עשרים מתיחות?

האם עוֹדֵךְ גוֹרמת רגוש
לרב החוֹבל, בְּסוֹף הַכְּבוּשׁ?
ואולי את בכלל סבתא בָּלָה
ורק בראשי פְּנָטָזְיָה קלה?

אני לא אמצא, אני לא אדע,
כי אצלי תמיד תהיי אֲנָדָה.

Non-Jewish Canadian airmen interned at Buchenwald

By PHYLLIS SHRAGGE
Hamilton Correspondent

HAMILTON — In the early morning hours of June 8, 1944, Royal Canadian Air Force flyer Ed Carter-Edwards made the worst decision of his life.

He decided to turn right instead of left, at a fork in a path.

Carter-Edwards followed a route that eventually led to a 3½-month internment in Buchenwald Concentration Camp near Weimar, Germany, where more than 43,000 prisoners died.

Carter-Edwards was one of 168 Allied airmen who endured horrific emotional and physical pain at Buchenwald. But years later they had difficulty convincing people they had been there.

The Geneva Convention dictated that captured military personnel were to be sent to prisoner of war camps.

"People wouldn't believe us," Carter-Edwards said in a recent interview. "We had to hold this whole thing in our minds and hearts for years and years."

It wasn't until the mid-1980s, at a PoW reunion, that Carter-Edwards connected with two other airmen who had been at Buchenwald. After that meeting, the men sent letters to veterans' organizations and gradually located other airmen who had suffered the same fate.

In 1993, Carter-Edwards approached the National Film Board of Canada about producing a film about the experiences of the Allied airmen. *The Lucky Ones: Allied Airmen and Buchenwald* was broadcast on CBC television in 1994.

Carter-Edwards is 80 now, and lives with his wife Lois in Smithville, Ont. Determined to educate people about the horrors of the Holocaust, he speaks to schools and other groups in the Hamilton area, telling the story of the 168 Allied airmen, 26 of them Canadians, who were incarcerated in Buchenwald.

"The reason that I speak to these groups is because 99.9 per cent of Canadian people are totally unaware that 26 Canadian citizens were involved in a concentration camp experience."

As a non-Jew and a former RCAF flyer, Carter-Edwards hopes to convince skeptics about the reality of the Holocaust.

"I feel like kind of an ambassador. I say, if you don't want to believe the Jewish people, then believe me. Concentration camps did exist. They were cruel, barbaric and sadistic."

Carter-Edwards was 19 when he joined the RCAF in August 1942. After training as a wireless operator, he was shipped to England to become part of a seven-member crew on the Halifax bomber.

The object of their 22nd trip was to bomb a railway yard in the town of Achères, France. Before the mission was completed, a German night fighter bombed the Halifax and the crew had to bale out in parachutes.

When Carter-Edwards hit the ground, he was relieved to find a member of his crew. Together they ran blindly though the dark until they came to a fork in a path and they were separated. Thinking the man had turned right, Carter-Edwards went in that direction.

Years after the war ended, the two were reunited, and the airman told Carter-Edwards that he had turned left, was picked up by the French underground and was safely hidden until he was liberated in August 1944.

The French underground also hid Carter-Edwards, who over the next few weeks was provided with a French passport and civilian clothing. However, Carter-Edwards and 167 other airmen didn't make it to safety because a German collaborator betrayed them.

Carter-Edwards joined three other airmen in a car ostensibly heading for Spain, but just outside of Paris, the car was stopped at a roadblock. German soldiers threw them out of the car and viciously beat them.

"I opened up my shirt to reveal my dog tags identifying me as a Canadian airman. A German officer ripped them off and threw them away.

"'You're not airmen,' he yelled.

"'You're all spies and saboteurs and you're going to be executed.'"

The airmen were sent to Fresnes, a Paris prison run by the Gestapo. They were beaten and threatened with execution.

Carter-Edwards recalled many nights listening to the screams of prisoners who were being tortured. The only way he and the other airmen could keep their sanity was to make a game of counting the number of fleas in their clothes.

In mid-August 1944, Fresnes was evacuated. The prisoners were forced into train boxcars, and days later, they arrived in Buchenwald.

"There was a horrible stench and black smoke coming from a tall chimney on a building that we later learned was the crematorium. We could see thousands and thousands of walking skeletons. As we got closer, we heard people muttering the word Buchenwald."

The airmen were forced to be slave labourers, he said, and subjected to the same horrific living conditions as the civilian prisoners.

Food was limited. The meagre rations included a watery vegetable soup with floating maggots, fleas and lice. Each of the airmen lost up to 40 pounds during his internment there.

Forced to sleep outside on a cobblestone road for several weeks, Carter-Edwards became sick with pneumonia and pleurisy. He was sent to the infirmary, which he described as simply a hut for the dead and dying. He survived because a French doctor, a member of the underground, came to his aid and sucked fluid from his lungs with a syringe.

Carter-Edwards saw dozens of prisoners die each day. He said their skeletons were placed like cordwood on a wooden carrier taken to the crematorium. Among the dead were two of the 168 allied airmen.

During their incarceration at Buchenwald, 32 Allied intelligence operators were executed by hanging from meat hooks in the basement of the crematorium. Orders were given for the airmen to be executed in the same fashion. Miraculously, however, the German Air Force, the Luftwaffe, rescued them from Buchenwald and sent them to a prisoner-of-war camp in Sagan, Poland, called Stalag Luft 3.

In 2001, the German government paid $5,000 to the Canadian airmen, including Ed Carter-Edwards, prisoner 78361, for their work as slave labourers at Buchenwald.

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Moderator: The Honourable Carolyn Bennett, *Member of Parliament for St. Paul's*
Professor David Dewitt, *York University Centre for International and Security Studies*
The Honourable Jerahmiel (Jerry) Grafstein, *Senator*
Jonathan Kay, *Editorials Editor, the National Post*

Panelists will discuss Canada's foreign policy and involvement in the Middle East. Carolyn Bennett will moderate the discussion. A question-and-answer period will follow.

Carolyn Bennett

David Dewitt

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Plenty of reasons to be proud of our students

By TILLIE SHAMES
Special to The CJN

The recent Al-Awda sponsored Palestinian Solidarity Conference at the University of Toronto generated local and national headlines. Members of the press seemed to fall over themselves looking for another "Concordia" to erupt. They tripped. This was certainly not it.

Far from it. In contrast to the violence that stopped former Israeli prime minister Benjamin Netanyahu from speaking at Montreal's Concordia University in September 2002, the Palestinian Solidarity Conference – which was initially cancelled by the university's Office of Student Affairs and then reinstated by the administration – was tame and uneventful. The organizers themselves admitted to wishing the conference had been cancelled because there was such a lack of interest during the exam period. Yet it was presented as the event of the semester. Without outside interference and media exposure, it would have been a dismal failure.

The *National Post* went so far as to report that a student newspaper was shut down over the event. Not true. A small student newspaper at U of T's University College, *The Gargoyle*, was shut down due to an unrelated, anti-Semitic editorial comment published the week before the conference was originally cancelled. Hillel students lodged a complaint and University College shut down the paper while investigating the incident.

Non-campus groups repeatedly tell the public that Jewish students feel threatened and intimidated. There is no question that many of our campuses are being hijacked by the Israeli-Palestinian conflict and a distorted anti-Israel "human rights" agenda. But despite this environment, many students feel a sense of Jewish pride and a drive to become more deeply engaged in Israel affairs. Thousands of students across Canada have returned to campus after a Birthright Israel trip with a love for, and a deeper understanding of, Israel.

To build upon this renewed pride and to change the tide against Israel on campus, Hillel has focused on portraying Israel in a positive light through campaigns that emphasize everything from cultural diversity to Israel's leadership in overseas development assistance. While there is a time for political action, change will not come through protests. If all the campus community sees are students yelling at each other over loudspeakers and writing slanderous letters to the editor, there will be no desire for greater understanding of the conflict. There is a time for action and a time for reaction, but it is all those times in between where our students must see proactive, innovative campaigns that will give them reason to stand up for Israel.

Proactive does not mean building up Israel by putting down the rest of the Middle East. Proactive means focusing on all that Israel offers to the world. Students are becoming active in Israel affairs after being exposed to the country's strengths

Continued on page 31

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On Campus

Many positive stories untold

Continued from page 30

and its efforts to uphold democratic values despite the ongoing threat of terrorism. Visiting speakers such as Ishmael Khaldi, an Israeli Bedouin, have discussed minority rights in Israel and their experiences lobbying for equality there. The "More Humus, Less Hamas" campaign united students of all faiths in a petition to declare suicide bombings as crimes against humanity. "Peace by Piece" promoted Israel's search for partners in peace among its neighbours, such as Jordan and Egypt.

How do we know our proactive campaigns are working? First, because there is a steady increase in the number of Jewish students volunteering for Israel-related activities and applying for Birthright missions. And second, because pro-Palestinian students are on the defensive.

In an attempt to counter our successful "More Humus, Less Hamas" campaign, the Muslim Action Network at York organized its own "More Humus, Less Occupation" program. Perhaps blinded by their anger toward an anti-terrorism campaign, the group exercised poor judgment by making its event a lunch program during Ramadan. As a result of last-minute and insensitive programming, as well as a lack of interest, their counter-event failed.

Similarly, in response to author Irshad Manji's compelling lecture, "Defending Israel is Defending Diversity," the Muslim Students' Association at Ryerson University countered with a last-minute program called "Defending Palestine is Defending Humanity."

Imitation is the greatest form of flattery.

Yet another significant indicator of the success of our campaigns is the fact that the Palestinian Solidarity Conference dedicated an entire afternoon session to considering ways to counter discussion of women's rights, gay rights and minority rights in Israel – in direct response to Hillel's programming about those rights.

In the media's irresponsible search for Jewish-Muslim strife on campus, many positive stories have gone untold. For instance, at York, pro-Palestinian activists from the Solidarity for Palestinian Human Rights (SPHR) group talked for hours with Jewish Israel Affairs Committee members in the Hillel lounge after Manji's talk. The SPHR students repeatedly admitted their lack of faith in the Palestinian leadership and their willingness to protest against suicide bombing. This interfaith dialogue went largely unreported by journalists obsessed with looking for another Concordia.

Yes, anti-Zionism is a constant struggle on our campuses. And yes, our universities' student governments and left-leaning organizations have been hijacked by the Israeli-Palestinian conflict, and overwhelming expressions of support for the Palestinians.

But Jewish students are beginning to take control. They remain determined to change the perception of Israel on campus, one step at a time. Hillel backed the Jewish-dominated "Progress, not Politics" slate of candidates that recently swept the York Federation of Students election. Jewish students are now confidently asking fellow students of all faiths and colours to sign the "More Humus, Less Hamas" anti-terrorism petition. And Jewish students at U of T and York continue to travel to U of T's Mississauga campus to promote Israel and strengthen the resolve of the campus's small number of Jewish students.

Certainly, there are many reasons to be concerned for our students. But we also have a great cause to be proud of them.

Tilly Shames is Israel Affairs director for Hillel of Greater Toronto.

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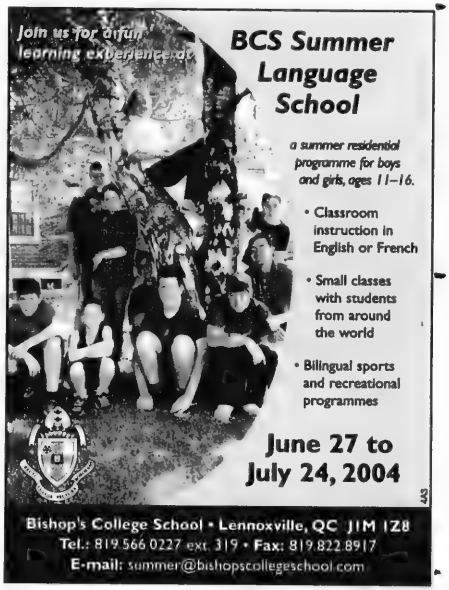
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Delicious low-carb meals in minutes

Anyone trying to lose weight is confronted with all sorts of diet books offering advice on how to lose those unwanted pounds. Low-carb diets are all the rage, but are they safe and do they really work?

Linda Gassenheimer, the author of two best-selling low-carbohydrate cookbooks, offers some delicious, sensible, safe solutions for effective weight-loss. Her first book, *Low-Carb Meals in Minutes* (Bay Books), zoomed to No. 1 at Amazon.com, with over 250,000 copies in print worldwide. She followed it up with a sequel, *More Low-Carb Meals in Minutes* (over 175,000 in print).

About Food

By NORENE GILLETZ

Gassenheimer explains her diet. "In general, cut back on the amounts of carbohydrates and eat lean proteins, monounsaturated fats (olive and canola oil), high-fibre vegetables, fruits and beans of all kinds. The emphasis is on using vegetables, lean protein and the type of carbohydrates that do not send blood sugar skyrocketing."

Gassenheimer does not recommend zero carbs. They are a very necessary part of a diet and should not be eliminated. Both books recommend an initial stage (Quick Start) with 10 per cent of calories from carbohydrates. The second stage (Which Carbs) provides for the reintroduction of complex carbs at a level of 25 per cent of the calories consumed. Finally, she provides a permanent lifestyle level (Right Carbs) where 40 per cent of the calories come from carbohydrates, 30 per cent from monounsaturated fats (olive or canola oil) and 30 per cent from lean proteins. Each section offers nutritionally well-balanced recipes for breakfast, lunch, dinner and snacks.

She believes this is the best diet for people who are prediabetic or insulin resistant (also called Syndrome X). If you are an apple shape, carry your weight around your middle or have a "beer belly," then it is very likely you are insulin resistant. Her well-balanced approach presents a lifestyle that shows you how to start reintroducing the right carbs without regaining the weight lost.

Gassenheimer worked with two cardiologists, two endocrinologists and several registered dietitians to create her "no-brainer" blueprint for quick, delicious and healthful meals. The shopping lists, helpful hints and countdown are tools to help you have a meal ready in minutes. All of the ingredients can be bought at a local supermarket and each recipe includes a nutritional analysis. She suggests complete meals so that you don't have to worry about what side dishes go with what.

Although her books are not kosher, many of the recipes can be used or adapted by the kosher cook. Her nutritional tips, helpful hints and sensible advice will be helpful to anyone looking for ways to follow a healthy, low-carb diet. Her books not only help you lose weight, but the three-step program helps you keep it off by achieving a permanent, balanced eating lifestyle.

Here is a simple 15-minute dinner from *Low-Carb Meals in Minutes*. You can use this as a blueprint to make other similar dinners. Boneless, skinless chicken breasts can be used instead of salmon, cauliflower instead of broccoli, and green beans instead of yellow. Enjoy!

ASIAN GINGER SALMON

oliye oil spray
¾ pound salmon fillet
salt and freshly ground black pepper to taste
2 tbsp. low-salt soy sauce
2 tbsp. water
2 tbsp. chopped fresh ginger

Heat a nonstick skillet on medium high and spray with olive oil. Add salmon and brown 2 minutes. Turn, salt and pepper the cooked side, then brown the second side for 2 minutes. Lower heat and saute for 5 minutes. Combine soy sauce, water and ginger in a small bowl. Remove salmon from skillet, add soy sauce mixture to skillet and cook several seconds. Divide salmon between 2 plates and spoon sauce over salmon. Makes 2 servings.

One serving: 310 calories, 43 g protein, 2 g carbohydrate, 12 g fat (3 g saturated), 120 mg cholesterol, 714 mg sodium, 0 g fibre.

SESAME BROCCOLI

¼ pound broccoli florets (2 cups)
2 tsp. olive oil
¼ cup sesame seeds
salt and freshly ground black pepper to taste

Place broccoli in a microwave-safe bowl and microwave on high for 5 minutes. Alternatively, bring a pot of water to a boil and add broccoli. Boil 2 minutes, then drain. Heat oil in a nonstick skillet on medium high. Saute broccoli and sesame seeds 3 to 4 minutes, or until sesame seeds are golden and broccoli is bright green, but crisp. Season with salt and pepper to taste. Serve with the salmon. Makes 2 servings.

One serving: 158 calories, 7 g protein, 6 g carbohydrate, 14 g fat (2 g saturated), 0 mg cholesterol, 79 mg sodium, 2 g fibre.

YELLOW BEAN SALAD

½ pound yellow wax beans, trimmed and cut in half (2 cups)
2 tbsp. no-sugar-added olive oil and vinegar dressing
salt and freshly ground black pepper to taste

Place beans in a microwave-safe bowl and microwave on high for 3 minutes. Alternatively, bring a pot of water to a boil and add beans. Boil for 2 minutes, then drain. Toss cooked beans with salad dressing. Season with salt and pepper to taste and serve. Makes 2 servings.

One serving: 119 calories, 2 g protein, 10 g carbohydrate, 9 g fat (1 g saturated), 0 mg cholesterol, 79 mg sodium, 2 g fibre.

Helpful Hints:

Broccoli and beans can be microwaved at the same time for 3 minutes on high.

To save washing an extra pan, prepare salmon and cover with foil to keep warm. Use same skillet to saute broccoli.

A washed, ready-to-eat salad can be substituted for one of the vegetables.

To chop fresh ginger quickly, cut it into small cubes and press through a garlic press with large holes. If using a press with small holes, just capture the juice that is squeezed out; it will give enough flavour for the recipe.

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Noodling around with ramen recipes

By EILEEN GOLTZ
Special to The CJN

Ramen noodles, a food staple that originated in China, are tasty, crunchy and simple to use, and add a little zip to any dish.

Kosher ramen noodles come in chicken or beef flavours, but the packet of powdered soup mix is pareve. In the following recipes, you can substitute Chinese egg noodles or angel hair pasta for the ramen noodles.

ALMOST INSTANT CORN CHOWDER

If you use soy or rice milk and omit the cheese, you'll have a hearty pareve soup that can be prepared in less than 10 minutes.

1 (3 oz.) package ramen-style noodles, broken up
1 soup packet from the package
2 cups water
16 oz. can cream-style corn
¼ teaspoon powdered ginger
¼ teaspoon curry powder
¼ teaspoon onion powder
¼ teaspoon garlic powder
½ cup milk or soymilk
½ cup cheddar cheese, grated (optional)
salt and pepper to taste
parsley for garnish (optional)

In a medium saucepan, bring 2 cups of water to a boil. Add the ramen noodles and flavour packet and cook for 5 minutes. Mix in cream-style corn, ginger, curry powder, onion and garlic powder and milk. Heat over medium heat. If using real milk, don't let the soup boil. When all the ingredients are heated through, add the grated cheese and mix until it melts. Salt and pepper to taste. Adjust with more milk if soup is too thick. Garnish with a sprig of parsley. Serves 2. This recipe can be doubled or tripled.

RAMEN BROCCOLI SLAW

1 lb. broccoli slaw (sold in a bag in the produce department)
1 cup sunflower seeds
1 cup chopped onions
2 (3 oz.) packages beef-flavoured ramen noodle soup mix
⅓ cup sugar
½ cup rice wine vinegar
½ cup vegetable oil
one or two drops of sesame oil (optional)
cayenne pepper (a few shakes)

In a large salad bowl, combine the broccoli slaw, sunflower seeds, and chopped onions. Toss gently. In a small bowl, combine the seasoning packets from the 2 packages of beef-flavoured ramen noodles, the sugar, vinegar, and oil. Whisk to combine and then pour dressing over salad and toss to combine. Crumble the noodles over the top and serve. Serves 6. This recipe can be doubled or tripled.

RAMEN ROYALE SALAD

2 (3 oz) packages pareve chicken-flavoured ramen soup mix
2 cups red or green cabbage, shredded
1 cup carrots, shredded
4 green onions, chopped
2 tbsp. sesame seeds
½ cup mandarin orange slices (canned)
2 tbsp. unsalted sunflower seeds, shelled
⅓ cup sugar
⅓ cup oil
½ tsp. mustard powder
salt and pepper to taste
juice from 1 fresh lime
1 ramen seasoning packet
½ cup almonds or pine nuts, slivered
½ cup mozzarella or provolone cheese, grated (optional)

Cook the ramen noodles according to package, but do not add seasoning packet. Drain the noodles and place them in large salad bowl. Add the cabbage, carrots, onions, sesame seeds, orange slices and sunflower seeds and toss to combine. In a mixing bowl combine the sugar, oil, mustard powder, salt, pepper, lime juice and one ramen seasoning packet. Whisk the dressing well and then pour it over the noodle mixture. Just before serving, sprinkle with nuts and cheese if you want to make the salad dairy.

SALMON RAMEN WITH FRESH VEGETABLES

2 (3 oz.) packages pareve ramen noodle soup mix
1 tbsp. butter or margarine
1 onion, finely chopped
1½ cups milk
4 oz. cream cheese, cubed
1 cup carrots, julienned
1 cup zucchini, julienned
2 cans (6.5 oz each) salmon, drained and broken into chunks

Open the packages of ramen soup and remove flavour packets. Melt the butter or margarine in skillet and add the chopped onion. Sauté the onion 2 minutes. Add milk, cream cheese and 1 flavour packet. Cook and stir until mixture is smooth. Do not boil. Add the carrots, zucchini and salmon and simmer for 5 minutes. At the same time, cook the 2 packages of noodles with the seasoning from the remaining flavour packet for 3 minutes. Drain liquid. Add the ramen noodles to the salmon and vegetable mixture. Toss gently and serve immediately. Serves 4.

To Our Dear Friend
President of Canadian Friends of Ohr Somayach
Dr. Max Glassman

left to right: Joshua Weiman(grandson), Max, Gianna (wife), Daniel Weiman(grandson)

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Rabbi Cooper meets with Cotler on terror initiative

Continued from page 1

This latest round of European meetings comes after a high profile audience with Pope John Paul last December, after which the pontiff issued a statement against invoking the name of God to justify the killing of innocents.

Rabbi Cooper said Canada could play a key role in mobilizing international support to create a new category of crime against humanity.

"Canada needs to be outspoken, to send a message to Arab governments regarding the kinds of statements that would be actionable in Canada," he said.

Al Qaeda, the Islamist terrorist group that carried out the 9/11 attacks in the United States, has taken the tactic of suicide bombing to a new level. In recent months, suicide bombers have killed innocent Christian, Hindu and Jewish civilians in diverse locations around the world, and now they have made fellow Muslims targets as well, Rabbi Cooper said.

"We don't see this as a political football, but as standing for Canadian values and taking a more aggressive stance in fighting Al Qaeda."

Rabbi Cooper said Canada, though not a major power, is well-respected around the world. "Canadians have made a long-term investment in propping up the United Nations and other international institutions [such as] the International Criminal Court. Canada is a leader. If Canada stands up and makes statements on crossing the line on incitement and hate, that could have an impact in Tokyo, Germany and France."

The international effort to raise suicide bombings to the status of crimes against humanity is only in its "first stage," the rabbi continued. He said raising the issue at international conferences and forging an international consensus would be the start of a long process to make it part of international law.

Eventually, international legal norms against the promotion of suicide bombings could be used against clerics such as Sheikh Yussef al-Qardawi, an Egyptian based in Qatar who regularly appears on the independent television news network Al-Jazeera, Rabbi Cooper said. The sheikh has issued fatwas supporting suicide bombing – allowing even women to carry out the acts.

> ***'Canada needs to be outspoken to send message to Arab gov'ts'***

Although last week's meeting with Cotler was merely exploratory, Rabbi Cooper said the SWC would advance its proposal on suicide bombings in a more formal manner to Foreign Affairs Minister Bill Graham.

Rabbi Cooper said his one-hour meeting with Cotler included a discussion of the war crimes brief, involving both Nazi-era and contemporary suspects.

The two are inseparably linked, he maintained, adding that the numerous layers of review and appeal has made the removal of suspects too difficult.

Cotler could not be reached for comment.

City of Vaughan — The City Above Toronto

CITIZEN APPOINTMENTS TO THE ACCESSIBILITY ADVISORY COMMITTEE

The Council of the City of Vaughan is seeking volunteers from across the municipality to serve on the City of Vaughan Accessibility Advisory Committee. People with disabilities are encouraged to apply.

The term of office is for three years expiring upon the appointment of the new committee. The role of the Accessibility Advisory Committee is:

- To advise Council on the preparation, implementation and effectiveness of its annual accessibility plan;
- To review site plans and advise on accessibility issues relating to identified buildings within the City of Vaughan; and
- To advise Council on other accessibility related issues within the Municipality.

Qualifications and Criteria for Appointment

- A resident of the City of Vaughan.
- Applicants must be 18 years of age or over.
- Must not be employed by the municipality.
- The Majority of committee members, pursuant to the Ontarians with Disabilities Act, 2001, shall include people with disabilities.

Application forms are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

Applications may be submitted in person or by mail to the City Clerk, City of Vaughan, 2141 Major Mackenzie Drive, Vaughan, L6A 1T1, or by fax 905-832-8535. ***The deadline for receipt of applications is Friday, January 30, 2004 at 4:30pm. Applications will not be accepted after this date.***

We thank all applicants for their interest, however, only those selected will be contacted.

For further information, please contact the Clerk's Department at 905-832-8504

City of Vaughan — The City Above Toronto

CITIZEN APPOINTMENTS TO CITY OF VAUGHAN COMMITTEES

The Council of the City of Vaughan appoints community-minded individuals to its Statutory and Non-Statutory Committees that make decisions or recommendations on a number of matters. City of Vaughan Council want to ensure that its Committees reflect the diverse population of Vaughan and encourages interested residents to consider this opportunity to volunteer their skills to help run their community.

If you wish to be considered for appointment to the following Statutory/Non-Statutory Committees, please obtain an information package and complete the application form included in the package. Information packages are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

STATUTORY ADVISORY COMMITTEES

1. COMMITTEE OF ADJUSTMENT
   This committee deals with applications to sever parcels of land and authorizes minor variances to land, buildings or structures, which are affected by Zoning By-laws and Official Plan amendments.
2. COURT OF REVISION
   The Court of Revision is empowered to deal with property owners complaints respecting special assessments charged for capital works, i.e. sanitary sewers, watermains, sidewalks, etc., installed as local improvements under the Local Improvement Act.
3. CITY OF VAUGHAN NON-PROFIT HOUSING CORPORATION
   The Board of Directors of the City's Non-Profit Housing Corporation administers the ongoing operations of the Maple Manor (a 31 unit senior citizen apartment building). Its main objective is the provision of affordable low and moderate cost rental housing, upon identified needs, to residents of the City.
4. PROPERTY STANDARDS COMMITTEE
   The purpose of the Property Standards Committee is to hear any appeals by a property owner regarding an order issued under the Property Standards By-law. The committee may confirm, modify, quash, or may extend the time for compliance of the order.

NON-STATUTORY ADVISORY COMMITTEES

5. COMMUNITY RELATIONS COMMITTEE
   This committee's objective is to promote understanding and respect among the various multicultural and religious groups within the City of Vaughan.
6. MAPLE STREETSCAPE COMMUNITY ADVISORY COMMITTEE
   This committee provides input on matters relating to the Maple streetscape area using the Maple Streetscape and Urban Design Guidelines as a reference and guiding document.
7. SAFE CITY COMMITTEE
   This committee's objective is to address community safety issues, including vandalism, in the City of Vaughan.
8. YOUTH ADVISORY COUNCIL
   This committee's objective is to formulate appropriate policies and strategies on issues that have a direct impact on the youth of the City. (Members will be appointed from the City of Vaughan's youth population.)

Applications may be submitted in person or by mail to the City Clerk, City of Vaughan, 2141 Major Mackenzie Drive, Vaughan, L6A 1T1, or by fax 905-832-8535. ***The deadline for receipt of applications is Friday, January 30, 2004 at 4:30pm. Applications will not be accepted after this date.***

We thank all applicants for their interest, however, only those selected will be contacted.

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Harriette Brown Tabakman, Nov. 17, 2003

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Katsav sorry Syria rejected invitation for Assad to visit

By ALUF BENN and GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — President Moshe Katsav expressed regret Monday afternoon that his Syrian counterpart Bashar Assad had rejected an invitation to visit Jerusalem.

"It seems that Assad is not made of the same material as the former Egyptian president, Sadat," Katsav said in reference to Anwar Sadat, who became the first Arab leader to visit Israel when he accepted then-prime minister Menachem Begin's 1977 letter of invitation, initiating the contacts that ultimately led to the signing of a peace treaty between the two states in 1979.

Bashar Assad

Syria said Monday that Katsav's invitation was not a serious response to Syria's calls for peace talks.

"We need a serious response. This is not a serious response. A serious response is to say yes, we are interested in peace, we want to negotiate..." Syria's expatriates minister Buthaina Sha'aban told CNN.

According to Israel Radio, Sha'aban told the BBC on Monday there was no doubt that Assad would reject the offer.

The Prime Minister's Office refused to comment on Katsav's invitation, Israel radio said.

In extending his invitation on Monday morning, Katsav stressed that there were no preconditions attached.

"I'm the president of Israel and I have the authority to invite foreign presidents to come to Israel," Katsav said in an interview with Israel Radio. "I invite the president of Syria to come to Jerusalem to meet with the country's leaders and conduct serious negotiations, if that is his wish.

"There is no doubt that President Assad is in severe trouble, and his intentions aren't pure," Katsav said, "but we must seriously examine his proposal to renew negotiations with Israel in a direct meeting and not through the media."

In early December, Assad told the *New York Times* he was ready to resume negotiations with Israel where they broke off in 2000 – with Israel offering to return nearly all of the Golan Heights, which were captured from Syria during the 1967 Six Day War.

Katsav also repeated the claim made by security sources last week that Syrian planes flying aid to earthquake-struck Iran have returned with Iranian arms for Hezbollah.

He said Israel is not clear about Syria's opening negotiating position, but if Assad is seriously willing to start talks from "point zero," he should go through diplomatic channels and even invite Israeli leaders to Damascus.

Meanwhile, Prime Minister Ariel Sharon said Sunday that Israel would be happy to begin peace talks with Syria, but only if Syria first ends its support for terrorist organizations.

Speaking with foreign correspondents in Jerusalem Sunday, Sharon said, "I believe that what should be done is that Syria should stop the help and support for terrorist agents, and if that happens, I believe Israel will be ready."

Sharon claimed that most Syrian assistance for terrorist organizations goes through Lebanon, which has been "under Syrian occupation since January 1976."

> ***'I have expressed my full support for peace negotiations'***

He added that Israel, as a peace-loving nation, is naturally interested in talks with Syria, but questioned whether Damascus really wants peace, or is merely trying to ease pressure being exerted by the Americans. Any talks must begin without preconditions, Sharon said.

Earlier, Sharon told the cabinet, "We shouldn't rush to embrace the Syrians before thoroughly investigating what lies behind the Syrian initiative" to resume peace talks.

Responding to Justice Minister Yosef Lapid's argument that Israel should unequivocally announce its support for peace negotiations, Sharon added that he supports talks with all the Arab states, including Syria and Libya, but they must first prove they are willing to wage an uncompromising war on terror.

"I have expressed my full support for peace negotiations," Sharon said. "Obviously Israel is interested in peace with Syria, but we must not forget what the head of Military Intelligence told the cabinet meeting last week – that Syria is still assisting anti-Israel terrorism.

"Just as we demand that the Palestinians dismantle terror [groups] before beginning negotiations, we make the same demand of the Syrians. This is an Israeli interest, which, despite our strong desire for peace, we cannot concede."

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Right-wingers take to the streets

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — Israeli settlers packed Tel Aviv's Rabin Square Sunday evening to send a strong message to Prime Minister Ariel Sharon: don't dismantle Israeli settlements in the West Bank and Gaza Strip.

But whether the rally of an estimated 100,000 people will have any effect on the Sharon government's plans remains to be seen.

The father of the settlement movement, Sharon recently announced a plan to dismantle or move some Jewish towns in the West Bank and Gaza as part of a plan to unilaterally disengage from the Palestinians if progress in peace negotiations is not made in the next few months.

Sharon also pledged to remove illegal settler outposts in the near future to fulfil Israel's commitments under the U.S.-sponsored "road map" peace plan.

Police helicopters buzzed overhead and Israeli flags flapped in the wind as demonstrators hoisted signs at the rally reading "To divide our land is to defy God" and "Settlers are the real security fence."

A large blue and white banner was unfurled across the podium reading, "Israel will not bend."

Several speakers sat under the banner, including several government ministers. A few Knesset members from Sharon's Likud party attended the rally, despite pressure from the prime minister not to do so.

Settlers, who were bused in from the West Bank and Gaza Strip for the rally, say it is their biblical birthright to settle in the disputed territories, which they claim as part of the Land of Israel.

The international community, including the U.S. government, agrees with the Palestinians that the settlements are a major stumbling block to peace efforts.

Effi Eitam, the head of the National Religious Party and Sharon's housing minister, vowed to pull his party out of the government if Sharon follows through on his plan to dismantle settlements.

"There is no capitulation in the battlefield," Eitam told the demonstrators. "Capitulation is defeatist, and our red line is made from the blood of those who have been killed."

Yet the prime minister's resolve in carrying out his plans appears to be strong.

"Things are decided, not by demonstrators, but by the government, my government, which adopted the road map," Sharon told reporters in Jerusalem.

"Although my government will make every effort to implement the road map, if we do not succeed, we will have to take unilateral steps of disengagement under which we would have to relocate some Jewish communities and redeploy our armed forces in order to provide more security for the State of Israel."

More than 100,000 pro-settlement activists turned out Sunday night for a demonstration in Tel Aviv in a frontal assault on Prime Minister Ariel Sharon's promises to uproot settlements and unilaterally withdraw from the territories. [Israel Sun photo]

Spirits were defiant but festive at the rally, which was held in the same square where prime minister Yitzhak Rabin was assassinated in 1995. The square is the site of frequent left-wing gatherings.

The rally included loudspeakers blasting an unofficial anthem of the Israeli left, *The Song of Peace*, which Rabin sang shortly before he was shot.

Psalm-reading booths were set up on street corners, young men wearing large knitted yarmulkes tapped out a steady rhythm in a drum circle and teenagers danced to Israeli folk tunes.

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We extend our sincere condolences to her husband, Dr. Mark Guttman, their children Shawn and Sheara and to the bereaved family

Relations with Libya damaged over leaks

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Foreign Minister Silvan Shalom Sunday asked Shin Bet security service chief Avi Dichter and acting attorney general Edna Arbel to investigate the source of leaks about secret meetings his ministry was holding with Libyan officials.

Shalom expressed anger over the leaks sources say were made by the Prime Minister's Office in a deliberate attempt to sabotage efforts to establish diplomatic ties between Israel and Libya.

Speaking to the cabinet, Shalom said the leaks had been "very harmful."

"Every report about contacts with an Arab state that does not maintain relations with Israel not only hurts the chances of talking with that state, but also deters other states from having any contact with us," he said, adding he was willing to be the first to be questioned.

The Libyan contacts were first reported by a Kuwaiti paper, *A-Siyasa*, but were then picked up by the Israeli media, which reported that Ron Prosor, Shalom's chief of staff, had met secretly with a Libyan official in Paris.

The Libyans were furious over these reports and announced in a letter that they were suspending contacts with Israel.

The letter has dealt a harsh blow to what Shalom said in his speech to the cabinet was one of his ministry's main goals of improving ties with Arab nations. Shalom also said all contacts with states that did not have diplomatic relations with Israel were fully co-ordinated with Prime Minister Ariel Sharon.

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Public Sector Strike Ends

Histadrut labour federation chairman Amir Peretz and Finance Minister Benjamin Netanyahu announced last week they had reached an agreement to end the public-sector strikes and work-to-rule campaigns that had lasted more than three months.

Budget Passes

The budget for 2004 was passed last week after the budgetary year began. The Knesset approved the NIS 255 billion budget on its second and third readings by a vote of 58 in favour and 46 against. The Knesset also passed the Economic Arrangements Law and the Law for Raising the Pension Age. The retirement age for women will be raised gradually to 64.

Grim Stats Lower

The number of terror attacks in 2003 dropped by 50 per cent and the number of people killed in attacks dropped by 30 per cent compared with the previous year, according to the defence establishment.

In 2003, 213 Israelis were killed in terror attacks, 50 of them members of the security forces, compared with 451 Israelis who were killed in 2002. "One shouldn't get the mistaken impression that the Palestinians have abandoned their campaign of terror against Israel," said David Baker, an official in the Prime Minister's Office. "Fortunately, the Israeli security services have been able to prevent the overwhelming number of terrorist attempts."

Ramon Memorial on Mars

A plaque honouring the Columbia Space Shuttle crew has been affixed to the Mars exploration vehicle Spirit. A Web site for NASA's Jet Propulsion Laboratory carries a black-and-white photo from Mars of the exploratory vehicle showing the plaque honouring the seven Columbia crew members. The plaque includes an American flag and an Israeli flag next to Ramon's name.

Volunteers Help India

Israel is sending 14 volunteers to India to teach emergency medical care in poor villages. The volunteers being sent this month are the third group to visit India.

Outpost Hit list

Israel reportedly has designated 28 illegal West Bank outposts for removal. They include 18 inhabited outposts and 10 that have only temporary buildings.

Cell Phones, Heart Monitors

An Israeli company is developing a heart-monitoring device that could operate in cellphones. Biolapis is developing the device in conjunction with the South Korean technology giant Samsung. The device is still in clinical trials but already has won a silver medal at a technological exhibition in Belgium.

Files from JTA and Ha'aretz

Georgians hope for closer ties to the West, observer finds

By PAUL LUNGEN
Staff Reporter

Voters in the Republic of Georgia turned out in large numbers hoping for change, and they elected former attorney general Mikhail Saakashvili president in a free and fair election, said a Canadian parliamentarian who observed the voting.

Senator Jerry Grafstein, who serves as treasurer of the Parliamentary Assembly of the Organization for Security and Co-operation in Europe (OSCE), was in Georgia last week as deputy head of an OSCE election-monitoring team.

The 450-person group found that, despite a few irregularities, the voting was conducted in a free and fair manner, Grafstein said.

Conducting his own informal exit poll during the election, Grafstein said people told him they trusted Saakashvili to improve their day to day lives.

"I characterize it as silent optimism, a deep thirst for change and they want to look West," Grafstein said.

Voters in Tbilisi, the Georgian capital, were so motivated to break with the corrupt regime of former president Eduard Shevardnadze that they braved sub-zero temperatures and a bitter wind chill for the chance to vote in the country's presidential election.

After waiting outdoors in some cases for up to two hours, they entered polling stations that were well organized and efficient and which were designed to prevent voter fraud or intimidation, Grafstein said.

Officials estimate voter turnout at close to 87 per cent, and Saakashvili was declared the victor with more than 95 per cent of the vote. The election came only six weeks after Shevardnadze resigned in the wake of massive peaceful demonstrations.

Saakashvili, a U.S.-trained lawyer who led the protests that brought down Shevardnadze, was known during his tenure as attorney general for prosecuting government corruption, Grafstein said.

Grafstein said he spent one hour with Nino Burdzhanadze, another of Georgia's pro-Western leaders who served as interim president and who is a vice-president of the liberal wing of the OSCE Parliamentary Assembly. They discussed ways Canada could help Georgia strengthen its democratic institutions.

Grafstein said he suggested that a Canadian parliamentary group designed to assist transitional democracies in modernizing their parliaments and institutions could be of use in Georgia.

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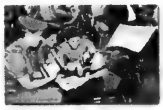

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Swiss blasted on Geneva accord

By FREDY ROM
Jewish Telegraphic Agency

ZURICH — Swiss legislators are criticizing their government for offering financial and logistical support to the Geneva accord proposal for Israeli-Palestinian peace.

Foreign Minister Micheline Calmy-Rey came under fire last week from legislators and the Swiss Taxpayer Association.

The association is relatively small, but its leadership belongs to the Swiss Popular Party, the country's second-largest political force.

"The support of the so-called Geneva initiative is a waste of taxpayers' money," the association's president, Alfred Heer, told a Zurich news conference last Tuesday.

In addition, he said, government backing for the accord has harmed Swiss-Israeli relations, Heer said. The initiative, which was negotiated by Israeli opposition figures and Palestinians close to Palestinian Authority President Yasser Arafat, was strongly repudiated by the Israeli government.

Heer estimates that Switzerland's government spent more than $6 million to support and promote the proposal, which was launched Dec. 1 at a ceremony in Geneva. But Alessandro Delprete, spokesman for the foreign minister, denied the allegations.

"We spent just a little more than $1 million," he told JTA last Thursday.

Heer, however, said the Foreign Ministry also supported the initiative indirectly through humanitarian foundations such as the Henri Dunant Foundation.

"This contradicts the Swiss Constitution and the so-called Swiss neutrality," Heer said.

"By supporting the initiative, the Swiss foreign minister harmed the reputation and political and economic interests of Switzerland," added Christoph Moergeli, a prominent member of Parliament and member of the Foreign Committee who is close to Christoph Blocher, the country's new justice minister.

"I will push for this issue to be discussed in Parliament," Moergeli said in a telephone interview last Thursday.

"It is absolutely inadmissible that Switzerland interferes in a foreign conflict without the support of all parties in conflict. This is a slap in the face of the freely elected government of Israel."

Some Swiss Jewish observers were surprised that support for Israel came from a party that harshly criticized American Jewish groups for pressuring Switzerland about its role during World War II.

Switzerland's small Jewish community is divided on the issue. Most fear that criticizing the government's move could harm their ties with Calmy-Rey. But a segment of the community has been openly critical about Switzerland's role promoting the accord, which critics say undermines Israel's elected government.

"The initiative of the foreign minister, Mrs. Calmy-Rey, can certainly not be seen as 'Swiss solidarity with Israel,' as she put it," Arthur Cohn, a film producer and prominent Jewish leader from Basel, wrote recently in an article on Israel's Arutz Sheva news service.

"There is no doubt that the Foreign Ministry has, in secret negotiations, been supporting, both financially and logistically, unauthorized Israeli private initiators whose views are far removed from the Israeli political centre," Cohn continued. "At the same time, the Foreign Ministry has been knowingly forgoing any cooperation with the Israeli government, even to the point of not informing the Israelis of their intentions."

He concluded with a question about Jura, a Swiss canton where a group recently talked about seceding from Switzerland to become part of France.

"How would Switzerland react if, without the knowledge of the Swiss government, a foreign minister of another country had invited a handful of Jura separatists to his country to take part in secret negotiations over a period of time, offering financial and logistical sponsorship to thrash out a settlement deal for a new canton of Jura?" he asked.

Some Swiss Jews disagree and have sponsored an advertising campaign welcoming the Geneva accord.

EU reinstates cancelled anti-Semitism seminar

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

BRUSSELS — European Union Commission President Romano Prodi decided last Thursday to reinstate a European conference on anti-Semitism that he had cancelled two days earlier.

In a press statement issued by the European Commission in Brussels, Prodi said preparations for the conference will be resumed.

"I believe we should confirm our desire to re-establish as soon as possible a fruitful co-operation with the Jewish organizations and, on this basis, to resume the preparations for the seminar. There are signs that things are moving in the right direction," the statement said. "We should not lose this chance of debating and facing an issue, the fight against anti-Semitism and all racisms, that goes to the very core of the project of a Europe built in peace and security as a 'union of minorities,'" it said.

Prodi's announcement to cancel the conference came after Jewish leaders accused the EU of "intellectual dishonesty and moral treachery" in handling the issue.

In a letter to the *Financial Times* published last Monday, the heads of two Jewish organizations accused the EU's executive of censoring a study on the rise of anti-Semitic attacks and the involvement of Muslim minorities. In the letter, World Jewish Congress president Edgar M. Bronfman and European Jewish Congress head Cobi Benatoff wrote: "Anti-Semitism can be expressed in two ways: by action and inaction. Remarkably, the European Commission is guilty of both."

The EU's executive reacted with fury to the accusations of anti-Semitism, saying criticism of Israel had nothing to do with hostility to Jews.

Authors & Poets

The CJN is pleased to announce

The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions ***no later than February 27, 2004*** at: *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

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New Fagan novel draws on 19th-century influences

The Mermaid of Paris *also inspired by E.L Doctorow and Garcia Marquez*

By BILL GLADSTONE
Special to The CJN

In Cary Fagan's fourth novel *The Mermaid of Paris*, the protagonist, Henry Church, is a lackadaisical inventor in a small Ontario town whose beautiful and much beloved wife, Margaret, takes midnight swims in the river to relieve the pain in her legs.

As the story opens in the spring of 1900, Henry is pained and perplexed by the growing distance between himself and Margaret. That distance becomes a schism soon after the arrival to town of Count Belinsky, a larger-than-life Russian stuntman and lady-charmer who sets up his tent by the river's edge.

With their shared aquatic bravura, Margaret and Belinsky seem meant for each other in a way that she and Henry never were. When Henry's domestic world abruptly shatters, he departs on a desperate quest for both Margaret and the meaning of his life. In the second half of the novel, his search takes him to a Paris that proves to be as vibrant and emotionally alive for him as Ontario had been stilted and constrained.

Just as Margaret appears to metamorphose into a strangely different being, forever mysterious and unreachable, Henry also undergoes a transformation. Propelled on his Iliad-like quest, he becomes increasingly at home in a magical and sensual realm that sometimes seems as colourful as an Impressionistic painting. Eventually, he surrenders his futile dream of trying to attain the unattainable, and emerges stronger and truer to himself.

In part, *The Mermaid of Paris* is a study in contrasting manners, morals and sensibilities between the New World and the Old – between the late Victorian stuffiness of a British colony and the Gaulic earthiness of Fagan's richly Hugoesque Paris.

In the two years it took Fagan to craft the novel, he realized "it was a story about the mystery that human beings can be for each other – about how even those people who are dearest and most closest to us are enigmas in some way," he told *The CJN*.

"It's a story about a man who is deeply, perhaps obsessively, in love with a woman he couldn't quite grasp or understand... I think the novel is about two people who were in some ways tripped up by their time and their social standing and the roles of the period in which they lived. Once those roles were broken, they were able to become more truly who they are."

As Fagan readily acknowledges, his style bears affinities to works by such 19th-century influences as Ivan Turgenev and Gustav Flaubert, as well as such modern writers as E. L. Doctorow and Gabriel Garcia Marquez. There is also more than a pinch in the book of Edgar Allan Poe in the guise of a persistently present raven that, without any rational explanation, becomes familiar to the protagonist.

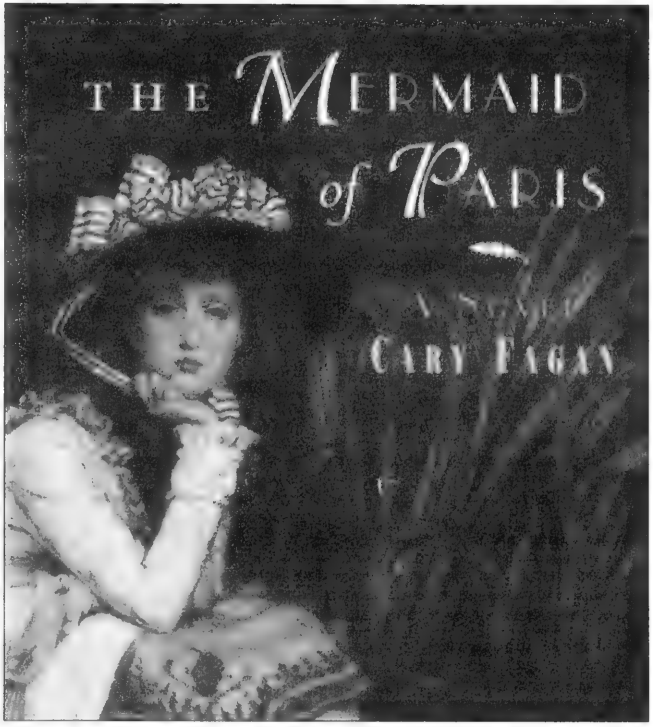
"I drew instinctively on writers that I love," he said. "I went through a long period of reading nothing but 19th-century fiction and a great deal of it was French, Russian and English fiction. The way these writers deal with character, emotion and story greatly appeals to me, and I wanted to pay homage to them."

Born in Toronto in 1957, Fagan worked as a magazine editor and magazine writer before publishing a first book of stories, *History Lessons*, in 1990. A second collection, *The Little Black Dress*, followed.

His first novel, *The Animals Waltz*, was published to good reviews in 1994. The story centres around Sheila Hersh, a Jewish woman who works in her father's mattress factory in north Toronto and whose curiosity about a deceased Austrian-Jewish poet takes her to Vienna, where she learns some lessons about life. (As in *Mermaid*, *Animals Waltz* offers a split between Old World and New.)

The Doctor's House, an experimental novelette that appeared in 1996, is more solidly placed in the Old World of history and tradition. It harkens back to a Jewish artistic milieu in prewar and wartime Warsaw.

Sleeping Weather (1997) examines the relationship between Toronto resident Leo Stone and his neighbour, a dissolute Russian immigrant.



Felix Roth (1999) is about two Jewish brothers from Toronto who embark on separate adventures in New York, one involving the legendary writer Isaac Bashevis Singer. Again, the characters seem in search of some more authentic aspect of themselves than they can find at home.

If *The Mermaid of Paris* is a departure for Fagan, it is possibly because of the seeming readiness of his characters to cut all ties with their Ontario roots. Fagan himself apparently has no such aspirations. He's about 170 pages into the first draft of a new novel that is "more of a Toronto Jewish novel again, so I have in some way returned," he said.

The recipient of a Toronto Book Award and a Jewish Book Award, Fagan has also written several popular children's books, such as *Gogol's Coat* (1998), *The Market Wedding* (2000) and T*he Daughter of the Great Zandini* (2002). The latest, *The Fortress of Kaspar Snit*, is due to appear in March. The variety of his output is striking.

"I have always approached every book and every story as unique," he said. "I've never been terribly interested in repeating myself or writing the same kind of book twice. After finishing a particular book, I'll want to try something new, and that keeps the writing fresh for me."

The Mermaid of Paris was published this fall by Key Porter Books and sells for $24.95.

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Books analyze the new anti-Semitism

By SHELDON KIRSHNER
Staff Reporter

Malaysia's prime minister claims Jews rule the world by proxy. A famous Greek composer maintains Jews are the "root of all evil." A German parliamentarian says Jews are "perpetrators" rather than victims.

An Arab intellectual asserts that the Mossad was behind the Sept. 11, 2001, terrorist attacks in the United States.

A synagogue in France is torched. A Jewish cemetery in Canada is vandalized

Haven't we heard and seen all this before? Isn't it just the old warmed-over anti-Semitism that has plagued humanity since time immemorial?

Not really, according to two recently published books on the subject – *The New Anti-Semitism* (John Wiley & Sons) by Phyllis Chesler, and *A New Anti-Semitism?* (Renouf), a collection of essays edited by Paul Iganski and Barry Kosmin and published in Britain.

Writing in *A New Anti-Semitism?*, Jonathan Sacks, the chief rabbi of Great Britain, says the latest wave of anti-Semitism comes from three different directions: radicalized Muslim youth inflamed by extremist rhetoric, a left-wing elite strongly represented in the European media, and the usual suspects on the far-right.

Chesler elaborates: "What's new about the new anti-Semitism is that for the first time it is being perpetrated in the name of anti-racism and anti-colonialism."

The new anti-Semitism, she adds, targets Israel and Zionism. "Now Israel is the Jew of the world," she notes in a dramatic flourish. "The demonization of the Jews and of Israel has created an atmosphere in which the unthinkable and the horrific are becoming possible."

Is she implying that a second Holocaust is brewing? She seems to think so. "Jihadists will enslave or kill Christians and Jews," she declares, referring to Muslims who sympathize with or join Al Qaeda and like-minded organizations.

Is she deliberately exaggerating? Perhaps. What seems true is that the "brief honeymoon period between the world and the Jews," which lasted from approximately 1948 to 1968, has run its course. But was it ever a "honeymoon?"

Chesler's thesis is that we have entered "a new era of global anti-Semitism." The tentacles of this ugly phenomenon reach into virtually every nook and cranny. But is it actually new? It's doubtful.

From her perspective, "the war against the Jews is also the war against America and the West." No one can quibble with that hypothesis.

To Chesler, anti-Semitism and anti-Zionism are virtually synonymous.

"Today's new anti-Semite hides behind the smokescreen of anti-Zionism," she observes. "Scratch the veneer of most politically correct anti-Zionists and you will find a virulent anti-Semite." Though she may be right, she does not substantiate this accusation.

In any event, Chesler saves some of her most scathing vitriol for her fellow feminists and the European press.

She is critical of feminist magazines and newspapers that loudly condemn Israel as "a colonial, apartheid and misogynist state." She backs up her critique with fairly cogent arguments.

As well, Chesler lashes out at the many "progressive" Jewish women who seem "obsessed with the Palestinian point of view." As a seasoned feminist, she should know. But is "obsessed" the right word in this context? Perhaps "concerned" would be more appropriate.

Chesler contends that the European media have displayed "a marked bias" against Jews and Israel. But she does not present convincing evidence that Jews, as opposed to Israel, are the targets of such animus.

She is on stronger ground with the assertion that anti-Israel divestment has been undertaken in "extremely bad faith." As she correctly points out, countries with execrable human rights records, from Saudi Arabia to Syria, have escaped the scrutiny of most journalists.

Lest she be accused of being a propagandist, Chesler issues a disclaimer: "I am not a simple-minded apologist for the State of Israel," she writes, bemoaning the second-class citizenship of Israeli Arabs and describing settlements in the territories as "an utter disaster."

But Chesler quickly reminds readers that Israel has not constructed "an apartheid state based on racial differences or on concepts of racial purity."

Indeed, Israel's policies are "a direct result of security concerns," and bear no relationship to race, as was the case in South Africa.

In *The New Anti-Semitism*, Chesler offers an impassioned defence of Israel and debunks crude anti-Semitic lies. But once in a while, she overstates her arguments and commits factual errors.

Writing in *A New Anti-Semitism?* Antony Lerman challenges the conventional wisdom that we are currently experiencing the worst outbreak of anti-Semitism since 1945. He warns Jews not to exaggerate the threat of anti-Semitism, lest its "currency" be devalued.

In his opinion, the toxic mix of anti-Semitism and anti-Zionism roiling the Arab and Muslim worlds today is different from traditional European anti-Semitism in at least two respects.

First, hostility to Jews is grounded in "real political grievance." Second, this anti-Semitism increases or decreases by virtue of events. Fair enough. But what about Islamic anti-Semitism pre-dating Israel and born of religious and theological animosity?

In his essay, Peter Pulzer complains that the liberal press, and much of liberal opinion in general, is trapped in a time warp. Anti-Semitism, it assumes, is "the property of the far right." A good point.

Jonathan Freedland, in yet another essay, argues that "fierce criticism" of Israeli government policy "does not meet the definition of anti-Zionism, let alone anti-Semitism."

In additional essays, Douglas Davis lambastes the BBC for "its relentless… portrayal of Israel… as a criminal state," while Melanie Phillips claims that anti-Zionism masquerades as anti-Semitism.

In a closing essay, Richard Bolshover states that Britain's business world is "a friendlier environment" for Jews than it was in the past.

In short, *The New Anti-Semitism* and *A New Anti-Semitism?* raise important points about disturbing trends in contemporary society.

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Eye on Arts

By Bill Gladstone

HOUSE OF SAND AND FOG DIRECTOR VADIM PERELMAN RECALLS EDMONTON PAST

Vadim Perelman, the Hollywood commercial director who has made a remarkable debut as a feature-film director with the recently released *House of Sand and Fog*, grew up in Kiev and as a teenager, immigrated with his mother to Edmonton, where he finished high school and attended the University of Alberta.

Vadim Perelman

In a recent interview with the *Los Angeles Jewish Journal*, the 40-year-old L.A.-based director recounted his early years in Kiev, where he lived in an overcrowded tenement with 14 family members and shared a bathroom with 60 neighbours. He and his mother lived in a slum in suburban Rome for several years after leaving the Soviet Union in 1977.

Well-established as a director of commercials, Perelman was in Italy on an AT&T shoot in 2001 and decided to return to his former home in a rundown section of Rome. His former landlady gave him a glass of wine and he left $5,000 on the table for her as he got up to leave. At the Rome airport, he picked up a novel – **Andre Dubus III's** bestseller, *House of Sand and Fog*, and instantly fell in love with the story. "I read the novel on the plane and I wept," he said. "I immediately knew I had to turn it into a movie."

Although Dubus had already reportedly refused requests from 130 directors, he granted Perelman the movie rights after hearing him tell his life story. Dubus, who like Perelman had grown up poor and had been raised by a single mother, said he intuitively knew that Perelman wouldn't "reduce the story into a digestible, Big Mac version of the book."

While in Edmonton, Perelman joined a teenaged gang that broke into houses, but a night in jail convinced him to seek a higher ambition in life. Taking a film course at university, he viewed a documentary on the making of **Norman Jewison's** *Fiddler On The Roof* and realized he wanted to be a filmmaker.

He described *House of Sand and Fog* as an "operatic tragedy" and, like a true Russian, seems to have an affinity for the tragic in his soul. "I've seen death and I've seen catastrophe, so I know how such stories can help people," he said. "It's something the audience can experience vicariously so they may live through their own tragedies gracefully."

Perelman's cinematic debut, which stars **Ben Kingsley** and **Jennifer Connelly**, is so riveting that it may be hard to top – but he certainly intends to try. His next project, he told the *Jewish Journal*, is a cinematic adaptation of **Jerzy Kosinski's** Holocaust novel *The Painted Bird*.

* * *

Canadian Jewry Between the Wars: Friends of Yiddish presents *Up From the Page*, a presentation by **Vivian Felsen** on her translation of the Yiddish book *Between the Wars*, by her grandfather, **Israel Medres**. The book is an eyewitness account by a seasoned journalist of Canadian Jewry during the turbulent '20s, '30s and '40s. Refreshments; members free, guests $5. Lipa Green Building, UJA Federation, 4600 Bathurst St. Sunday, Jan. 18, 2:30 p.m. RSVP to Sandy, 416-736-8073 by Jan. 15.

* * *

Jessel Returns: Songwriter-comedian **Ray Jessel**, the first musical director of Toronto's Temple Sinai, was discovered decades ago by CBC producer **Alex Cohen** and whisked to New York where he began writing songs for Broadway. Jessel, who has spent most of his songwriting career on Broadway and in Los Angeles, has inspired epithets of "pure genius" from *Variety* and "outrageously witty" from the *Hollywood Reporter*.

"Hopefully, he'll be back," enthused *Globe and Mail* critic **Michael Posner** after Jessel's last performance here. Next week, Posner gets his wish when Jessel performs here in a bill that also includes Toronto diva **Theresa Tova**.

Catch the "one and only Sit Down Comedian" with guest artist Tova at the Top O' The Senator, 249 Victoria St., Wednesday, Jan. 21, through Saturday, Jan. 24, 9:30 and 11 p.m., and Sunday, Jan. 25, 8:30 p.m. Cover charge for early shows $18, late shows $11. For dinner show reservations, please call 416-364-7517.

* * *

Arts in Brief

- "Blindside," an exhibition of sculptural works by **Michelle Bellemare**, is on view at the Koffler Gallery, 4588 Bathurst St., Jan. 16 to Feb. 29. Opening reception, Jan. 15, 6 to 8 p.m. with artist's talk at 6 p.m. 416-636-1880.
- **Harold Troper** presents "Images of Old Jewish Toronto," a talk with slides. Miles Nadal JCC, 750 Spadina Ave. (at Bloor). Non-members $5, includes coffee and bagels. Sunday, Jan. 18, 11 a.m. 416-924-6211.
- **The Don Glaser Trio** performs at the Montreal Bistro Jazz Club, 65 Sherbourne St., Monday, Jan. 19, 9 and 10:45 p.m. 416-363-0179.
- The Creators presents **Allen** and **Karen Kaeja**, internationally renowned choreographers. Miles Nadal JCC. Members $8, non-members $10. Tuesday, Jan. 20, 8 to 9:30 p.m.
- The Ashkenaz Festival invites artist submissions for the next festival by Jan. 31. The application form may be downloaded from the website www.ashkenazfestival.com To be a festival volunteer, please e-mail info@ashkenazfestival.com

Photograph by Bruce Birmelin/Courtesy Dreamworks

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JEWISH MATCH INTERACTIVE DATING

Spontaneous singalongs in the house that groove built

Toronto Jewish band Bais Groove provides Diaspora with a voice

By DAVID SILVERBERG
Special to The CJN

Toronto Jewish band Bais Groove uses the stage to impart their messages of Jewish unity through funk-dipped music. From their interpretations of prayers such as *Adon Olam* to Shlomo Carlebach classics, their repertoire portrays the classics as reminders of Judaism's continued survival.

All in their mid- to late-20s, the band consists of singers Stacey Wintre and Rachel Mitchell, keyboardist Robbie Grunwald, percussionist Dave Bloom, guitarist Mark Weinstock, guitarist Jeremy Otto, drummer Ben Gaum and bassist Adam Blinick. They perform as an entire eight-piece group or in smaller groups for simchah events.

As I talk with Wintre, Grunwald and Otto in Toronto's Red Room, I notice their energy. They talk quickly, interrupt each other good-naturedly and passionately explain why they're committed to making music for Jewish audiences.

Bais Groove looks to evolve and offer its music to a varied audience.

"Listening to us is like having a fun party," Grunwald says. "We take songs that everyone knows, don't change the arrangement all that much, but add our personalities to the music."

Wintre adds, "People connect with our songs while also having a good time."

Singalongs and spontaneous dancing are common at their shows.

"We're providing the Diaspora with a voice," Otto says.

Grunwald, Bais Groove's main songwriter, believes the band's tunes are important for younger generations.

"The young need to re-explore old music that is losing touch with today's Jews," he says.

It looks like this city's young Jews appreciate what Bais Groove offers, considering the band's experience: they have opened for the popular Israeli band Reva LaSheva, played at the premiere of a Birthright Israel documentary at the Ford Centre for the Performing Arts, played at the Skydome for UJA of Greater Toronto's Walk for Israel – "We're UJA's house band," Wintre half-jokes – and went on an East Coast tour that made them feel like rock stars, Wintre says.

"We got a Ford Explorer, stayed in a great hotel in Halifax and appeared on a pro-Israel Christian radio show," she says.

Included the band's 25-song repertoire is Carlebach's *Melech Rachaman*, which fuses a klezmer feel with folksy harmonies; Grunwald's take on *Avinu Malkeinu*, which features rock-influenced guitar lines and a head-bopping drum beat; and a version of *Hava Nagilah* with a strong jam rock vibe over a funky chorus.

What sets Bais Groove apart from other Jewish bands is not only its song selection but its talent.

Wintre studied drama and musical theatre at Earl Haig Secondary School and Mitchell performed in musicals at McGill University. Together, they create warm and sincere renditions of traditional melodies.

Grunwald has been playing piano since Grade 6 and says he would love to make music a full-time career. Weinstock, who devotes most of his time to music and Jewish causes, has released two solo albums and toured extensively in North America and Israel.

The band is large but close-knit.

"Even though we're a large bunch, we get along so well," Wintre says. "In-jokes and camaraderie go a long way."

Bais Groove aims to show that kind of unity to its audiences of Jews of all ages. Campgoers and bubbies love how Bais Groove lay down the groove, says Wintre, adding that cheek-pinching the musicians is not uncommon.

Bais Groove is also leaving its mark outside Toronto. Otto tells me about a trip he took to South America, where he met several Israelis. After playing them a few Bais Groove tracks from the band's self-produced CD, Otto waited patiently for the Israelis to offer feedback.

"They went crazy. They couldn't believe we sang with real Israeli accents," Otto says. "That link, way out in South America, brought me closer to Israel."

This year, Bais Groove is looking to evolve and offer its music to varied audiences. The band members hope to play more simchahs and events and use the money to grow artistically. While they all have regular day jobs, I get the feeling they would drop them if Bais Groove truly became a house that the groove built.

For more information on Bais Groove, check out www.baisgroove.com.

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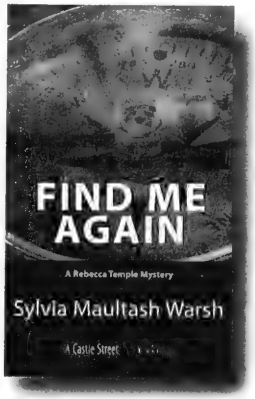
New mystery novel combines fiction with historical fact

By CYNTHIA GASNER
Special to The CJN

Sylvia Maultash Warsh recently published *Find Me Again* (Dundurn Press), a sequel to her first acclaimed historical mystery.

Her first book, *To Die in Spring*, was partly set in Toronto's Kensington Market with interwoven themes of the Holocaust and mental illness or perceived mental illness. The book was published by the Dundurn Group in 2000 in Canada and by Avocet Book in the United States in 2001 and it was nominated for the Arthur Ellis Award for Best First Novel.



As in the first novel, the major character in *Find Me Again* is Dr. Rebecca Temple, a Toronto family physician who practises psychotherapy. While coming to terms with the death of her artist husband, the young widow meets a charming Polish count who has written a historical novel based on his family's experiences.

During a visit to his home, she discovers a murder and realizes that the count's manuscript may contain clues to the killer's identity. Frustrated by the inaction of the police department, she scours the manuscript and journeys back to Enlightenment Europe, where she uncovers the true story of a love affair between the girl who would become Catherine the Great and the young man who would become the last king of Poland.

Warsh's book is much more than a mystery. To do research for *Find Me Again*, she went to Poland and Germany, and she says she found herself hunting down the places where her parents were born and raised and where they were incarcerated in slave labour camps.

Warsh was born in Stuttgart, Germany, to parents who survived the Holocaust. The family immigrated to Canada when she was four years old.

She grew up in Toronto, attended Downsview Collegiate and received a master's degree in linguistics at the University of Toronto. She teaches creative writing to seniors and is a published author of poetry and magazine articles.

The second Rebecca Temple book offers some surprises. A skilful writer, Warsh successfully combines facts that shed light on history with fiction that adds human emotions, in order to both entertain and provide insight into the past.

The characters in the 18th-century manuscript are authentic historical figures. "Though I have taken the liberty of putting words into their mouths," Warsh says, "I have tried to be faithful to actual events, with the exception of the 'contradiction of written history' noted in the story."

Although there is a great deal of historical information in the book, it is a very easy read.

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CITIZEN APPOINTMENTS TO HERITAGE VAUGHAN

The Council of the City of Vaughan will be appointing individuals to the Heritage Vaughan committee for the 2003-2006 term of office. The role of Heritage Vaughan is to advise Council on any matters relating to the designation and conservation of properties of cultural heritage value or interest, as individual properties or as heritage conservation districts, pursuant to the *Ontario Heritage Act*.

Qualifications and Criteria for Appointment

- Applicants must be 18 years of age or over.
- A Canadian citizen.
- A resident of the City of Vaughan.
- Must not be employed by the municipality.
- Able to demonstrate a strong interest in the complexities and challenges of heritage preservation within the context of city buildings in the City of Vaughan.
- Able to bring an understanding of the diverse neighbourhoods and communities across the City.
- Have special interest or knowledge in one or more of the following: architecture, cultural landscapes, archaeology, urban design and planning, natural heritage, land development, law, local history, culture and education.

Application forms are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

Applications may be submitted in person or by mail to the City Clerk, City of Vaughan, 2141 Major Mackenzie Drive, Vaughan, L6A 1T1, or by fax 905-832-8535. ***The deadline for receipt of applications is Friday, January 30, 2004 at 4:30pm. Applications will not be accepted after this date.***

We thank all applicants for their interest, however, only those selected will be contacted.

For further information, please contact the Clerk's Department at 905-832-8504

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Baycrest guide helps with care for those with dementia

By LEILA SPEISMAN
Staff Reporter

January is Alzheimer's Awareness Month, a time when the public is made even more conscious than usual of this insidious disease and its effects not only on the person who has it, but also on those around him.

Alzheimer's disease is just one of the causes of dementia, a progressive neurological condition that attacks the brain. Dementia can cause problems with memory, thinking, judgment, language, personality and behaviour.

Alzheimer's accounts for about 50 per cent of cases of dementia. Other causes include Parkinson's disease and vascular diseases such as mini strokes.

Baycrest Centre for Geriatric Care has recently updated and republished *Caring for your loved one; an education guide for caregivers of persons with dementia*, compiled and edited by Bianca Stern, director of the occupational therapy department, and Nira Rittenberg, staff occupational therapist with the geriatric psychiatry community service.

Caregivers of those with dementia wanted help, information and ways to cope with the situation, presented in a simple, accessible fashion, Stern said. "They want practical coping strategies."

It is vital to seek a medical and physical evaluation if someone is showing signs of dementia. The same symptoms could be caused by depression, other illnesses or medications.

The book focuses on areas caregivers have identified as particular problems, such as home safety. The first edition dealt with many aspects of care, including coping with daily living activities, including eating, bathing and dressing, as well as medication and driving. Input from focus groups and professionals has led the editors to also cover sexual behaviour, leisure, preventing falls, navigating the health-care system and dealing with the spiritual needs of both the person with dementia and the caregiver.

Information is given step by step. It is free of jargon and divided according to the stages most people who have the disease will go through.

"The book is meant to be used," Stern stressed, "not kept on the shelf."

The book emphasizes, as does Baycrest itself, that a person suffering from Alzheimer's, or from any dementia, is still a person entitled to be treated with dignity and respect.

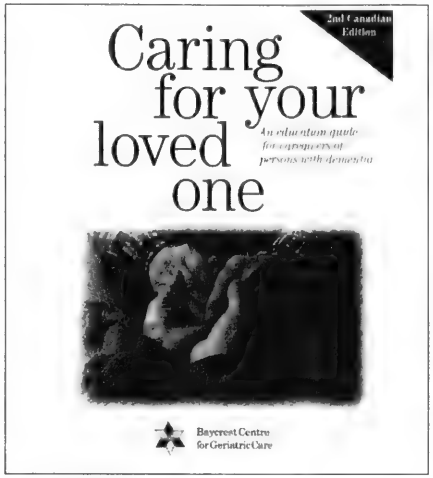
While short-term memory and learning centres of the brain are the first to be affected, long-term memory may last considerably longer, Stern said.

For example, a person can take part in shul services, sing the prayers and know how to light Shabbat candles even if she can't say what she did today.

This is a particular concern with the 60 per cent of Baycrest residents who are Holocaust survivors, Stern said. Some may think they are back in the camps, that the staff are Nazi officers, or that showers are gas chambers.

This was a real issue during the SARS crisis, Stern said, when the staff wore gloves, masks, gowns and goggles, and residents were isolated from family and friends and many of the activities they were used to.

Some people with dementia can remain in their homes for several years, depending on the speed at which the condition develops. Others need to go to nursing homes or other long-term care facilities.


2nd Canadian Edition
Caring for your loved one
An education guide for caregivers of persons with dementia
Baycrest Centre for Geriatric Care

In addition to the physical toll on caregivers, there is an emotional and spiritual toll as well. "There is a sadness about the loss of the person who was," Stern said.

It is a struggle for the whole family, she said. Everyone struggles to keep the relationship going, to make it as close as possible to the way it has always been, continuing to take mother out for coffee every Tuesday, for example.

There is a social stigma attached to Alzheimer's and other dementias, a fact that both the sufferer and the family recognize. Many people with dementia recognize, at least on some level, that their mental functioning is deteriorating, and they try to mask or compensate for what is happening.

"The social dynamics of how people react to them leads to great frustration," Stern said.

As the decline continues and everything becomes more confusing, routine becomes extremely important, and cues and hints are needed to help the person cope. The kettle on the back burner of the stove, towels in the same place in the bathroom, even taking tea at the same time and in the same place may help people feel they are more in control of their life.

Baycrest has a number of programs to help both the person with dementia and the family, including day care, assessment services, support groups and physical and occupational therapy. For more information, call Baycrest Seniors Counselling and Referral, 416-785-2500, ext. 2223. There is also information on the website, www.Baycrest.org.

It is important to note, Stern said, that contrary to myth, not all elderly men and women get dementia or Alzheimer's. In fact, she said, 90 per cent of those over 65 are cognitively healthy. Nevertheless, 40 per cent over 85 have some symptoms, which can have a tremendous impact on them, their families and the health-care system as a whole.

* * *

A separate resource guide offers information on services available from Baycrest and different levels of government, as well as on home delivery of groceries and alarm systems. There are also book lists and websites. It is available by calling 416-785-2500, ext, 2424, or at Baycrest's Ability Store and Gift Shop.

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UNIVERSITY AVE. / WELLINGTON - $299,000.
Beautifully reno'd 2 bdrm. suite at luxury Empire Plaza. Bright, open concept. Parking. Spectacular view of city. **Richard Sherman

• • •

"THE RIDLEY" - $255,900.
Avenue Rd./Wilson. Lovely suite in Tridel built bldg. Ensuite laundry. CAC. Prkg. 24 hr. conc. Walk to TTC, shops, restaurants. *Edie Winberg

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PRESTIGIOUS DON MILLS CONDO - $225,900.
Fantastic corner unit overlooking golfcourse. 2 bdrms. + solarium. Eat-in kitchen. Approx. 1,230 sq. ft. Locker. Parking. **Veronica Key

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BATHURST-CENTRE $829,000
Gorgeous custom home, over 4,000 sq. ft. on ravine lot! Triple car garage, circular drive, prof fin bsmnt w/walk-out, great family home! Steps to hebrew schools & synagogue. *Cila Fleischmann

• • •

CLARK-ATKINSON $799,900
Stunning 5+2 bedroom on a court near park, about 4,200 sq. ft., with finished walk-out basement, backing onto greenbelt! Must be seen! **Berta Kogan, 905-881-7248

• • •

YONGE-STEELES - NORTH YORK
Detached 4 bedroom, finished basement, main floor family room & library, backs onto park! $549,000. *Larry Wronzberg

• • •

BATHURST-CENTRE "ROSEDALE NORTH"
Large 4 bdrm home, newer kitchen, main floor family room & library, upgraded throughout! Fin basement. Must see! **Mark Waxman

• • •

ON YORK HILL BLVD - BATHURST-CLARK
Cosmetically challenged detached 4 bedroom, main floor family room. Immediate possession. *Becky Wener

• • •

DUFFERIN-HWY 7 - ASKING $359,000
Lovely 4 bedroom home with 2 car garage, finished walk-out basement. *Larry Wronzberg

• • •

BATHURST-CENTRE $269,000
Lovely 3 bdrm townhome, finished basement, attached garage, appliances, air, vac & alarm! Close to all amenities. *Ted Waxman

• • •

CONDOMINIUMS FOR SALE

YONGE-CLARK - 2 STOREY PENTHOUSE!
About 2,700 sq. ft., hardwood floors, granite, marble, sauna, motivated vendor! *Lora Yakobson

• • •

BATHURST-CENTRE "ROYAL PROMENADE"
2 bedroom suite about 1,300 sq. ft., window in kitchen, 2 full bathrooms, priced to sell! *Lora Yakobson

• • •

BATHURST-ANTIBES - LUXURY 3 BDRM SUITE!
Completely renovated! Designer decor! About 1,600 sq. ft., new kitchen & washrooms, hardwood floors, wrap around balcony, beautiful view. Motivated vendor, must sell! *Lora Yakobson

• • •

"PRIMROSE" BEAUTY! STEELES-BATHURST
Stunning 2 bedroom, large open concept unit, great for entertaining, corner unit with many windows, 2 patios, 2 parking spots, close to all amenities! *Carey Rosenzweig

• • •

STEELES-HILDA-YONGE
Fabulous 2 bedroom with eat-in kitchen, underground parking, central air, appliances, hardwood floors & balcony! Close to everything! A great deal at $193,900! *Ted Waxman

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CONDOMINIUMS FOR RENT

STEELES-BATHURST - "PRIMROSE"
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DENLOW ESTATES - BAYVIEW/YORK MILLS
$769,000. Beautiful renovated 4 bedroom, 2 storey, huge foyer, circular stairs, gorgeous built-ins in family room, hardwood in LR/DR, fabulous ensuite. Elaine Chelin* ext. 269

A RARE FIND! UPPER PENTHOUSE
$1,275K. Thornhill's "Skyrise" offers a 4 bedroom top floor penthouse w/approx. 4,000 sq. ft. facing south. View of the city, flexible closing and easy to view! Brenda Abramson* ext. 593

WELCOME TO THE COURTLANDS!
$249,900. Located at Bathurst & Steeles 401 area code. Recently reno'd corner unit. 2 bdrm, 2 baths, laminate hardwood thru-out, ensuite lndry, 1 prkng, 1 locker, close to all amenities. Ferne Sherkin-Langer* & Michelle Noik-Schipper** ext. 307/289

ARDWOLD GATE
$3,250,000. Stunning Georgian 5+1 bdrm residence on a prestigious cul-de-sac. Fab architectural details, a Chef's kit, fin lower level w/gym, playroom, sauna & walkout to lush trees & spectacular ravine views. Elise Kalles** ext. 291

RUSSELL HILL RD
$3,980,000. Sophisticated new classic masterpiece by Gordon Ridgley. Luxurious space w/great attention to architectural detail, 4+1 bedrooms, 5 baths & much more. Elise Kalles** ext. 291

CHAPLIN ESTATES BEAUTY
$699,900. Charming Tudor style, 4 bdrms, 3 baths, light filled home with gleaming hrdwd flrs, leaded windows, CAC, fin bsmnt and 3rd flr mstr bdrm option." Ferne Sherkin Langer* ext. 304

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40' lot! 4 bdrm brick home on quiet cres, mn flr lndry, w/out from kitchen to deck and garden, finished basement, separate entrance, income potential. $399,000.

BATHURST/CLARK - CUSTOM BUIILT
Large 2 storey 4 bedroom home. Huge eat-in kitchen & big family room, both with walkout to garden. Main floor office, laundry, LR/DR combined. Separate entrance to finished basement, double garage, drive parks 4 cars.

BATHURST/CENTRE - LUXURY CONDO
Gorgeous 2 bedroom + family room. 3 walk-outs, 2 balconies, 2 full baths & eat-in kitchen walkout to balcony. 1 locker, 2 parking spots. Seller Relocating. $299,000.

THE CONSERVATORY @ CLARK/HILDA/BATHURST
- 2 bedrooms + solarium, SOLD balcony. 2 full baths, eat-in kitchen, laundry, 2 tandem parking. $233,900.
- $209,000. Fabulous condo, 2 walk-outs to balcony from eat-in kitchen and SOLD room. Open concept L-shaped living room/dining room. 1 parking.
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BATHURST/EGLINTON
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BATHURST/STEELES CONDO
Emerald Lane, upgrd corner, 2 bdrm, 2 bath, lrg balc. $269K.
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29 DENMARK CRES! RAVINE LOT!
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130 SULTANA AVE! 3+3 BEDROOM, 2 BATH BUNGALOW!
$389K! Bathurst N/Lawrence! Fab 55x132'! Walk to subway! Immediate possession! Sandon Schwartzben** 416-226-1987

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WINFIELD TERRACE $379,000
1,641 sq. ft. 2 bedroom, 2 bath, ground floor corner suite. 2 parking spots. Faithe Sversky** 416-488-2875

85 SKYMARK #1002 $369K OR $2,400/MONTH
Fabulous! 1,558 sq. ft., 1 bedroom, + den, 1.5 baths, balcony, hardwood floors, 6 apliances. Must See!! Pauline Mack* 416-226-1987

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THE DAKOTA! AVENUE RD/DAVENPORT
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133 TORRESDALE AVE! 3 BEDROOM, 2 BATH!
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35 CONDOMINIUM FOR RENT

BATH/CLARK - 2 bdrm + den, lrge kitchen, 2 baths, amenities, near shuls, immac condition. 416-723-5214.

40 CONDOMINIUM FOR SALE/RENT

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82 ROOM AVAILABLE FOR RENT

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125 FLORIDA PROPERTY FOR SALE

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135 FLORIDA PROPERTY FOR RENT/SALE

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330 OBITUARIES

Rosenthal, Edith
Dec. 27/03
3636 Bathurst St.
Schiller, Erica Elayne
Dec. 28/03
35 Fisherville Rd.
Silverman, Shirley
Dec. 28/03
3560 Bathurst St.
Mandell, Marilyn
Dec. 28/03
Herman, Sarah
Dec. 28/03
Goldsteir., Gilda
Dec. 28/03
7601 Bathurst St.
Fishman, Piotr
Dec. 29/03
50 Baif Blvd.
Peters, Henry
Dec. 28/03
237 Codsell Ave.
Nemerofsky, Hyacinth Naomi
Dec. 29/03
41 King High Ave.
Markus, Zena Estelle
Dec. 30/03
Scherer, Rachel
Dec. 30/03
1131 Steeles Ave. W.
David, Manuel
Dec. 31/03
136 Brighton Ave.
Orbach, Philip
Dec. 31/03
35 Canyon Ave.
Levy, Aron
January 1, 2004
52 Longwood Drive
Savitzki, Leib
January 1, 2004
37 Oakhurst Drive
Lederman, Chana (Ann)
January 2, 2004
3560 Bathurst Street
Wohlmuth, Hesio
January 4, 2004
12 Barksdale Avenue
Biro, Elizabeth
January 4, 2004
135 Antibes Drive
Kawarsky, Murray
January 2, 2004
77 Invermay Avenue
Goruveyn, Anna
January 1, 2004

Steeles Memorial Chapel

LYMAN, Leo – on Dec. 21, 2003, late of 400 Walmer Rd.
KOFFMAN, Ann – on Dec. 22, 2003, late of 113 Clifton Ave.
FORD, Joyce Myfanwy – on Dec. 22, 2003, late of 2042 Devon Rd.
WOLKOWICZ, Chanamina – on Dec. 20, 2003, late of 200 Sterling MacGegor.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

FREEDMAN, Rosalind – on Dec. 24, 2003, late of 66 Heathdale Rd.
TATE, Harry – on Dec. 24, 2003, late of 2 Lady York Ave.
RUBINSZTAJN, David – on Dec. 23, 2003, late of 182 North Meadow Cres.
MANDELL, Sydney – on Dec. 23, 2003, late of 65 Spring Garden Ave.
TOBIN, Roselyn Sylvia – on Dec. 25, 2003, late of 1177 Yonge St.
FAITH, Gertrude – on Dec. 25, 2003, late of 172 Caribou Rd.
SHIFMAN, Rose – on Dec. 26, 2003, late of 50 Baywood Crt.
KATZ, Isle – on Dec. 23, 2003, late of 5935 Bathurst St.
SPECTOR, Mary – on Dec. 26, 2003, late of 5935 Bathurst St.
SACHS, Alan Abner – on Dec. 26, 2003, late of 44 Saraliac Blvd.
HOFFMAN, Nathan – on Dec. 27, 2003, late of 10 Shallmar Blvd.
SHEWCHUK, Jim – on Dec. 25, 2003, late of 38 Huntingfield.
DENNIS, Evelyn – on Dec. 27, 2003, late of 2121 Bathurst St.
SHUHENDLER, Anna – on Dec. 26, 2003, late of 43 McAllister Rd.

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The family of the late **MOSES CHARRON**, husband of Sadie Firestone, father of Rhona, Susan and Enid. Grandfather of Heather, Rachel and Joshua Friedman. Brother of Sam (Ottawa), Evie Lax, Ettie Gerson (Florida), Cecil (Montreal), wish to express their deep gratitude and heartfelt thanks to family & friends for their love and support shown throughout the Shiva week, for the many telephone calls, cards and generous donations made in Moe's name. Your caring has helped the family through this difficult time.

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TIKKUN OLAM PROJECT: As their tikkun olam project this year, students at Bialik Hebrew Day School, along with other Toronto Jewish day schools, raised money for television sets for the Yoseftal Hospital in Eilat. Bialik held a successful Walk for Eilat. All schools together raised a total of $31,500. Grade 6 Bialik students also created a beautiful quilt to donate to the hospital. It was assembled by a group of Bialik parents and students and will be prominently displayed in the hospital lobby. Seen when they visited the hospital to present the quilt last year are Bialik staff members, members of the Eilat Young Leadership and Uri Korin, director of education of Bialik, left, with Dr. Zvi Epstein, director of the Yoseftal Hospital.

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(Israel Sun photo)

Israeli runner fails to qualify for Athens

By Ha'aretz Daily Newspaper Ltd.

TIBERIAS — Israeli marathoner Zvadia Wodag failed in his bid to qualify for the Olympic Games, clocking a time of 2:16:04, good for third place at last week's Tiberias Marathon. Wodag's time was 64 seconds off the pace that would have earned him a trip to Athens.

Assaf Bimro, who had already secured an Olympic berth, finished second at 2:16:03. Bimro's and Wodag's times were the second- and third-fastest ever recorded by Israeli runners at a local competition. Israeli Haile Satain, who finished fourth with a time of 2:20:06, had already qualified for the Athens games.

Ethiopian runner Habtamu Bekele won the race with a time of 2:15:39, almost two minutes off the record pace set last year by countryman Mogas Taye.

Israel's top female marathoner, Nili Abramski, also fell short in her attempt to win a ticket to Athens. She ran a respectable 2:38:42 to easily outpace her competitors, but her time was 1:42 slower than she needed to qualify for the Olympics.

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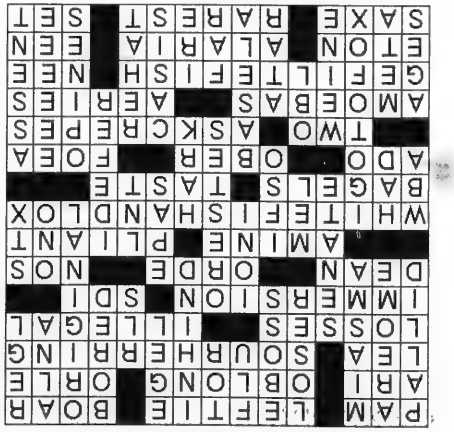

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"אני רגילה אליה, שכלם קוראים לה בשם,
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ואני רגילה אליה בפנימה...
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כשהיא מבשלת ארוחת צהריים,
ורגילה אליה בבקר, לפני שהרכיבה משקפים...
אני רגילה לשנה שלה, ולריח של חכתנת,
ורגילה כשהיא אומרת: 'ילדה שלי',
וכשהיא אומרת: 'יסבשנת!'..."

שיר זה, כשירים נחמדים נוספים, לקוחים מעלמה של ילדה שהסופרת והחוקרת יעל בן-ברוך מביאה לנו בספרה המקסים: דניאלה שמחה בשקט. בדרך כלל, יעל בן-ברוך כותבת ילדים לילדים. בן-ברוך היא אם לחמישה ילדים, שבעה תהלים וכלב אחד. למדה חינוך מיוחד, היסטוריה, תנ"ך וספרות. בתחילת השבוע היא מדריכה מורים ובסופו - כותבת לילדים. לאחרונה זכתה בציון לשבח של פרס ואב על ספרה הזיפה שחרר אותו ילל. כאמור, חפעם יש בפנינו ספר שירה וכדברי מבקרת הספרים של עיתון "הארץ", יעל דר, תבורך על-כך בן-ברוך.

אם בשנות השלושים, הארבעים והחמישים, רוב היוצרים החשובים לילדים כתבו שירה, חרי שהיום רובם פונים אל ילדים בדברי פרוזה. לא מאמינים, אומרת יעל דר, שילדי תמאה ח- 21 מספיק מרוכזים ובעלי סבלנות לספוג שירה. מכאן שספר שירתה המחורז של בן-ברוך הוא בבחינת יוצא דופן ולכן הוא שמחה גדולה לספרות העברית לילדים העכשווית.

סה"כ 14 שירים כשכולם מעולמה של דוברת צעירה שלא תמיד עושה חבחנה בין מציאות לבין משהו מדומיין. חלק השירים שמחים וחלק די עצובים. כך למשל מציג השיר חראשון באסופה תמונת בדידותה של סתם אשה: "יאשה אחת, תמיד דברה עם החתול/
היא ישבה על הכרסה, והוא ישב ממול./
ספרה לו על צרות יומה, ספרה על הבדידות/
והוא חכך את שפמו/ בבד של חרפוד./
אמרה לו: 'יקירי, אתה קשוב כל-כך./'
והוא לקק כפותיו/ ופחוקו נמרח./
והאשה שבכרסה המשיכה ודברה:/
אולי יהיה לי פעם טוב, אבל עכשו כה רע./'
הביט אליה החתול/לעפעפיו כבדים/
'אבל אתה' לטפח ראשו/ 'יחבר לי יחידי.'"

כיאה לספר טוב לילדים, מלווים חשירים באיורים מקסימים, פרי יצירתה של מרב סלמון. (מרב מאיירת ומרצה לאיור ואיוריה מתפרסמים בארץ ובארה"ב.) אופי האיורים תואם להפליא את תוכן השירים. חנה דגם לשיר עם רעיון מדומה, בתוספת חיננית של קורטוב פנויסטי.

"בדיוק כשבאה אלי המלכה,/
עמדתי בחוץ ותלתי כביסה./ תתתונים וחלצה/
גופיה ומכנסים./ אמרתי לה:/
'תיכנסי בינתים' ואז בפטבח גלש חמרק/
וחעוגה בתנור נשרפה. אמרתי לה:/
'אכי אני רק...'/ אבל היא כבר עזבה./
בכרכרת של זהב, עם סוסים לבנים ורכב./
נפנפה לי נפנוף/ לפני חסיבוב./
אתמול כשבאה אלי המלכה/
חייתי בדיוק כל-כך עסוקה."

בלילה חילדה דניאלה, כשאף אחד לא מביט, עושה שלושה גלגולים בטטח, בדמיונה היא פוגשת מכשפה לבנה ויש לה שמחות אך גם פחדים. "אני פוחדת שיגואו חרעים./
ויפגעו בי יום אחד./ אבל יותר אני פוחדת/
שחטובים ילכו ואשאר לבד."

חדמויות המופיעות בקובץ השירים חן לפעמים עצובות, ולפעמים שמחות. לעתים עצין מתון ולעתים חן משתוללות בשעשוע. דניאלה, חדובדת, מגלמת את כל חתכונות וחמאפיינים גם יחד. היא גם אוהבת את נורית, רונית ותמר, ואת שמתרגשת מכל דבר וגם את ליאת שתמיד עושה חכל לאט. היא כל-כך אוהבת את כל חחברות שלה; עם זאת היא בוכה ועם זאת היא משוחחת ורק לא רוצה "שכלן תבואנה אלי יחד!"

יש בדניאלה גם משהו מקישה פישה שכל היום מנקה ומסדרת ואסור אצלה להביא חברים, וצריך לזחזר בפרורים, לחלץ נעלים בדלת וארוחות אוכלים רק במטבח, וחקלפות מיד לפח. כל-כך נקי אצל קישה פישה שיום אחד גילתה שהיא נורא לבד וכבר אין מה לנקות ואז לא נותר לה אלא לעמוד בחלון ולחכות.

ככה היא דניאלה, מבחינה בכל דבר ובכנות ווישר של ילדים היא מפנימה עמוק, עמוק.

"דניאלה שמחה בשקט
כשהיא מקבלת ציון טוב/
כשהיא מנצחת במשחק/
היא רק מחייכת חיוך דק/
שנכנס לתוכה פנימה/ ושם הוא נחנק./
אולי בלילה, כשעין לא מביטה/
היא עושה שלושה גלגולים במטח/
שולחת צחוקים לחלון חפתוח/
וקוראת: 'נצחתי!' לעבר הרוח."

BUTTERNUT SQUASH AND APPLE SOUP

1/4 stick butter
1 large onion, chopped
1/2 tsp. ground nutmeg
4 1/4 lbs. butternut squash, peeled, seeded, cut into 1-inch cubes
4 1/4 cups vegetable broth
1 apple, peeled, cored, diced
1/2 cup apple juice
Light sour cream
Chopped fresh chives

Melt butter in large pot over medium-high heat. Add onion and nutmeg; sauté until onion begins to brown, about 5 min. Add squash, 4 1/4 cups broth, apple, and apple juice. Bring to boil; reduce heat and simmer uncovered until squash and apple are tender, about 30 min. Working in batches, puree soup in blender until smooth. Return soup to pot. Season to taste with salt and pepper.

Bring soup to simmer, thinning with more broth if desired. Ladle soup into bowls. Garnish with sour cream and chives. Makes 8 servings.

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Money Matters

Rabbi Jay Kelman

"Innocent until proven guilty" is an idea rooted in Jewish ethos, which teaches that all people have a "presumption of honesty." Yet at the same time, our Sages teach us that most people sin in the area of monetary acquisition. The key is not to provide tempting opportunities for financial improprieties. Doing so renders one an accessory to the act and in violation of the biblical interdict of placing a "stumbling block before the blind."

An auditor who ignores red flags in a client's accounting records and meekly signs on the dotted line is at least as culpable as the actual perpetrator.

Being party to a transaction where income is undeclared is prohibited. One of the basic rights of governments is that of taxation, and Judaism sees the payment of such taxes as a religious obligation. This obligation was formulated at a time when taxes were collected to enrich the royal treasury at the expense of the populace. All the more so is the obligation required in a democratic country such as Canada, where taxes are (for the most part) used to benefit society as a whole, and where even our "kings" must pay taxes. Those who illegally avoid taxes are not just cheating the government but are actually stealing from their fellow citizens, and they are deemed unworthy of testifying in a Jewish court of law – their word cannot be trusted. The fact that governments waste some of our tax dollars is no excuse for us to shirk our legal and moral obligations.

Thus, when one knows or strongly suspects that taxes will be avoided – such as in the case of being told so directly by the vendor, the demand to make cheques payable to cash, the refusal of a retailer to use a cash register or to issue a receipt – then a purchase should be made elsewhere. One should not assume, however, that all vendors who request cash are doing so dishonestly. Often the convenience of cash makes its use desirable. After all, it is legal tender. Examples might include a garage sale or a home business where receipts and cash registers are used.

Comments may be sent to rabbi@byad.org.

The Canadian Jewish news

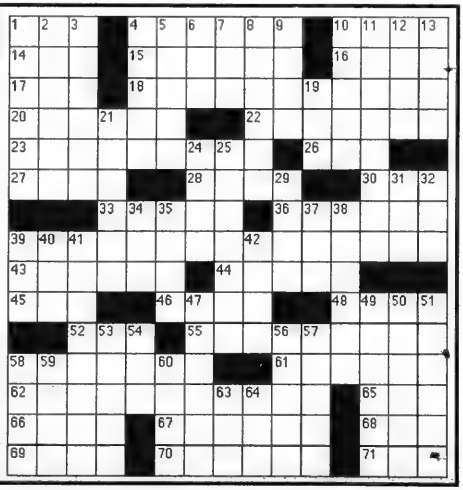
Crossword Puzzle

(Answers to the crossword are on page 50.)

Sunday Schools
© 2003, Bernard Mann

Across
1. Canned butter-like spray
4. A liberal, to Limbaugh
10. Male razorback
14. Hero of Leon Uris' Exodus
15. Rectangular or oval
16. Heraldic bearing
17. Meadow
18. Once of a school, now ready for brunch
20. They erode profits
22. Not lawful
23. Submergence
26. Reagan pushed this to "counter awesome Soviet missile threat"
27. Governor Howard
28. Wingate, Israel's great British friend
30. 3, 12, 613, 36, 72, etc.
33. Compound derived from ammonia
36. Supple
39. Once of two schools (joined by a conjunction)
43. Slice, toast these, add cream cheese and some of one of the schools
44. Once 43 Across are ready, you ____ and enjoy!
45. Fuss
46. Locke-____, Boston landmark eatery
48. Another way of saying "Enemy 1"
52. How many halves there are with 43 Across
55. "___ for ____", Dad might suggest, if you're doing brunch at a French bistro
58. Protozoans
61. Eagle digs
62. Once of a school, or schools, in jars
65. Born as, in Quebec
66. College or jacket
67. Genus of edible winged kelp
68. Poetic contraction
69. French name for Saxony
70. Least found
71. Match part

Down
1. Wan
2. "We _____", the cockney phoned to kin, after he and the missus returned
3. Noxious mist
4. Winner's victim
5. Electronics exec
6. Shots protect against this
7. Rocky peak
8. We're all wiser _____-sight
9. Calf, on Har HaCarmel
10. Wearied by dullness
11. First of its kind
12. " ..... ___ titchabenah, ..." goes the Israeli song
13. Broader than distr.-wide
19. What RR cars ride on
21. Where Lieberman and Boxer serve
24. ___-um, thorium radioactive isotope
25. Agamemnon's son
29. AQ and WQ agencies
31. Lennon's other half
32. Mythic river to Hades, for short
34. Jewish film director Brooks
35. "____, then I argue thus ....."
37. It may gather in a belly button
38. "_____ to others on that question", you might say in answer to a tough one
39. Professional sports league
40. Possessed
41. Tarzanish way of saying "I'm switching over to a certain network"
42. Listen!
47. "Moshe taka _____" (Moses struck the rock)
49. Sounds off
50. Nothing but the fifth letter
51. Agreement
53. Liebfraumilch and such
54. Abbrev. for something on a slant, indirect, or obscure
56. Provence coastal town, south of Aix
57. Put a fedora or stetson back on
58. Rock of _____
59. Morphosis prefix
60. At La Brea, you can see ___ pit
63. At a height, you can see ___
64. Anger



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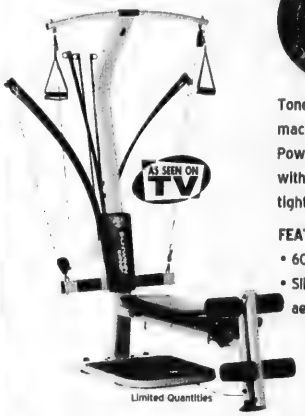

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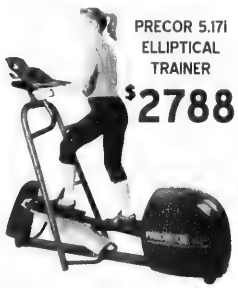

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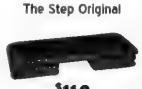

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The Canadian Jewish news

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This Week

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Historic Vatican visit

Israel's chief rabbis Yona Metzger, left, and Shlomo Amar last week visited Pope John Paul II at the Vatican. The rabbis asked the Pope to keep speaking out against anti-Semitism and to intercede on behalf of Israeli prisoners taken by Hezbollah in Lebanon. The Pope assured his visitors of his commitment to continue to improve Catholic-Jewish relations. The audience was the first of chief rabbis in the Vatican. *[RNS/Reuters photos]*

Scholar promotes Jewish studies in China

By SHELDON KIRSHNER
Staff Reporter

If it hadn't been for novelists like Saul Bellow, Bernard Malamud and Isaac Bashevis Singer, Xu Xin – the director of Nanjing University's Center for Jewish Studies – might never have blossomed into one of China's leading authorities in Jewish history and culture.

Before moving into his current academic niche, Xu's specialty was post-war U.S. literature, with an emphasis on American Jewish writers.

Delving deeper into their works, he realized that he could only truly understand their novels through a thorough investigation of their Jewish backgrounds.

As he immersed himself in their biographies, Xu – who did not meet his first Jew until 1985, when he was a professor of English at Nanjing University – gradually concluded that his real interest was in Jewry itself.

Xu Xin

Xu, the 55-year-old scion of bankers from the eastern city of Jiangdu, some 400 kilometres from Shanghai, has since transformed himself into one of China's best known "Jewish" scholars.

Here last week to deliver lectures at York University's Centre for Jewish Studies and Temple Emanuel, Xu has carved out a special place for himself in Chinese academia.

Con

Sharon: Jordan leads opposition to security fence

By ALUF BENN
and GIDEON ALON
Ha'aretz Daily Newspaper Ltd

JERUSALEM — Israeli Prime Minister Ariel Sharon said Monday that Jordan is leading the Arab world against Israel's security fence at the International Court of Justice in The Hague, Israel Radio reported.

The prime minister, speaking at a Knesset foreign affairs and defence committee discussion on the West Bank separation fence, said that Amman fears that erecting the fence will cause thousands of Palestinians to immigrate to Jordan. Sharon warned Jordan that it had a lot to lose if its ties with Israel were harmed.

Amman fears influx of Palestinians

Sharon told the panel that changes will be made in the route of the fence due to internal considerations and not because of next month's hearings on the barrier at the International Court of Justice (ICJ) or demands by the Palestinians and the United Nations, Army Radio reported.

Meanwhile, Israel's High Court of Justice on Monday issued a temporary injunction giving the state 20 days to provide reasons for preventing the opening of gates in the fence and barring Palestinian farmers from reaching their land at reasonable hours throughout the day. The injunction was the result of a petition filed by the Association for Civil Rights in Israel.

The government will examine already constructed portions of the fence for ways to reduce the burden they impose on nearby Palestinian villages.

Continued on page 35

Shabbat Rosh Chodesh: Va'era
Candlelighting: 4:57
Havdalah: 6:02

Greater Toronto Area

IDF increases anti-terror action in Gaza — please see page 33

The News in Brief

CANADA

Support for Hate Unit

VANCOUVER — A delegation of multicultural groups led by Canadian Jewish Congress, Pacific region, that included a gay and lesbian centre, a Chinese umbrella group and the B.C. Human Rights coalition announced last week it has received assurances from B.C. Premier Gordon Campbell and Solicitor General Rich Coleman that the provincial Hate Crime Team will receive increased funding and support.

The meeting was called to express concern about an "increase in various expressions of racism and homophobia in B.C.," CJC said in a statement. In previous such meetings, CJC has expressed dissatisfaction that the provincial unit, an arm of Coleman's ministry, has had its funding decreased. As a result, CJC contends, the unit has not been able to do outreach and education or fill vacant positions, including hiring a data analyst and a Vancouver police officer to join the unit's full-time RCMP officer.

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WORLD

Turkey Backs SWC

ANKARA — Turkey will support a global campaign by the Simon Wiesenthal Center to classify suicide bombing as a crime against humanity. The assurance was given last week by legislator Egemen Bagis at a meeting in Ankara attended by Foreign Minister Abdullah Gul and senior SWC officials. Gul and Bagis, who also serves as foreign policy adviser to Prime Minister Recip Tayyip Erdogan, said the recent bombings of synagogues and British institutions in Istanbul represented a new phase in international terrorism. SWC representatives also met earlier this month with Canadian and EU officials about the initiative.

More Jews Pro-Bush

NEW YORK — U.S. Jews remain solidly Democratic, although support for President George W. Bush has increased. An American Jewish Committee survey released last week shows Bush winning up to 31 per cent of the Jewish vote – up seven percentage points from the 2000 election – against all Democratic contenders except Democratic Senator Joseph Lieberman. Bush would get 24 per cent of Jewish votes in a race against Lieberman, the same percentage that voted for Bush in 2000. The poll shows sharp drops in Jewish support for Bush's war on terrorism and the war in Iraq.

Gefilte Fish and Chips?

LONDON — Fish and chips, the quintessential British dish, has partial Jewish roots, a recent study says. It has its origins in gefilte fish brought to Britain in the 19th century by Ashkenazi Jews, according to history professor Panikos Panayi of De Montford University in Leicester. But chips are not related to latkes – the potato tradition comes from French and Belgian *pommes frites*. Panayi studies how immigration and globalization have affected the British diet.

Annan Speaks Up

NEW YORK — In a gala dinner with U.K. dignitaries last week, UN Secretary-General Kofi Annan condemned Islamophobia and anti-Semitism. "No one should underestimate the depth of the scars left by the long history of persecution, pogroms, institutionalized discrimination and other degradation, culminating in the Holocaust, that has been inflicted on the Jews," Annan said. No one should use criticism of Israeli actions as a mask for anti-Semitism, but Israel also shouldn't use charges of anti-Semitism to stifle debate, Annan said. Israeli officials called the speech a "step in the right direction." The speech follows a UN General Assembly in which a resolution condemning anti-Semitism was withdrawn due to lack of support, and another resolution condemning prejudice didn't mention anti-Semitism.

Offensive T-Shirt Pulled

NEW YORK — The clothing chain Urban Outfitters has discontinued a T-shirt that critics said stereotyped Jews. The T-shirt, part of the clothier's line of ethnic T-shirts, bore the slogan, "Everyone loves a Jewish girl" surrounded by dollar signs, according to the Anti-Defamation League, which complained to the chain. The ADL praised the decision to pull the shirt, which Urban Outfitters said it took out of respect for the Jewish community. According to the ADL, Urban Outfitters said future production of the shirt will not contain dollar signs or other graphic elements.

Gallery to Return Painting Looted from Jews

OTTAWA — The National Gallery of Canada was praised last week by Canadian Jewish Congress for uncovering the fact that one of its paintings had been looted by the Nazis, and for initiating its return to the heirs of its Jewish owner.

The gallery has confirmed that *Le Salon de Madame Aron*, a 1904 work by French artist Edouard Vuillard that it purchased in 1956 from a Paris gallery, was stolen from French Jewish art dealer Alfred Lindon during World War II.

"The gallery has acted in an exemplary fashion on this matter," said CJC President Keith Landy. "Its persistence is particularly commendable considering that initially they were told by a family member that the work had not been stolen."

The gallery contacted the Lindon family in 2000 because the painting appeared in a catalogue compiled by the French government called the List of Property Removed from France During the War 1939-45.

Lindon's son Jacques told the gallery that – according to his recollection – the painting had ben sold. But German wartime records found by French archivists confirm the Vuillard had been stolen from the bank vault where the Lindons stashed their art collection during the German occupation.

The gallery was the first institution in Canada to post works with gaps in their ownership records on its website.

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Court decision in Nazi case puzzles observers

By PAUL LUNGEN
Staff Reporter

The federal justice department announced last week it would appeal an Ontario court decision that stopped the deportation of a Nazi killing unit's translator, but Jewish observers are shaking their heads at the seemingly endless appeals and delays that are making the deportations of war crimes suspects virtually impossible.

Compounding their frustration in the case of Helmut Oberlander was the Ontario Superior Court of Justice's assuming of jurisdiction over issues dealt with by the Federal Court last summer.

"I think it's symptomatic of what we face on war crimes in Canada. We've seen this is in [alleged Nazi war criminal Imre] Finta, with [alleged Rwandan war criminal Leon] Mugesera," said David Matas, honorary legal counsel for B'nai Brith Canada. "We have a judiciary that is insensitive to the problem, who have other priorities."

Ontario Superior Court judge Robert Reilly has "added another layer of judicial intervention that could have been brought and should have been brought at an earlier hearing," said Ed Morgan, a law professor and chair of Canadian Jewish Congress' Ontario region.

> ***'We have a judiciary that is insensitive to the problem, who have other priorities'***

Two weeks ago, Reilly said he would assume jurisdiction on Oberlander's challenge to the Order in Council that stripped him of his citizenship, and he suggested there was a possible conflict of interest by two cabinet members – Citizenship and Immigration Minister Elinor Caplan and Attorney General Anne McLellan – whose ministries prosecuted Oberlander and who may have voted to strip Oberlander of his citizenship.

Reilly said loss of citizenship was so serious he would grant Oberlander's request that he examine whether his Charter rights were violated. He also questioned the secrecy of the cabinet deliberations that led to Oberlander's loss of citizenship.

Morgan said the Federal Court dealt with the Oberlander case during the summer and ruled against the former killing squad member. Oberlander should have advanced all his arguments at that time, in one forum. Reilly's decision to hear the case on the merits was puzzling, he said, adding that a Charter challenge to the revocation procedure "is an important issue, but you can't litigate by installment plan."

They seem to be using a defence tactic of delay, an approach that "has been successful to date," he said.

If Oberlander is successful before the Superior Court, all future cabinet decisions that impact specific individuals and which go beyond broad policy issues could be affected, Morgan added.

Matas said Reilly was "is being a busybody by simply getting involved."

Canadian "judges simply don't get it," he said. "They're just not sensitized to these issues. When it comes to these sort of offenses, they're so oblivious, so tuned out, they have so many other priorities, they're immobilized, so blind."

"The shooter, they can understand," he continued. "Everybody else, they lose track of. They can't deal with the mechanics of genocide."

Matas pointed out that a Federal Court judge found after a lengthy trial that Oberlander was an interpreter with Einsatzkommando 10A, a mobile nazi killing unit that swept through eastern Europe, rounded up Jews, took them to pits and shot them.

"Their only activity was murder." Interpreters told their victims "stand beside this pit, get undressed, give us your valuables," he said.

Continued on page 32

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Greater Toronto Area

Spectacular violin night

From the editor's desk

Nothing more poignantly conveyed the relaxed, happy feeling generated by the Toronto Symphony Orchestra's Violin Spectacular last Saturday night at Roy Thomson Hall than the infectiously enthusiastic demeanor of the harpsichordist.

Seated at the back in the middle of a semicircle of a small, 17-person ensemble, she swayed and bobbed through Vivaldi's *Concerto in B Minor for Four Violins* in cool, rhythmic consonance with the music that pleased the audience so deeply. Her expression spoke for us all.

The four violinists who were captivating their harpsichordist colleague stood at the front of the stage, a breath's puff away from her and the rest of the ensemble, bringing forth smooth, soothing sounds from their instruments like buckets scooping sweet water from an overflowing well.

The leader of the violin quartet was Jacques Israelievitch, the TSO's very own concertmaster. The three others were fellow TSO violinists Adele Armin, Sergei Nikonov and Amalia Joanou-Canzoneri.

Whether calling and responding to each other or bowing in unison, the four played masterfully together.

They launched into Vivaldi's first movement Allegro with the full thrust of the concerto's recurring thematic passage, plunging us into the music as if into a refreshing pool – headfirst, playfully and with great energy.

The concerto was but the first offering of a delightful four-piece program that included Bach, Mozart and Rossini.

Israelievitch introduced each of the pieces in his trademark warm, soft-spoken and approachable manner.

"Bach means brook," he told us as he introduced the program's second work, Bach's *Violin Concerto in E Major*. "But this man was no brook; he was an ocean."

With light, deft strokes of the bow, the concertmaster regaled the audience solo.

We immediately recognized the melody, which served as the concerto's core theme. At one particularly moving passage in the first movement, violin, cello and harpsichord melted together into one sweet harmony.

In short course, the Allegro evolved to the slower-paced Adagio, a complete contrast in tone and tempo. Pensive, even sad in spots, the Adagio evoked images of consolation, almost grieving.

But just as quickly as the transition from Allegro to Adagio, Adagio gave way to Allegro assai, a much quicker tempo whose mood and musical message fell between the first two movements – serious but not severe, and no longer the light, airy melody of the first movement.

Jacques Israelievitch

Israelievitch was impressive, sharing from his soul his understated interpretation of the music that Bach had written nearly 300 years ago.

He then offered, and the audience accepted, "more Bach," an encore – the *Gavotte en Rondo from Partita 3 in E Major*. He played entirely solo, enthralling with his skill and musical charm his ensemble colleagues as well as the audience.

After an intermission, Israelievitch replaced the violin bow with the conductor's baton and directed a suddenly small orchestra of 35 members, in Mozart's *Symphony 29 in A Major*.

Mozart was 18 when he wrote *Symphony 29*. The composition was hailed in the mid-18th century, during Mozart's life, as a turning point in his career, indicating the advent of a certain maturity in the precocious genius' work.

For the evening's finale, *Rossini's Overture to Semiramide*, the orchestra swelled to 48 instruments.

"Most overtures are wasted on an opera public," Israelievitch said. "They are just settling into their seats when the overture begins and as a result, they miss the whole thing."

Lucky for us, Israelievitch chose to play the overture at the end of the program. And we missed nothing. It was a rousing, heart-pumping, stirring performance that opened with the thunder of percussion and brass and a warm, soft transition into a harmony of horns and bassoons.

The piece hit with full musical force, waves and waves of enveloping, loud sound washing over us. It had a momentum of movement that rushed inexorably forward to a triumphant finish through gentle, droplets of pizzicato plucking to a rising tide of strident, brass and uniform, long-stroke bowing.

The unison bowing by the entire string section was a breathtaking sight as well as an auditory delight. It gave powerful, literal meaning to the phrase "everyone pulling together for a common cause."

The evening was indeed spectacular.

—MBD

SeeJN

WINTER WONDERLAND: The senior kindergarten class of the Paul Penna Downtown Jewish Day School spent a wonderful winter day at the Kortright Centre for Conservation. Their study was about snow and ice, in conjunction with their unit on the effects of winter weather on people and animals.

Sar-El promotes volunteerism in Israel

By CAROLYN BLACKMAN
Staff Reporter

Len Berk believes in helping Israel with his own hands.

As president of Canadian Volunteers for Israel (Sar-El Canada), Berk has been to Israel with the organization eight times, and has helped out at seven army bases across the country.

Len Berk in Israel

At a time when tourism and volunteerism to Israel has declined, he says, Sar-El recruits volunteers to work at various tasks on IDF bases, allowing Israeli IDF reservists to be at home with their families.

The volunteers also relieve the Israeli government from paying reservists, he says. In 2002, Canadian Sar-El volunteers saved the government $400,000 (US).

During the week, volunteers who must be at least 18 years old, live and work on the base. They are provided with uniforms, and they eat meals alongside the soldiers and sleep in barracks.

On Friday and Shabbat, volunteers are free to visit relatives or friends or tour the country.

Berk, a retired electrical engineer and market researcher, first volunteered in Israel in 1991 when he went to visit his daughter and new grandchild in Jerusalem.

"Now, I volunteer every 18 months," he says. His latest trip was last year.

"I have repacked medical supplies for field first-aid kits, spray-painted gasoline cans, sorted uniforms, repaired helmets, and worked on a tank-repair base refilling tires on army trucks and repairing heat sealers.

"Every job is simple and easy to learn, and we don't know what we'll be doing until we get there," he says.

"We give Israelis a taste of our North American work ethic. Not only do we get a lot of work done, but people are happy and smiling while they work."

On average, each group that leaves for Israel year is made up of 40 per cent new volunteers and 60 per cent repeaters, says Berk.

Accommodation and food is paid for, but volunteers must cover their own air fare. Sar-El can provide for families to stay together on a base, provided children are at least 14 years old.

"People derive a tremendous satisfaction from helping out. They come back to Canada walking on air. They are performing a mitzvah, and they have a chance to visit relatives."

He started working at the Sar-El office five years ago, he says, and goes in daily to interview prospective volunteers, answer inquiries and supervise the office.

"I have found a new career. If I can't be in Israel, at least I can help out here."

Sar-El Canada holds orientation meetings before each group leaves so people know what to expect. "We show them videos and slides, and give them a handbook. We've been told that Canadian volunteers are among the most prepared."

Recently, says Berk, Sar-El Canada formed a program development committee, currently chaired by Anna Mae Belmont, in order to raise awareness about the volunteer program and share volunteers' experiences.

Andrew Baker, a committee member who has volunteered in Israel three times, says that in addition to wanting to help out and see the country, another thing all volunteers have in common is "an enthusiasm for old-fashioned, meaningful labour.

"Whether we oiled equipment, painted doors or cleaned warehouses, at the end of each day our accomplishments were evident, and we felt appreciated," he says.

Sar-El is offering a one-week program beginning Feb. 15, a student program beginning May 10, and a family week program starting June 20. For information call 416-781-6089.

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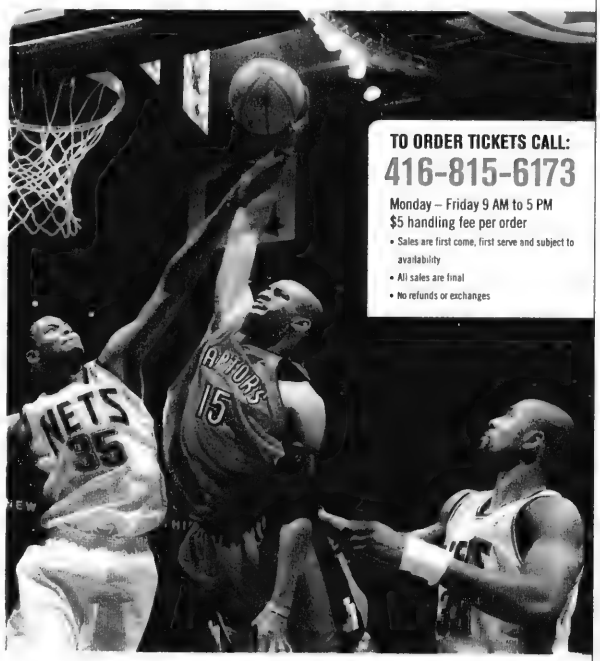

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Rambam's 800th yahrzeit marked with food, fun

By ADAM SEGAL
Special to The CJN

Recalling the Middle East of the early 13th century, men and women at Chabad Lubavitch of Markham draped themselves in shawls, munched on baklava and discussed the Mishnah Torah to commemorate the recent 800th yahrzeit of Jewish philosopher Rabbi Moses Ben Maimon.

The event consisted of a hilarious play about the life and times of Maimonides and a unique meal featuring authentic regional cuisine once eaten by the scholar himself.

Rabbi Meir Gitlin dressed for the occasion while taking on the role of Maimonides in a recent play at Chabad Lubavitch of Markham that commemorated the 800th yahrzeit of the famous Jewish philosopher and physician.

"The Rambam was the first person to take the journey from Jerusalem to Athens, [to link] the spiritual world to the secular world," said Paul Klein, the gala's brainchild who also wrote and starred in the play, which was performed by the Chabad Lubavitch of Markham Players (CLOMP).

The menu was based on 13th-century recipes from Egypt, Spain and Morocco, all places the Maimon family lived.

The culinary delights kicked off with lentil pottage, followed by samak, a grillled fish, and then basilla, a dish made of chicken in phyllo pastry.

Next came buran (or meat balls) in a *chatzilim* (eggplant) purée, then the Egyptian nana (mint) salad, followed by dukkah, a mixture of roasted crushed spices and nuts.

Couscous, baklava and pita bread dipped in olive oil were also served.

The progression from fish to chicken to meat reflected Maimonides' practice of beginning a meal with the lightest fare and progressing to foods that are toughest to digest.

The shul's sisterhood and members of its adult education committee were involved in preparing the food and the entire affair.

"I wouldn't normally enjoy lentil soup, but it's very good," said Yaakov Roth, who is not a member of the shul, but came for the unique blend of history and food.

"When I first heard about the idea of a play and food from that period, I thought it was really cool. It's something that you don't see very often."

Between courses, CLOMP's actors and actresses, clad in colourful turbans and immaculate shawls, sparked applause and laughter with witty vignettes, including performances based on Maimonides' spiritual, philosophical and nutritional beliefs, with some comedic spice thrown into the mix.

A highlight was a rendition of "Hey Big Spender" that was cleverly altered to "Hey Big Thinker."

CLOMP has previously performed two other plays – *Markham Messiah* and *Chabad Lubavitch News*.

Synagogue president Richard Steyn presented a brief biographical speech on Maimonides.

Born in Spain in 1135, Maimonides eventually settled in Egypt, where he became a skilled physician, leader of Cairo's Jewish community and an esteemed philosopher, theologian and rabbi.

His greatest works were the *Mishnah Torah* and the *Guide of the Perplexed*.

"His teachings were so strong... that they transcended other religions," Steyn said.

"He symbolized all four cultures – Greco-Roman, Arab, Jewish and western."

Rabbi Avraham Plotkin, spiritual leader of Chabad Lubavitch of Markham, said Maimonides brought "order to the Torah. He was the first to bring an encyclopedic style of the Torah."

The performance also coincided with the shul's chai – 18th – anniversary.

Paul Klein, clad in a green turban and sash, acted the part of a Maimonides-era sage in a recent play at Chabad Lubavitch of Markham that commemorated the 800th yahrzeit of the famous Jewish philosopher and physician.

[Adam Segal photos]

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The spreading stain

Unchecked, the raw hatred that feeds fanaticism and inspires others to hate will spread through society as inevitably as a pool of dark red blood through fine linen. In the end, all that will be left is the disfigurement of what was once fine. And what was, one fears, will never be again.

So it is now, many people fear, with Palestinian society. For the stain of Fatah, Hamas, Islamic Jihad and Hezbollah-inspired hatred appears to be spreading its distortions and disfigurement even to the most intimate relations within that society.

Reem Salah Riashi

How else can one explain the recruitment by Hamas and Fatah of a young mother of two infant children to become a suicide bomber? How else can one explain the willingness by Reem Salah Riashi, the 22-year-old recruited to abandon her children – three and one year old – for the opportunity to murder Israelis?

She killed four Israelis, injured a number of fellow Palestinians, and of course, blew herself to bits last week at the Erez checkpoint in the Gaza Strip.

We need not wonder at the cruel exploitation by the "religious" leaders who preyed upon this 22-year-old. Their purposes are and have always been clear: to destroy the Jewish state. Their methods are also clear: no act is too heinous. They have been preying upon the weakness, naiveté, anger and misery of Palestinian youth for years.

But what of Riashi herself? What was her thought process? What was the perverse reasoning that led her to place greater importance on the slaughter of Jews than on the raising of her two infant children? What did the very idea itself of being a mother mean to her that it could be cast aside for so grisly an alternative? Where is Palestinian society headed? What values are becoming normative there?

At Riashi's funeral, Hamas spokesman Mahmoud Zahar promised more such suicide bombings, "until the Islamic flag is raised, not only over the minarets of Jerusalem, but over the whole world." He also enthused that "it is not enough to call [Riashi] a hero. Calling her a hero does not give the whole truth. This woman abandoned her husband and children in order to win paradise."

By failing to register any disgust for Riashi's suicide bombing, Palestinian Authority Prime Minister Ahmed Queria conferred his tacit approval upon the action. He obviously does not understand that more than Israeli lives are destroyed when Palestinians strap on their suicide belts.

A terrible stain of hatred and violence may be spreading through his people – if it has not already done so – that threatens to destroy any hope for a future prosperous, independent Palestinian society.

"God could not be everywhere," a 19th-century Jewish novelist once wrote, "so he created mothers." For the sake of their children, may Palestinian mothers pay heed to this sentiment.

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No ambivalence over CIJA

For those who may have experienced some ambivalence about the new organization Canadian Council for Israel and Jewish Advocacy (CIJA), they must now be satisfied with the appointment of diplomat and political advisor Hershell Ezrin as its chief executive officer ("New advocacy agency names CEO," *CJN*, Jan. 8). Ezrin's career has demonstrated his keen balance of pragmatism and idealism, which is acknowledged and respected in the broad Canadian community. We should all be reassured in the judgment of the cabinet who recruited Ezrin, as well as Anne Golden and many others who will represent our community with distinction and balance.

Barnett J. Danson
Toronto

* * *

Claims Conference answers letter

I was dismayed to read the inaccurate picture presented by Eli Pfefferkorn's recent letter to the editor concerning Holocaust restitution and compensation ("Claims Conference ignores survivors," *CJN*, Dec. 4).

The Conference on Jewish Material Claims Against Germany (Claims Conference) allocates funds from the proceeds of the sale of heirless Jewish property in the former East Germany to institutions and agencies around the world that assist Jewish survivors in need, as well as to institutions that engage in Shoah research, education and documentation. More information on such allocations is available on the Claims Conference website at www.claimscon.org.

When allocating funds, our first priority is to care for survivors and to help them live out their final days in dignity. To state anything to the contrary is false and an insult to all those who benefit from the work of the Claims Conference.

Alissa Kaplan Michaels
Conference on Jewish Material Claims Against Germany
New York

* * *

No Czech memorial to Kafka

Baruch Cohen should be congratulated on his article on Kafka's Prague ("Sensing the anguish in Kafka's Prague," *CJN*, Dec. 18). However, Kafka is much more of a hero in the Czech Republic than Cohen could notice in a one-week visit. Kafka wrote in German, so he cannot be included among famous Czech writers.

The country has a rich past, as Czech, German and Jewish cultures flourished there before World War II. Today, this heritage cannot be recovered.

Jews were murdered and Germans were banished from Prague – hence the lack of a highly visible Kafka memorial in the centre of the city. Interestingly, the complications of his life – for example, his many preparations for marriage to Felice Bauer or his rendezvous with Milena Jesenska – fascinate the Czech press and public to this day, and this fascination is a memorial of sorts.

Ernest Zucker
Toronto

* * *

A righteous gentile

Some time ago, Rabbi Gunther Plaut asked his readers in one of his columns if they knew of any German Righteous Gentile honoured by the Holocaust museum Yad Vashem. The question seemed aimed at me, as I am a survivor of a labour camp, where I spent three years. The camp, called Bunzlau, had a huge woodworking factory owned by a Nazi who called the works by his name "Hubert Land Holzbearbeitung Fabrik."

We were guarded at first by *Hilfpolizei*, retired policemen. Later, the guard duties were taken over by the SS, who were led by a sergeant called Schrammel, a terrible sadist who stole our scant food.

In February 1944, he told us we were going to get a new SS commander who would teach us what a true SS man was. We were terrorized enough by Schrammel, and here he was telling us about someone who would be worse than himself. Because I was fluent in German, he told me I would have to help the new commander. I was frightened. Death would have been the punishment for any mistake – even just a single louse on my body – while working for the new SS leader.

When the new SS man arrived, I was surprised. He wore a German army uniform with no SS insignia. I was called to his room in the guard barracks. As I entered, I clicked my heels, as I was told by Schrammel to do. This made the man smile. He asked me my name, but I just told him my number. At this, he smiled and told me not to be afraid of him. "I am a soldier, not a butcher," he said. When I realized what he meant, I knew that this man was not who Schrammel said he was and that we would survive the war.

Rittmeister Wilhelm Michaels saved almost 1,000 Jews from sure death. I have recommended that he be recognized by Yad Vashem. I spent 30 years searching for Michaels. Unfortunately, I found him in his grave in Goerlitz. My search and the help I got from Rabbi Plaut have so far been for naught. Rittmeister truly deserves the honour of being a German Righteous Gentile.

Simon Schweitzer
Montreal

* * *

Worthy second chance

I truly enjoyed reading your article by Sharon Karon ("Farm gives teens in distress a bright future," *CJN*, Dec. 18). It is wonderful to know that there are people such as Yossi Sadeh, the founder of the community. I wish this project good luck and I am happy that these young men are getting a second chance to turn their lives around.

Rachel Kimel
St. Laurent, Que.

* * *

My thoughts exactly

Thank you for your article by Emanuele Ottolenghi ("European anti-Semitism: old prejudice, new disguise," *CJN* Jan. 8). The author has done a very good job of putting my thoughts into words.

Sheila Mediena
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'A trip we had to make'

By BARRY AVRICH

Over the last 20 years, several masters of modern cinema have felt it necessary to unspool their version of the definitive Holocaust film. From Alan Pakula's *Sophie's Choice* (1982) to Steven Spielberg's *Schindler's List* (1993), the horror and moral consequences of the Holocaust have been portrayed in larger-than-life, searing detail.

But it was Roman Polanski's Academy Award winning oeuvre *The Pianist* (2002) that would take me to Poland last summer on a truly cinematic odyssey, allowing me to walk among the eerie shadows of *Pianist* subject Wladyslaw Szpilman, Oskar Schindler and six million souls.

The trip was in keeping with longstanding themes in my own work as a filmmaker. By the time I turned 30, I had lost my father and grandfather, and a sense of mortality and history had spilled into my film projects. But the inspiration to go to Poland also reflected a new chapter in my life that I am preparing to write: fatherhood. I feel that, in order to embrace a new life, we must show respect for those who sacrificed their lives for our future. As well, Polanski's personal film had a profound effect on me, as my grandparents had also fled Europe to escape the horror of religious persecution.

I assembled a group of friends who, like me, have a direct ancestral connection to Poland. We all felt it was essential to touch a piece of history that is so supremely personal. In Warsaw, we would meet a team that included a renowned Holocaust historian and a rabbi. Our seven-day journey included visits to Krakow and historically significant towns such as Lublin, Zwolen and Opatow, as well as to four death camps.

Although everyone had committed to the trip, my friends were nervous. The potential for raw emotion and mental strain was real. Author and professor Irving Abella once told me that when he took a group of Holocaust survivors back to Krakow in 1992, he had a staggering experience that he wasn't prepared for. While touring, they encountered a group of SS soldiers in full uniform who suddenly came marching around a corner. The survivors literally collapsed in fear and absolute terror. Several feet away, Steven Spielberg was yelling "cut" after the scene had just been shot for *Schindler's List*.

At the remnant of the Warsaw ghetto wall

In Warsaw, the grey and sombre architecture reflects a city that has endured two lifetimes of oppression under the Nazis and Communists. Yet, a pilot light of spirit is burning under its blood-soaked roots. I put my hand on the remnants of the wall that surrounded the Jewish Ghetto and I could almost feel the vibrations of Szpilman's piano.

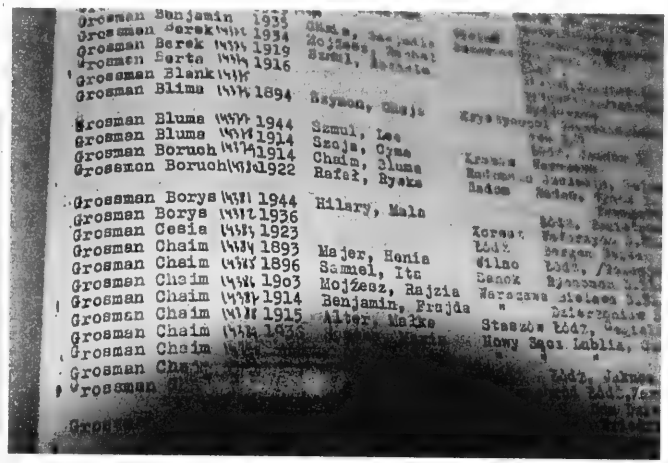
Our group spent hours in the Warsaw Jewish Cultural Centre going through records of relatives who either perished or survived. My wife found her grandfather, and one of our friends even solved the mystery of his mother's true age. The good news is that she's younger than she thought she was.

In the death camp Treblinka, nothing remains but a monument comprising hundreds of tombstones etched with the names of the villages that supplied human cargo to this death factory. It is a cemetery of villages. As I stood among the stones, I was overcome by the smell of burning wood from a nearby farm. I looked down, and I was standing next to the pits used to burn the bodies. The death camps are surrounded by working farms reclaimed by non-Jewish families who returned to them after the war. Although the land is soaked in blood, our Polish historian was not interested in analyzing any of this. The land belonged to the original inhabitants who had reclaimed rightful ownership. Case closed.

This haunting rationalization reflects the experience of a nation that has been forced to live among the remnants of one of the darkest chapters in world history. There are countless monuments in Poland that memorialize the atrocities and death that occurred under the Nazis. And there should be. But as a result, Poland deals in a bizarre form of Holocaust tourism. I'm in no way suggesting that Poland is capitalizing on the horror of its past, and I'm sure that given the choice, the Polish people would much prefer that the hundreds of thousands who visit each year were coming for other attractions.

But the Holocaust is a business in Poland, with book shops at each death camp, a Jewish Quarter in Krakow with Jewish-style restaurants and an annual Jewish Culture Festival.

When we later toured Auschwitz-Birkenau, I watched in horror as young Polish children ran wild, laughing and screaming, though the bombed remains of the crematoria. Adding to the visceral experience was a woman changing a baby's diapers on the train tracks that brought thousands to their deaths.



Examining the death camp's meticulous records.

Our historian explained that the death camp was a "cheap family outing" for many who could not afford anything else. It was a bizarre form of "Holocaust goes Disney." The economics of this kind of tourism comes with a steep emotional price for the Poles. Touring the country, you can't help but feel an underlying sentiment from them that their own spirit and majestic place in history were exterminated along with most of the country's Jews. This definitely does not sit well with them. There are no bragging rights in having Polanski and Spielberg recreate the darkest chapter in Polish history before their eyes.

The only remaining gas chamber is located in the Majdanek death camp. This large extermination factory is located just three kilometres outside Lublin, which was once an international city of Jewish scholars. The nail scratches of the people who tried to escape the chamber are clearly visible through paint stained blue by Zyklon-B gas. As we stared at the gaping mouths of the cremation ovens, we watched a young group of students sing the Israeli national anthem *Hatikvah*. For a brief moment, we experienced a blend of vindication and profound sadness. The young voices filled the drafty room as we watched the Israeli flag proudly bob up and down over the ovens.

In Majdanek [Barry Avrich photos]

Krakow is undoubtedly the jewel of Poland, with an architectural wealth that is breathtaking. It is also a city that borders the notorious Auschwitz-Birkenau death camp. Its Jewish Quarter – complete with bookshops, galleries and stores – is a fascinating restoration of what was once a bustling community. But it is an operation meant for tourists, not a rebirth of Jewish life in Poland. (Indeed, there are only 3,000 people registered as Jews living in Poland today. Before 1939, the census recorded a Jewish population of 3.25 million.)

I led a small group to Sabbath services at Krakow's ancient Remuh Synagogue, a treasure that looks like it was built as a set for a Spielberg movie. The synagogue is small, but its limestone walls and generous windows exude a light and airy feel. Chandeliers drop down from the ceiling like golden spider webs, adding a glow to an exquisite Aron Kodesh. I was touched to the core watching a 97-year-old Schindler Jew join us in prayer. Afterward, he introduced us to his 16-year-old son. Make no mistake, this was his child. He had felt a breath of mortality and wanted an heir.

We entered Auschwitz-Birkenau, our last stop before returning to Warsaw, on foot, passing under its famous iron gates with the ominous black words "Arbeit Macht Frei" ("Work will set you free"). A foreboding dark sky threatened us that day, but it didn't seem fair to have a sun in this kind of place. Every barrack was another horror show. Millions of shoes, suitcases, spectacles and two tons of human hair are the only sobering remnants of the millions killed at this camp. Our rabbi said the memorial *Kaddish* prayer at the foot of the train tracks, the same ones Spielberg used to recreate the horror portrayed in *Schindler's List*.

On our own train ride back to Warsaw, we reflected on a journey inspired by a movie. We all agreed it was a trip we had to take in order to ensure we would never forget what happened in Poland, and – more importantly – to put our relatively lush lives in perspective. Strangely, though, after years of being exposed to graphic Holocaust imagery in films, museums and memorials, coming face-to-face with the real thing was not as debilitating as we thought it would be. Films by directors such as Polanski and Spielberg had desensitized us to some degree.

Our historian was anxious for us to return to Canada and help sell the story of a Polish renaissance. This is a country with an emerging identity that's still a promising work in progress. It will take a new generation of filmmakers to put a different Poland in focus.

Barry Avrich is a filmmaker and author in Toronto.

Awaken the *nudnik* within

Every so often people call me with the following request: "I'm giving a speech tomorrow. Can you help me find something to say?" Often they're nervous, perhaps with pre-speech jitters. But I also imagine that, like me, they find the notion of "saying something" to be intimidating.

Rabbi Chaim Steinmetz in Montreal

I know it's difficult to believe that any rabbi could be at a loss for words. Yet each time I speak, I'm apprehensive. I worry that my jokes won't be funny, my stories won't inspire and my speech will flop. Much of sermonizing, no matter how high-minded the topic, is entertainment. And like any entertainer, I'm never sure the crowd will like my performance.

My anxieties aside, the truth is that public speaking is easy. We all have something to say, we're just too polite to say it. It's our inner Canadian, the part of us too timid to offend, that stops our most impassioned thoughts from taking flight. We worry that if we talk too often about our enthusiasms, people might mistake us for fanatics. So we suppress deeply felt beliefs because we're afraid of being *nudniks*.

Unlike entertainers, *nudniks* are often unpopular. Jeremiah and Moses nearly lose their lives for repeating their message over and over again.

The few who challenge the consensus usually end up as social outcasts. But *nudniks* have something to say – a genuine, heartfelt message.

Over the years, I've seen previously mild-mannered people become *nudniks*. One rabbi, because of the assassination of Israeli prime minister Yitzhak Rabin, now works tirelessly on inter-Jewish dialogue. A mother of a disabled girl now crusades on behalf of disabled children. Responding to the intifadah, a housewife orchestrates a powerful grassroots lobby for Israel. In a moment of rage, these people found their inner *nudnik*.

There are entertaining speeches, and there are *nudnik* speeches. Entertaining speeches include poetic language, wonderful jokes and interesting anecdotes. *Nudniks* need none of that. Because the heart speaks a language all its own, a passionate speech doesn't require entertaining asides.

A rabbinic mentor once told me that every sermon should have a moment of outrage, when you feel like saying "damn it" and banging the table. I now realize that he wasn't just telling me how to get an audience's attention. He was telling me I have an obligation to speak about issues I'm passionate about. A rabbi is no mere entertainer. He must also be a bit of a *nudnik*.

So you're making a speech and need something to say? Find your inner *nudnik*. Get excited, bang on the table and speak from the heart. Your inner *nudnik* will help you make a better speech – and you never know, it may also make you a better person.

Lo nafseek lirkod: We won't stop dancing

The ugly terrorist onslaught of the last three years has imposed a new geography of anguish on Israel. The Israeli compulsion to rebuild, balanced by the Jewish commitment to remember, has yielded an urban landscape pockmarked by mini-monuments mourning the sites of Palestinian mass murder.

Gil Troy in Montreal

The beachfront stroll from high-tech Tel Aviv to the prophet Jonah's port city, Jaffa, passes Mike's Place, where a middle-class British Muslim poisoned by jihadist hatred murdered three music-lovers. It then passes the Dolphinarium, the disco where a killer later glorified by Palestinian Authority President Yasser Arafat slaughtered 21 teenagers and wounded 120. Today, Mike's Place still bops to the beat that made it famous. Outside the closed Dolphinarium a simple monument promises defiantly: "*Lo Nafseek Lirkod*," We Won't Stop Dancing.

Despite the toll of Arafat's war, Israelis remain unbowed. Shopping malls are full, cafes are brimming, traffic is snarling, tempers are occasionally flaring and the warmth of many Israelis remains overflowing. After years that brought the sounds of silence to tourist-dependent Jerusalem, the sounds of the Americans have returned.

We won't stop singing or dancing is indeed the right response, the spiritual reply to 21st-century terror. But continuing the poetry and prose of daily life should not blind anyone to reality or blunt the rational response of anger at the outrages committed these last few years against Israel, the Jewish people and those who seek peace and champion liberal democracy. Jews and non-Jews should remain furious at the epidemic of terrorism that has killed thousands worldwide, and murdered more than 900 Israelis.

It is reasonable to rage not only at the terrorists but at their fellow travellers, the Arafatists who facilitate mass murder by "contextualizing" and rationalizing it. We need to confront and refute ridiculous yet dangerous documents such as "the basis for unity" for November's Toronto "Palestinian Solidarity Conference," which rejected a two-state solution and linked the Palestinian cause to a grab-bag of left-wing passions, including the fights for feminism and gay liberation and the fights against apartheid, colonialism and 30 years late – the Vietnam war. Where is the outrage? Why don't feminists resent the hijacking of their agenda to support a regime that epitomizes sexual patriarchy? Why don't gays protest having their cause co-opted by a Palestinian Authority that tortures homosexuals? Where are the historians to deconstruct the dishonest analogies demeaning campus discourse, to note that Nazism entailed mass murder, that Americans in Vietnam fought a war 10,000 miles from home, that apartheid South Africa mandated inequality and lacked no recourse such as Israel's Supreme Court.

The Israel debate often appears Orwellian. After September 2000, when Arafat led the Palestinians away from negotiation toward terror, too many Israelis, too many Jews, asked, "What's wrong with us?" By contrast, after Sept. 11, 2001, most Americans asked about the terrorists, "What's wrong with them?" Perhaps Americans could be a bit more self-critical, but many Jews could be less self-loathing.

Standing at the outskirts of Jerusalem, seeing that finally a wire fence blocks the route at least 10 terrorists took to kill dozens of innocents, one wonders why Israel waited so long to build this barrier and how the world dare begrudge any state a well-protected border.

The relentless attack against Jews' deep ties to Israel, the ugly violence being controlled daily by an Israel Defence Force open to worldwide scrutiny and fighting with great restraint, the hate-filled rhetoric pervading the Islamic world, represent a systematic attempt to rob the Jewish people of their past and ruin the Israeli present, in order to destroy our future. No people should apologize for defending themselves under such circumstances. And that is where the anger and the joy become essential. "*Lo Nafseek Lirkod*" encourages spiritual and military resistance.

These days, Jerusalem has been relatively quiet, thanks partially to the much maligned fence. Today's loud boom, boom rocking Jaffa Road, the site of many bombings, is the sound of construction crews laying monorail lines.

Much of the world has written off Israel, yet Israelis are building their future. That kind of vision fuelled 19th-century Zionists to dream the seemingly unrealistic dream of a Jewish state – and make it happen. These days, that same optimism should fuel their great-grandchildren to dream of living in a state of peace, and make that happen, too.

Making friends

Who would have thought it possible half a century ago? Twenty Jewish and German researchers sitting in a Berlin conference room together for three days, sharing their research on women and the Shoah.

The meeting grew out of a long-term collaborative research project between Israeli and German historians focusing on the archives at the concentration camp Ravensbrück, which became available for researchers only with the fall of the Iron Curtain. A few were survivors; many were children of Jews or Germans who had been implicated in the Nazi genocide.

Sara R. Horowitz in Toronto

Part of what draws German historians to work on Ravensbrück is its history as a women's camp for German dissidents who had been actively engaged in anti-Nazi activities and willing to pay the price of conscience. Jewish researchers cautioned their German colleagues not to rewrite history, and also sympathized with their search for a moral legacy. With complicated personal and collective connections to the Holocaust, Jews and Germans share in a project of moral outrage and commitment to the future.

I kept the Berlin meeting in mind during conversations with several Jewish and Israeli professors who described collaborative ventures with Al-Quds University, the Arab institution headed by Sari Nusseibeh and based in Jerusalem.

A major Jewish university in the United States, for example, is working co-operatively with Al-Quds to solidify the Arab institute by strengthening its administrative infrastructure and course offerings. In what is described as "a dynamic trans-Atlantic partnership," faculty and staff from Brandeis and Al-Quds universities are working together, hoping to bring Palestinian students to Brandeis for education in law, diplomacy and Middle East studies to prepare them for future roles as policy-makers and leaders. Also in place are co-operative projects between Al-Quds and Israeli institutions, such as Bar Ilan, Tel Aviv, Ben-Gurion, Hebrew University and Bezalel Academy, on such issues as online communication, staffing, art conservation, medicine, humanities, and agricultural and natural sciences.

Why do these Jewish and Israeli academic institutions work with Al-Quds? They wish to back an educational institution that is relatively modern politically, to train young Palestinians to shape a democratic future. They bank on Al-Quds turning out a new generation ready to govern a state that will exist peaceably alongside Israel. Many Al-Quds professors work collaboratively with Israeli colleagues, and have worked or studied at Israeli universities. This, during an era when, shamefully, European scholarly societies and universities call for boycotting their Israeli colleagues.

Like the Muslim and Jewish students at York University who have committed themselves to talking with one another under the rubric of Shalom/Salam, those who create networks of research and collegiality are betting on the possibility of coexistence.

Make no mistake. Al-Quds views Israel through different lenses than Israel views itself, than most Canadian Jews view Israel. Some of the university's publications posit the continued history of the "people of Palestine" in the land, while refuting as ahistorical "theorized [Jewish] connections to the ancient past." Al-Quds refers to a long history of Muslim religious tolerance, with no mention of past persecution of infidels or present extremists. The search for common ground will be difficult. Some will decide that the time is not yet ripe to work with Al-Quds.

But Al-Quds advocates religious diversity, training in democratic processes and conflict resolution, and it works with Israeli institutions. And parties who are in general agreement have no need to "dialogue."

People who participate in such efforts to make new friends out of old adversaries are sometimes referred to as *yefei nefesh*, beautiful souls, too noble-hearted for the real world of war, politics and betrayal. In any event, it is argued, politicians will negotiate what politicians negotiate, will draw lines where they draw them. Yet we often hear that no politician can overcome entrenched hatred and suspicion. If that is true, then it would seem that a radical shifting of popular sentiment would empower a different politics.

Given the violence of the intifadah, trying to forge new friends out of old enemies may be a wild gamble. Unlike Jewish and German historians, who agree on the monstrousness of the Third Reich and a basic historic chronology, even moderate Israelis and Palestinians espouse national narratives that are incompatible at many points. This wager on the possibility of a peaceable future, even now, may be lost. If so, the effort is for naught, with no harm done. But if the wager is won...

The Kirshner File

Peace process stagnates as Israel seeks a remedy

Paralysis is probably the word that best describes the moribund state of Israel's peace process with the Palestinians. The internationally sponsored road map to peace, which was officially unveiled last May, looks more like road kill than an escape route from the endemic strife that has claimed the lives of almost 1,000 Israelis and nearly 3,000 Palestinians since the eruption of the second Palestinian uprising in September 2000.

Sheldon Kirshner in Toronto

In a recent reference to the intifadah, Gen. Moshe Ya'alon, Israel's chief of staff, said "we have passed the peak of the violent confrontation." In a narrow sense, he is right. Terrorist attacks decreased by 30 per cent last year, dropping to 3,838, and the frequency of Palestinian suicide bombings sharply declined after Israel's declaration of war against Hamas and Islamic Jihad last September. Since October, there have been only three such incidents, in Haifa on Oct. 4, in Petach Tikva on Dec. 25, and at the Erez border crossing on Jan. 14.

Compared to the flurry of suicide bombings in 2002, a crisis that prompted Israel to invade and occupy the Palestinian autonomous territories in the West Bank and Gaza Strip, the current period is relatively calm. But in all other respects, Ya'alon's analysis seems unduly optimistic. In the past few months alone, Israel has thwarted more than 40 suicide attacks, and in 2003, Israel had to cope with an average of 40 daily terror alerts.

Mideast Analysis

Israel, therefore, remains on a war footing, and the armed struggle that has consumed the Israelis and the Palestinians since 2000 still burns brightly. Attempts by Egypt to reinstate a brief ceasefire (*hudna*), which collapsed last August, have foundered on Hamas' refusal to cease attacks inside Israel.

Having concluded that the Palestinian Authority cannot or will not dismantle the terrorist infrastructure that nurtures suicide bombers, Israel has exerted relentless military pressure on the Palestinians. The Israeli army has mounted raids into Palestinian towns and refugee camps, imposed curfews, arrested militants and demolished tunnels used to smuggle arms. As a result, the West Bank and the Gaza Strip have degenerated into war zones, and the halcyon days when Israelis flocked into the territories in pursuit of cheaper consumer goods, reasonably priced dental care and unsurpassed hummus are nothing more than fond memories.

The constant violence that besets Israelis – in the territories and in Israel proper – has torpedoed all diplomatic efforts to revive the peace process, redoubled Israel's resolve to build a security barrier through the West Bank and around Jerusalem and emboldened Israeli Prime Minister Ariel Sharon to raise the prospect of unilateral separation from the Palestinians.

After the collapse of the Oslo peace process, the best chance Israel and the Palestinians ever had to resolve their profound differences, the road map was widely hailed as a panacea. It envisioned a two-state solution, with an end to terrorism and security for Israel, by 2005. The Palestinians were to stop all violence and incitement and break up rejectionist groups such as Hamas and Islamic Jihad. Israel was to withdraw to the pre-intifadah lines, ease conditions for the Palestinians, freeze all settlement activity (including natural growth) and dismantle outposts erected since March 2001.

Both sides accepted the road map, though Israel's acceptance was contingent on 14 reservations. Despite Washington's best efforts to implement it, progress has been glacial, more cosmetic than real.

The first Palestinian prime minister, Mahmoud Abbas, lacked the will and the authority to crush the militants, possibly because he had no faith in Sharon's intentions. And Yasser Arafat, the PA's president, undermined Abbas by retaining control of the security services. Abbas persuaded Palestinian radicals to observe the ceasefire (to which Israel was not a party), but it was short-lived. The truce was destroyed by a resumption of Palestinian suicide bombings and by Israel's campaign to eradicate their perpetrators.

The road map was also gutted by Israel's disinclination to freeze settlement activity and remove all outposts, the construction of which Sharon had encouraged when he was foreign minister in Benjamin Netanyahu's cabinet. Outposts that were taken down invariably sprang up, and Israel's credibility was further eroded by the construction of a paved road to an outpost manned by the acolytes of the late Rabbi Meir Kahane, whose Kach political party was branded as racist and outlawed.

The bigger issue, of course, revolves around the regular settlements, which are almost universally regarded abroad as an obstacle to peace. The road map is vague on their final status, but the backers of the road map – the United States, Russia, the European Union and the United Nations – clearly see no future for them. Nevertheless, the population of these settlements has grown by 16 per cent since Sharon's election in 2001, and interestingly enough, the most dramatic growth has occurred in isolated settlements. The Palestinians, as well as the United States, fear that the unbridled expansion of settlements will block the creation of a viable Palestinian state, an essential ingredient of any peace agreement.

Ahmed Qureia

For the same reason, they oppose the route of the 728-kilometre security fence, which is expected to be finished within a year, and whose legality is currently being debated by the International Court of Justice in The Hague. A mix of barbed wire and electronic fencing, concrete walls and trenches, the barrier juts deeply into the West Bank, gobbles up to 15 percent of its territory and cuts off some Palestinian villages from their lands. United Nations Secretary General Kofi Annan has denounced the fence – the largest construction project in Israel's history – as "a deeply counter-productive act," while even the United States has criticized it on similar grounds. Israel insists it is a response to the Palestinian Authority's failure to crack down on terrorism.

Indeed, in contravention of the road map, the Palestinian leadership, including its newest prime minister, Ahmed Qureia, has yet to deal effectively with this phenomenon. Citing the policies of the current Israeli government, the Palestinians claim they have nothing to gain by rounding up and disarming militants and thereby risking a full-blown civil war.

Palestinian leaders are convinced that Sharon opposes the formation of a contiguous Palestinian state in the whole of the West Bank and Gaza. They believe that he will keep the majority of the settlements in place and that he intends to retain a hefty chunk of the territories. They claim he is playing for time, and will offer them nothing more than a "toy" state consisting of disconnected bits of land separated by Israeli roads, settlements and bases. Last week, Qureia put Sharon on notice that he will work for a one-state solution if Israel does not alter its policies.

The deep mistrust and ill feeling between Israel and the Palestinians is such that Qureia will not meet with Sharon until he stops building the barrier and fulfills a number of other key conditions. "We are not looking for... a photo opportunity," said Qureia. "We are looking for a meeting that will open a political horizon."

Last month, after Deputy Prime Minister Ehud Olmert's startling warning that Israel may be forced to draw its borders unilaterally, Sharon offered the Palestinians an opening. In a major speech that may presage significant developments in Israel's long-simmering conflict with the Palestinians, Sharon announced plans to disengage from the Palestinians within months should a negotiated agreement prove elusive. Neither the Palestinian Authority nor the Bush administration was impressed, saying that Sharon's scheme smacked of an imposed settlement.

Sharon reiterated his new mantra on Jan. 5 at a Likud party meeting in Tel Aviv. But his promise to dismantle some Jewish settlements and permit the Palestinians to establish statehood within the context of a peace accord has elicited derision from hardline Likudniks. Sharon's advocacy of unilateral disengagement from the Palestinians may well be his answer to the mood of despair that grips Israel. In recent months, the chief of staff, as well as four former directors of the Shin Bet intelligence agency, have separately issued dire statements that Israel's policies toward the Palestinians, including travel restrictions, have been counterproductive.

At heart, Sharon's talk of unilateral separation may stem from a concern about the demographic imperative – the need to preserve Israel as a democratic Jewish state. Projections indicate that Jews will soon be a minority in the area stretching from the Jordan River to the Mediterranean Sea. Haifa University geographer Arnon Sofer thinks this moment has already arrived. Cognizant of these trends, the Labour party recently announced a peace plan for a negotiated withdrawal to the June 4, 1967, borders.

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Jungreis offers prescription for a happy marriage

By FRANCES KRAFT
Staff Reporter

Rebbitzen Esther Jungreis sees hope in marriages that others might consider beyond repair.

Barring extreme situations such as domestic abuse, even faltering marriages can thrive, according to the New York-based author.

Her latest book, *The Committed Marriage*, is filled with examples including a wife who resents her husband's growing involvement in Judaism, a couple contemplating divorce because of his criticism and her nagging, and a family torn apart by the wife's two-year prison term.

"The Rebbitzen" – as she is respectfully referred to at Hineni, the outreach organization she founded 30 years ago – will be in Toronto this Sunday to speak about "The Committed Relationship." The event, sponsored by the Jewish Family Institute and Aish20s, will be held at the Village Shul.

In a phone interview from Hineni's New York office (there is also a branch in Jerusalem), Jungreis told *The CJN* she receives 100 e-mails a day from all over the world asking for guidance.

Her advice is firmly rooted in Torah, but much of her counsel, as described in the book, applies to anyone: giving your spouse your wholehearted attention, speaking in a warm, loving manner, developing a "good eye" (to focus on the positive), and even dressing in a manner that pleases one's partner.

"The truths of the Torah are universal truths," said Jungreis, who often uses her twice-weekly Torah classes as a springboard for personal counselling.

"We're living in traumatic times. We cannot change the world, but we can change ourselves and our family situations," she said in a distinctively soft, lightly accented voice.

Esther Jungreis

A native of Hungary and the descendent of generations of rabbis, Jungreis is a child survivor of the Holocaust who moved to New York with her family at age 12.

The petite blonde, who was widowed after 44 years of marriage, has a weekly television show and is a longtime columnist for the *Jewish Press*, an Orthodox weekly.

She said she was taken aback the first time a journalist referred to her as "the Jewish Billy Graham."

"I didn't see myself in that role, but it turned out very fortuitous, because as a result of that, wherever I went I had standing room only. Hashem has his ways of helping."

Jungreis believes that Jewish education today, for the most part, is lacking.

"We have much to improve in our schools. I think Torah has to be made a daily experience. It has to be shown that it's not a theoretical concept but *Toras chaim* – a Torah to live."

Torah definitely makes a difference in a marriage, she asserts. "When you have a spiritual connection, you have something larger than life to anchor you. It's important to have something larger in common, and [to know] you are] responsible to a larger authority."

From a practical standpoint, an issue like not wanting to visit the in-laws can be resolved by referring to the Torah perspective on honouring parents and pleasing one's spouse.

Above all, she believes, a "good heart" – empathy and kindness – is the most important quality in a spouse.

How does one distinguish between a good heart and more superficial charm? "There are so many little things that tell you about a person you are keeping company with," Jungreis said. "I don't think there is anyone who gets married and finds surprises. It's just that some people are so anxious for a marriage to take place that they close their eyes to things."

Jungreis said she can't begin to estimate the number of matches she has made. "Oh my gosh!" she laughed, in a vain attempt, thinking back to her first match at age 16.

On a more serious note, she said the role of matchmaker doesn't end "until you see them under the chupah – and [sometimes] after.

"I think friendship with the young couple is important," she explained, adding that young people need to hear that rough spots they're experiencing are normal.

Yeshiva University

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As noted by our sages in *Ethics of the Fathers:* (3:21) "Without [financial] sustenance there can be no quality Torah education." And quality Jewish day school education in North America demands well-trained teachers, supervisors, and administrators who bring academic excellence and passion for learning to their profession.

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Canadian Friends of Yeshiva University's Jewish Education Scholarship Programme recognizes the need for training men and women for careers as educators in their home Canadian communities. In launching the Three-Way Campaign among students, donors, and Yeshiva University, Toronto's *Canadian Friends of YU* has raised more than $1 million to address the acute shortage of Jewish educators:

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- Underwriting scholarships and fellowships at YU's Azrieli Graduate School of Jewish Education and Administration, leading to master's and doctoral degrees;
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—Richard M. Joel, Yeshiva University President

Left to right: Robert Eli Rubinstein, national president of CFYU, and wife, Renee, YU Guardians who hosted President Richard M. Joel at a dinner at their home, where they launched the new scholarship programme.

Row one, left to right: Kurt Rothschild, trustee of the YU-affiliated Rabbi Elchanan Theological Seminary and Toronto president of CFYU; Breakfast hosts Brenda and Brian Medjuck, member, Yeshiva College board of directors and CFYU national secretary; Dr. Herbert C. Dobrinsky, YU vice president for university affairs and liaison to Canada. Back row: Mr. Rubinstein and President Joel, the honored guest.

Left to right: Pamela and Michael Kuhl, Henry Koschitzky, YU Benefactor and member of Yeshiva College board of directors, and Dr. Mark Nusbaum, YU Guardian and member of Azrieli Graduate School board of directors.

Left to right: Kurt Rothschild, YU Guardian; Joseph Lebovic, YU Guardian and member, CFYU Toronto board of directors, and Philip Schwartz, YU Fellow and member, Toronto board of directors.

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Orthodox historian foresees split in Conservative Judaism

By FRANCES KRAFT
Staff Reporter

In some ways Stephen Speisman, a historian who became Orthodox many years ago, is still intellectually drawn to the Conservative movement.

He believes, however, that it has "betrayed" adherents in the past by abandoning certain traditions, and he is pessimistic about its future.

Speaking on a recent Sunday evening to an audience of about 50 people at Shaar Shalom Synagogue – a traditional Conservative congregation – Speisman presented a detailed history of Conservative Judaism in Toronto, followed by a more personal perspective on the "Development of the Conservative Movement in Toronto: Progress or Betrayal?"

Has abandoned certain traditions

The former Jewish community archivist and author of *The Jews of Toronto: A History to 1937*, Speisman, 60, is now executive director of Toronto Hebrew Memorial Park/Pardes Shalom Cemetery.

In his university days, however, he was an active member of ATID, the forerunner of KOACH, the Conservative movement's college outreach program. Speisman credited his synagogue at the time, Adath Israel Congregation, "in great measure" for his observance of mitzvot.

At the same time, he said, he had "tremendous ideological problems" with the synagogue because of inconsistencies in its services, reflecting a move away from the traditional format.

"Why do you belong to a Conservative synagogue?" Speisman asked the audience. "Do you belong to a synagogue because there is an ideological difference, or because there is traditional practice – or the appearance of traditional practice – but mixed seating, microphones, an open parking lot on Shabbos, [and] the shul does not impinge too much on your personal life?"

When the Law Committee of the Conservative movement's Rabbinical Assembly originally gave the green light to drive to synagogue, it was not because it was halachically acceptable, said Speisman.

Rather, he explained, it was a response to an "emergency situation" because many Jews had moved to the suburbs and could not easily walk to shul. "A lot of these families [would] be lost to Yiddishkeit [otherwise]," it was felt.

"[Now] it's taken for granted that the parking lot is open," he said. "The philosophy of the Conservative movement is buried."

The movement was started as a way to "conserve" tradition – in contrast to the earlier Reform movement – but it has ended up "catering to whatever the fad is at a particular time," Speisman said.

He reneged on the term "fad" – which he had also used to describe egalitarianism – after Paul Kochberg, president of the United Synagogue of Conservative Judaism, Canadian region, objected to it during the question-and-answer session. Instead, Speisman substituted the phrase "pressures from the laity."

Kochberg, who defended the movement on almost half a dozen issues that Speisman raised, said that driving on Shabbat is "not a simple question. This synagogue [Shaar Shalom] is considered one of the most traditional in the movement. Most of the members would not come here if they were not permitted to drive on Shabbat." He also noted that it's difficult to find a parking spot near certain Orthodox synagogues on many Shabbatot.

Kochberg suggested that it was "intellectually unfair" to dismiss women's involvement as merely ignoring rules. "There are a lot of learned people who would argue there is no halachah that would restrict women from participating in and leading services. There is a debate to be had."

Egalitarianism, Speisman had charged, has been "perverted" in order to accuse Jewish tradition of placing women in a secondary position. In the case of ritual obligation, he noted, the reverse is true. "Halachah says women are naturally on a higher spiritual plane than men. Men need the discipline of putting on tfillin and davening every day."

Female cantors pose a particular halachic problem, he said. Listening to a female cantor or Torah reader does not fulfil men's religious obligation, he explained. "A person cannot fulfil the obligation for someone if he or she is not obligated to perform that mitzvah him or herself... If women have their own minyan, that's not a problem."

He urged the audience to think about what their synagogue means to them, adding that Conservative congregations are at a crossroads.

"*When* [the Conservative movement] splits – not *if*," he asked, "where is your congregation going to stand?"

He suggested that Shaar Shalom might align itself with the Union for Traditional Judaism (a breakaway from the Conservative movement) or left-wing Orthodoxy.

(Halachic expert Rabbi Joel Roth – a JTS professor and co-chair of the United Synagogue's committee that is examining ways to reinforce the centrality of Halachah in the movement – also predicted a possible split in Conservative Judaism when he spoke to *The CJN* in November about the issue of homosexuality, which is expected to be addressed at a law committee retreat in March.)

"Speaking as a Jew who has made the journey through the Conservative movement to Orthodoxy," said Speisman, "my approach is [to ask] what's going to give me the best chance of carrying on [Jewish] tradition in my own family?"

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Special Report

Is Mount Sinai still a Jewish hospital?

By LEILA SPEISMAN
Staff Reporter

Times were very different for Toronto's Jews when Mount Sinai Hospital was founded in 1922. Before that, Jewish doctors couldn't intern in the city's hospitals, and once they did finish their internships, they couldn't get hospital appointments or privileges. Jewish patients couldn't get kosher food, and there were often language difficulties and little consideration of the needs surrounding religious observance.

Joseph Mapa

Today, Jewish physicians are on staff at every hospital in the Greater Toronto Area, including St. Michael's and St. Joseph's; kosher food is available to in-patients at every hospital; and all hospitals are aware of the multicultural makeup of their patients.

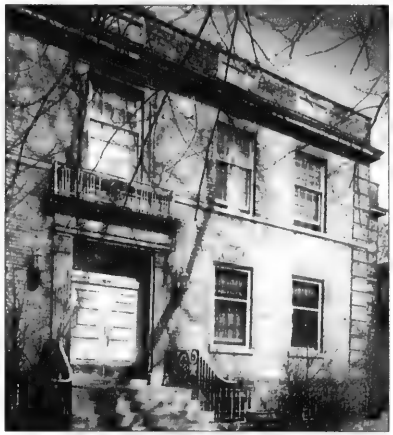
But what of Mount Sinai? Is it still the refuge from anti-Semitism in the health-care field it was created to be? Does it have to be anymore? Is it, in fact, a Jewish hospital at all?

Certainly, the public perception of the institution is that it is Jewish. Staff members, however, have a mixed perception.

David Davenport, outgoing manager of media relations for Mount Sinai, said that when he began working for the hospital in September 2000, "I had little or no knowledge of the Jewish lifestyle." Although Judaism was the predominant cultural influence, he said he felt very comfortable there.

"All cultures are recognized and blend beautifully.

"[Working here] opened a whole new world to me. I was enriched by getting to know the Jewish culture."



The original Mount Sinai Hospital

Anesthetist Gordon Urbach has another point of view. He said compared to what Mount Sinai was like when he first began working there some 40 years ago before Jews were accepted into the medical world, it has become less and less Jewish.

Today, he said, "you are just as likely to come across Jewish doctors, even doctors in kippot, and get kosher food in any hospital," adding that Mount Sinai is very discreet about its Jewishness.

"I guess that's the price you pay for integrating into society."

So is Mount Sinai a Jewish hospital? And what does "Jewish hospital" really mean? That the food available is strictly kosher? That no elective surgeries and procedures are done on Shabbat and holidays? That the staff and patients are exclusively, or almost entirely, Jewish?

Hospital president and CEO Joseph Mapa has an unqualified answer: "This hospital is rooted in and supported by the Jewish community, works according to Jewish values and embodies our Jewish heritage. We never pretended to be otherwise."

While acknowledging that Mount Sinai is a public hospital that receives public funds and is therefore responsible for serving the general population, Mapa said, "We were founded by the Jewish community, supported by the Jewish community and represent the highest values of the Jewish community."

Indeed, hospital publications indicate that most charitable donations to Mount Sinai come from Jewish individuals, charitable funds and businesses. But other donors contribute as well. Particularly noteworthy are the contributions made by the Chinese community, which recognizes the hospital's services to them not only as regular patients, but especially for its work during the SARS crisis.

Mount Sinai, Mapa said, is in the ranks of the world's best academic hospitals, an achievement directly connected to the values of chesed (kindness) and care of the sick that are an integral part of the Jewish ethos. Compassionate and skilled patient care, cutting-edge medical research and an active teaching program let the institution "stand very tall," both in the Jewish and general communities, Mapa said.

Funding from outside donors has enabled the hospital to make a substantial contribution to the recently completed Human

Continued on page 15

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Institution has specific cultural-religious elements

Continued from page 14

Genome Project, an international effort to map every gene in the human body, as well as to build a pain management clinic, purchase new magnetic resonance imaging and ultrasound equipment, and conduct research into breast cancer, diabetes and neonatal health, among other projects.

Like other hospitals with a distinctly cultural character, Mount Sinai has specific cultural-religious elements: a rabbi, Rabbi Bernard Schulman; a shul with daily Minchah services; a Shabbat elevator; a sukkah; a public chanukiyah; High Holy Day services and Passover seders.

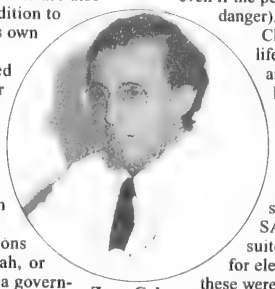
While the main kitchen is not kosher, no pork products or shellfish are served. There is also a kosher kitchen, which Rabbi Schulman said prepares lighter meals, and dinner is catered from the Baycrest Centre for Geriatric Care.

But while other hospitals don't have these elements like Mount Sinai, they still look after the needs of their Jewish patients.

The Hospital for Sick Children has its own on-staff Jewish chaplain. Sunnybrook and Women's College Health Sciences Centre, York Central Hospital in Richmond Hill and North York General Hospital, all of which are located in Jewish areas and serve many Jewish patients, have dietitians on staff and offer hot kosher entrées, including Passover meals, which they purchase from Baycrest.

Rabbi Ronald Weiss, director of chaplaincy services for Jewish Family & Child Service (JF&CS), and his staff provide religious and spiritual services for Jewish patients in all Toronto hospitals, including counselling, help with praying and supplying electric Shabbat candles.

Many of the JF&CS services are carried out by volunteers, but rabbis are also available for visits in addition to visits made by a patient's own spiritual leader.



Zane Cohen

Rabbi Schulman noted that while he is the director of chaplaincy services at Mount Sinai, the hospital also has trained Roman Catholic, Protestant and ecumenical chaplains, and regularly brings in Muslim spiritual advisors.

Mount Sinai's operations are not based in Halachah, or Jewish law, because it is a government-supported hospital, he said, but noted it has an ethics committee to deal with moral issues that may arise.

The staff knows that Judaism promotes a distinctive approach to medical issues, including many of the most complex, such as abortion and end-of-life, he said.

"They realize that what drug to use is a medical decision. When life has ended is not."

Such questions are brought to the chaplain for consultation, or to the ethics committee.

There is no question that emergency care, including surgery, can be carried out on Shabbat and holy days – including the High Holy Days – in accordance with the religious injunction of *pikuach nefesh* (that one may break any Halachah in order to save a life, even if the person is only potentially in danger).

Clinics and surgeries for non-life-threatening situations are another issue. Zane Cohen, hospital surgeon-in-chief, said that elective surgery is not carried out on Rosh Hashanah and Yom Kippur. This past year, he said, due to the backlog of surgeries caused by the SARS crisis, two surgical suites out of 12 were opened for elective surgeries. However, these were used only by non-Jewish personnel.

Mapa stressed that no Jewish staff – including physicians, nurses, technicians and maintenance – are forced to work on those days.

Although many of Mount Sinai's staff, particularly its medical staff, are Jewish, no particular note is made of the proportion of Jewish to non-Jewish personnel. Only 15 to 20 per cent of the patients are Jewish, Mapa said.

But, he said, "the percentages [of Jewish staff and patients] are less important than the fact that we are here."

The concept of "this is the right thing to do" – the proper way for a Jewish institution to behave – looms large in Mapa's and the hospital's thinking. For instance, every morning, up to 20 youngsters from Orde Street Public School come to the hospital for a nutritious breakfast. Afterward, either their parents or volunteers from the hospital walk them to school.

There is no charge for this program, Mapa said.

The hospital is also committed to Israel, and maintains relationships with research institutions such as the Technion (the Israel Institute of Technology), Ben-Gurion University of the Negev and the Weizmann Institute of Science. These relationships include exchange of personnel and co-sponsored research studies.

The Isabel Silverman Canada International Scientific Exchange Program (CISEPO), led by Mount Sinai otolaryngolist-in-chief Arnold Noyek, was established to improve health care in Canada and internationally and to contribute to peace initiatives in the Middle East.

Mapa said CISEPO "bridges communities – including the Arab world – through health programs."

But it's one program in a hospital that is "open for the whole community as well as for us," he said.

That commitment is "our covenant with the Jewish community."

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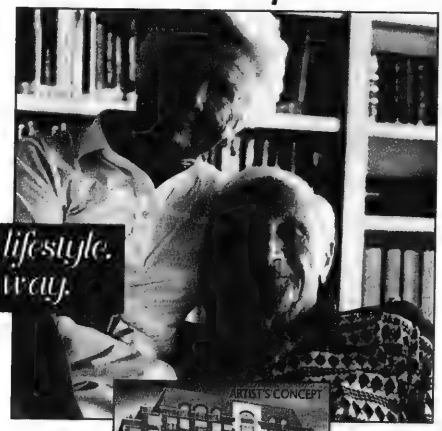

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Jewish Life

PA could dismantle Hamas if it chose

MYTH:

The Palestinian Authority (PA) is helpless to dismantle Hamas and Islamic Jihad because the terrorist groups are too powerful and popular.

FACT:

The media has helped create the misconception that the PA cannot dismantle the terrorist network in its midst because of the strength and popularity of radical Islamic Palestinian terrorist groups.

Hamas and Islamic Jihad are not huge armed forces. Together, the military wings of both organizations total fewer than 1,000 men. By contrast, the PA has 35,000 people in a variety of police, intelligence and security forces. Not only does the PA have overwhelming superiority of manpower and firepower, it also has the intelligence assets to find most, if not all, of the terrorists.

It is true that these Islamic groups have achieved some popularity, but polls show that together, they are only supported by about one-fourth of the Palestinian population. The PA is not a democracy, so its leaders do not base their decisions on public opinion, but the data shows that it is not hindered from acting by any overwhelming sympathy for the radical factions.

The PA could follow the example of the Jordanian government, which has not allowed Hamas to establish a foothold in the kingdom. King Abdullah closed the group's offices in Amman, as well as their newspaper, and has arrested and deported numerous Hamas members.

The Palestinians made the commitment to stop terrorism in 1993, and have repeatedly promised to do so since then, including their 2003 assent to the road map peace plan. But they still have not lived up to this fundamental requirement for peace. No progress toward Palestinian statehood can be made until the violence stops, and the PA cannot use the excuse that it lacks the means to put an end to the violent activities of a minority of the Palestinian people.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

How can we fight the new (old) anti-Semitism?

By JACK SILVERSTONE

Guest Voice

I have a book in my office called *The New Anti-Semitism* by Arnold Forster published in the United States. What makes it interesting is its date of publication: 1974.

So what are we dealing with today? A newer anti-Semitism? The newest anti-Semitism? Or a "new and improved" anti-Semitism?

The late media magnate Israel Asper once said to me: "The Jewish agenda hasn't really changed in 3,000 years." He was right. It was and remains the Jewish agenda to combat the seemingly indestructible virus of Jew-hatred.

If the nature of the scourge hasn't much changed, then what is different today? For one thing, in this era of the Internet, the dissemination of information is global and instantaneous. For another, anti-Semitism has a new disguise – anti-Zionism or anti-Israelism – and a new principal progenitor, the Muslim world in general and Arabs in particular. Feeding off one another and pushing the envelope of attack discourse and acts of violence, the current promoters of anti-Jewish expression have no shame. They obscenely employ Nazi imagery to vilify Israel, trot out the *Protocols of the Elders of Zion* and blood libels in their updated form of Arabic-language television broadcasts, and turn international conferences into anti-Jewish hate fests.

Their fellow travellers in Europe have the gall to try to boycott Israeli academics from publishing their work and from gaining faculty positions in universities – a revised version of the "numerus clausus" that infected universities on the continent and even here in Canada before, during and after World War II. One visible minority Canadian parliamentarian told me that in today's atmosphere, it is more acceptable to be anti-Semitic than racist.

Yet at the same time, not everything is in the debit column. Israel has a strong military, and a staunch superpower ally in the United States. Here in Canada, there are anti-hate laws on the books, the Shoah has national and provincial legislative recognition, and Jews have attained positions of responsibility in most segments of society. But the "hearts and minds" department still needs work. Here are a few suggestions – non-exhaustive, to be sure.

- **Let's support one another.** If the current anti-Semites can employ a global, interconnected assault, then we must respond accordingly. In this age of 24-hour news channels, the Internet and satellite phones, we have to ensure that no community feels alone when confronting anti-Semitic campaigns or incidents.
- **Let's draw strength from the people of Israel.** Despite years of facing brutal terrorism, diplomatic isolation and economic trauma, Israelis have demonstrated exemplary resilience and strength, combined with a forward-looking "can-do" approach to life. We in the Diaspora should be no less courageous.
- **Let's pick our battles.** Not every comment critical of Israeli government policies or Jewish community positions is anti-Semitic, necessitating a full court response. Vigilance and determination are helpful. Hypersensitivity can be counterproductive.
- **Let's reach out to our friends.** Self-reliance is a virtue, but we don't have to struggle alone. We have friends in politics, law enforcement, the clergy, other ethnocultural and faith communities, the voluntary sector, professional associations and yes, even in the media and academia. It would be great if they always rose to our aid without being asked, but if not, we should not be shy to reach out to them. They may simply be waiting for us.
- **Let's demand moral leadership.** Political, spiritual, cultural and academic leaders must be called on to denounce unequivocally any manifestations of anti-Semitism, and the denunciations must be loud and public. Private correspondence and personal declaration of support are nice, but to be truly effective, our leaders need to take a strong public stance against all forms of racism and anti-Semitism.
- **Let's resort to law and justice.** If moral persuasion doesn't do the job by itself, in Canada at least the authorities can apply the hate propaganda provisions of the Criminal Code or employ federal or provincial human rights acts. They should be encouraged to do so when appropriate.
- **Let's communicate and educate.** Take an activist approach. Tell your friends and colleagues how you feel about the rise in anti-Semitic actions and sentiments today, the threats and the violence. Explain to them the hurt and damage caused by anti-Semitism over the centuries and why vigilance and denunciations are needed from people of goodwill. Let them know that we are an integral part of Canadian society and we expect to be treated with the same respect and compassion we treat others.
- **Let's participate.** Don't be an outsider. Join service clubs, get involved in the political process at all levels, be active in professional associations. There are many other options for participation in all facets of Canadian society. Similarly, students should be active on campus in meaningful ways, including participating in student government and university political and service clubs. As important as writing letters to the editor or to your member of Parliament is, it should not be considered a substitute for getting out there on a sustained basis and working in grassroots politics.

None of the foregoing is a universal panacea. But I believe the problems we are facing now will be confronted successfully.

"Be strong and of good courage," said Moses. Our cause is just, and if we remain steadfast, resourceful and brave, we shall certainly prevail.

Jack Silverstone, who wrote this article as the executive vice-president and general counsel of Canadian Jewish Congress, has taken a leave of absence to become the chief of staff for Minister of Human Resources Joseph Volpe.

Jewish Life

The spiritual side of Tu b'Shvat

By RACHAEL TURKIENICZ

In the middle of winter, it seems strange to consider that the holiday of Tu b'Shvat is fast approaching. Tu b'Shvat signifies the new year of the trees and is usually accompanied by the planting of new saplings, particularly in Israel. It seems to be a holiday firmly rooted in the physical world. The images of nature, planting, earth, birth and development all reinforce our physical existence and the creation around us. While we must recognize this and celebrate it, we must also not forget the intensely spiritual component of Tu b'Shvat.

As with most elements of Judaism, this holiday has not remained stagnant through time. In ancient times, Tu b'Shvat was the date when Israelites designated which fruit belonged to the previous year and which would belong to the year to come. This is an important distinction for tithing purposes, similar to a modern end-of-year review for taxes. Of course, the spiritual aspect is relevant, since the fruit to be tithed is offered to God and thus is elevated from the physical.

Once the Temple was destroyed and sacrifices were no longer being brought, Tu b'Shvat was in danger of falling into dormancy or becoming meaningful only in the physical sense.

This danger was addressed beautifully by the mystics of the 16th century in the city of Safed, Israel.

The Kabbalists of Safed devised a seder for Tu b'Shvat modelled on the Passover Seder. Just as the number four is significant at the Passover seder, so it is significant at the Tu b'Shvat seder. Just as wine is central to one, so is wine central to the other. The difference lies in the central theme being recognized. At Passover we celebrate freedom and redemption. At the Tu b'Shvat seder, we commemorate the unification and growth of the physical world with the spiritual one.

Each of the four cups of wine at the Tu b'Shvat seder is accompanied by a fruit that signifies the different spiritual levels of holiness. Also, the cups of wine themselves vary in colour. The first cup contains white wine, which signifies winter. The accompanying food should be one with a hard outer shell and a soft inside (perhaps a nut), to signify our lowest level of spirituality and how we often encase our souls in rough shells that make them hard to access even to ourselves.

Each cup of wine gets progressively redder as each of the fruits eaten with them progress through stages of rough outer shells, soft outer shells and hard and soft inner cores. The beauty and power of the symbolism becomes evident through all the senses. The visual colour changes, the aromas and the changing textures are only some of the elements that infuse our sensory experience.

There is even a symbolic statement of gender through the shifting colours of wine, which represent the coming together of male and female to create harmony and growth.

Tu b'Shvat is more than a Jewish version of Earth Day, when we hug a tree. It has grown into a holiday accompanied by rituals that bring our bodies and souls into dialogue with each other.

The Torah states: "A person is like a tree of the field," and the midrash states: "the root is the soul and the branch is the body."

Bagels, part 1

By MARK MIETKIEWICZ

To butter a bagel
You need to finagle
Just to inveigle
The slithering spread
To the edge of the bread
[http://gopoetry.com/poem_tobutterabagel_10.html].

That's Alma Denny waxing poetic about the food that has conquered bakeries, supermarkets and fast food restaurants everywhere: the bagel. More than just a piece of dough that's boiled and then baked, the bagel has a special place in Jewish culture, history and even humour. Today, a look at bagels on the World Wide Web.

The origin of the bagel dates to the 17th century. (And some bagels taste like it.) Leo Rosten writes in *The Joys of Yiddish* that the word "bagel" was mentioned in print for the first time in the Community Regulations of Cracow, Poland in 1610. The food was given to women in childbirth since the circular shape was seen to represent the life cycle and an omen of good luck. The word is derived from the German word *beugel*, meaning a round loaf of bread. There are those who dispute this and claim it derives from the middle High German word *bügel*, which means a twisted or curved bracelet or ring **[www.gti.net/mocolib1/kid/foodbreads.html]**.

Elsewhere, we are told of a Viennese baker who in 1683 "wanted to pay tribute to Jan Sobieski, the king of Poland. King Jan had just saved the people of Austria from an onslaught of Turkish invaders. The king was a great horseman, and the baker decided to shape the yeast dough into an uneven circle resembling a stirrup (or *beugal*)" **[www.bagelboss.com/bagels.html]**.

Three hundred years after the king of Poland bit into that bagel, the food was gaining new fans in far-off places.

In 1989, Houstonians could buy them at the newly opened Guggenheim's delicatessen. "The restaurateur offering bagels, rugelach, herring, corned beef, and cheese cake at Guggenheim's was Ghulam Bombaywala, an immigrant from Pakistan." That's the opening paragraph of Donna Gabaccia's look at bagels and what they tell us about business, culture and the American immigrant experience. The social historian follows the bagel from its entry into the United States in the 1890s and "its transformation from a Jewish specialty into an American food." Along the way, she points out some fascinating bagel ironies, such as the famous affinity between bagels and cream cheese, "a product introduced and developed by English Quakers in their settlements in the Delaware Valley and Philadelphia in the 18th century" **[www.hup.harvard.edu/features/gabwea/bagel.html]**.

Eating bagels can be hazardous to your health. No, I'm not talking about calories. According to the head of the Department of Emergency Services at George Washington Hospital in Washington, D.C., the greatest under-reported injury is hand cuts from slicing bagels. Peggy Trowbridge has accumulated some great bagel trivia, lore and advice in her Home Cooking site. She shares how to cut bagels safely (you don't need those acrylic holders) and how to store them: "at room temperature in plastic bags or freeze immediately. Refrigeration hastens staleness" **[http://homecooking.about.com/library/weekly/aa011998.htm]**.

Next week, I'll tell you where you can find the best – and the strangest – recipes for bagels, including one for an improbable fat-free bagel. But for now I'll leave you with the tale of someone who decided that it's better to forego bagels' calories completely:

"A man opens an outdoor stall to sell bagels and puts up a sign, '50 cents each.' A jogger runs past and puts 50 cents into the bucket but doesn't take a bagel. The next day, he does the same thing. For weeks and then months, this goes on. One day, as he's jogging past, the owner joins step with him. The jogger laughs and says, 'I know why you're here. You want to know why I always put money in the bucket and never take a bagel.' 'No,' says the owner, 'not that. I just want to tell you that the bagels have gone up to 60 cents'" **[www.post-gazette.com/columnists/20021208rubin1.asp]**.

* * * * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers:com.

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Toronto students play important role in Israel summit

By DANIEL HOROWITZ

Students from Hillel of Greater Toronto played an integral part in a recent three-day solidarity summit in Jerusalem, attended by close to 1,000 Jewish student leaders from all over the world.

The summit, which brought together 15 delegations and students from 25 countries, was held under the joint auspices of the Jewish Agency for Israel (JAFI) – UJA Federation's overseas partner – the Government of Israel, Hillel International and the World Union of Jewish Students. It was hosted by Natan Sharansky, Minister for Jerusalem and Diaspora Affairs.

This unprecedented event focused on helping students strengthen their connection to Israel and the Jewish people in order to improve their advocacy, considering the dramatic increase in anti-Semitism and anti-Israel sentiment on university and college campuses.

"We were privileged to have with us at the summit a high-quality group of 20 Torontonians, through the Toronto Hillel framework," said Ian Wagner, the Director of Student Activities at JAFI's Department of Education. "The Toronto delegation was outstanding, showing great leadership skills as well as a passionate involvement in the issues students from around the world raised and deliberated over during the summit. They were truly a great asset."

The outcome of the summit was a document drafted by students representing each delegation called "A Global Jewish Student Declaration."

"I think that the highlight for our students was the two incredibly moving and inspirational speeches given by Professor Alan Dershowitz and Avram Infeld, the interim director of Hillel International," said Tilly Shames, Director of Israel Affairs, Hillel of Greater Toronto, who lead the Toronto delegation. "The other highlight was the interaction the Torontonians had with other Jewish students, from Siberia to San Francisco. It was incredible. That was probably the greatest aspect of being involved in a summit of this kind."

"Jewish students around the world were at the forefront of the struggle for freedom of Soviet Jewry 30 years ago," Israel's President, Moshe Katsav told the students. "That not only led to over a million Jews making aliyah, and thousands of others reaching freedom in the West, but to the eventual freedom of hundreds of millions of Soviet citizens, Jewish and non-Jewish, and the fall of communism. You have the power to change the world."

Hillel of Greater Toronto students recently joined 1,000 Jewish students from around the world in Jerusalem for a student solidarity summit.

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A community challenge!

The Chairs of this year's UJA Federation Walk with Israel - scheduled for Sunday, May 30 - Peter Ekstein and David Peltz, have issued a no-holds barred challenge to members of Toronto's Jewish community: "Let's make this year the largest Israel solidarity walk in the history of Toronto with at least 25,000 participants!"

Peter Ekstein

David Peltz

"This will be the preeminent event of its kind around the world, and all of Jewish Toronto has the chance of a lifetime to come out, have some fun, and more importantly, show their love, support, and unwavering commitment to the people of Israel when they need it the most," says Ekstein. "Toronto's always been there for Israel, but this year we need our community out in full force, more than ever before. It's literally time to "walk the Walk!"

"Last year, we had between 15,000 and 20,000 people out to the Walk, and this year we expect even more," says Peltz. "Peter and I were both on UJA's *B'Yachad* Mission to Israel this year, and we walked the streets of Jerusalem with 5,000 people. You wouldn't believe how much that walk meant to Israelis. It has inspired me this year to ensure that this event will be Toronto's biggest and best ever."

Organizers will be targeting more teenage participants than ever before; something that Peltz says is imperative.

"They're the future Jewish leaders, the future lifelong supporters of Israel and of our own Jewish community," says Peltz. "Giving of themselves in terms of money and of their time should be a normal part of their lives. We also want to connect them with Israel, and feel a sense of urgency about Jews taking care of each other."

The Walk will culminate with a celebration of all things Israeli during the RioCan Festival taking place at Ontario Place. The place will be buzzing with the sights, sounds and tastes of Israel, featuring an authentic Israeli *shuk* (market), and some great Israeli food and entertainment.

"Given the state of anti-Semitism and anti-Israel sentiment around the world today, we have no choice, as Jews, but to come out en masse and show Israel and the Canadian government just how much we care," adds Ekstein.

Unique community partnership takes to the ice

A new initiative between UJA Federation of Greater Toronto and The Toronto Roadrunners of the American Hockey League promises to reap benefits for many of Jewish Toronto's underprivileged.

The Roadrunners, featuring forward Michael Henrich - one of the brightest young Jewish hockey prospects ever - is the American League affiliate of the NHL's Edmonton Oilers.

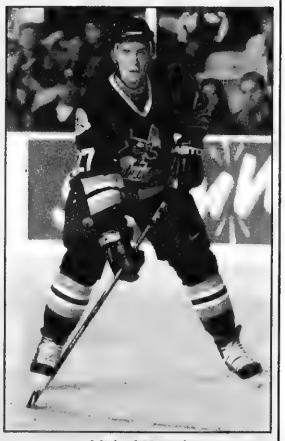
The new relationship between UJA and the team will see a portion of proceeds from a predetermined amount of ticket sales donated back to UJA which, in turn, will transfer those funds to specific projects organized by Jewish Family & Child Service.

"I think it's a great idea for the Roadrunners to get out into the community like this," says Henrich, a native of Thornhill. "It should help add to the fan base, but more importantly, it will give people a chance to make a connection with the team and the players. I'm looking forward to the relationship with UJA, as a Jew, and as a hockey player."

Henrich will be one of several Roadrunners to share their experiences with members of the Jewish community.

"As a member of the Jewish community myself, I feel privileged to be a part of this special initiative," says Joe Wilson, account executive for the Roadrunners. "I hope that this program can be the start of a great relationship between the Roadrunners and the Jewish community for years to come."

"This is a great opportunity for the Jewish community to be able to come out and watch a high profile Jewish athlete within their own back yard," adds Darryl Bricknell, also an account executive with the team.



Michael Henrich

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

The time is now for new Jewish advocacy organization

By DANIEL HOROWITZ

According to Hershell Ezrin, the recently appointed CEO of the Canadian Council for Israel and Jewish Advocacy (CIJA), it is important for the new non-partisan advocacy organization to be fully operational as quickly as possible.

"This is the right time for an organization such as CIJA," he says. "People recognize that the world is changing rapidly and there is a real need for this, and that's why we're here, the people have spoken."

CIJA will coordinate and strengthen the advocacy activities of Canadian Jewish Congress (CJC) and the Canada-Israel Committee (CIC), while ensuring that each has its own clear mandate. CIJA-PAC (Public Affairs Committee) is a membership organization to enlist thousands of Canadians in Jewish advocacy efforts.

CIJA is funded by UJA Federation of Greater Toronto and other Canadian Federations through UIA Federations Canada.

"Right now, the main challenge we face is getting CIJA and CIJA-PAC up and running to be the effective advocacy tools we know they will be," says Ezrin. "Getting the professional and lay leadership in place and establishing an effective working relationship with them is essential. Then, it's about coordinating our efforts with the various organizations, namely the Canada-Israel Committee, Canadian Jewish Congress and National Jewish Campus Life to amplify and maximize their voices, and perfect a symbiotic relationship with them."

CIJA-PAC allows Canadian Jews, and all those who support Israel, the chance to be heard, and it is a unique opportunity Ezrin expects people to take advantage of.

"People should join CIJA-PAC because their membership is crucial to our success. Numbers count. The more people who register, the more our voice – and their voices – will be heard. We will tailor programs to specific interests, and will give people the tools and research needed to be as effective as possible in their Israel advocacy efforts."

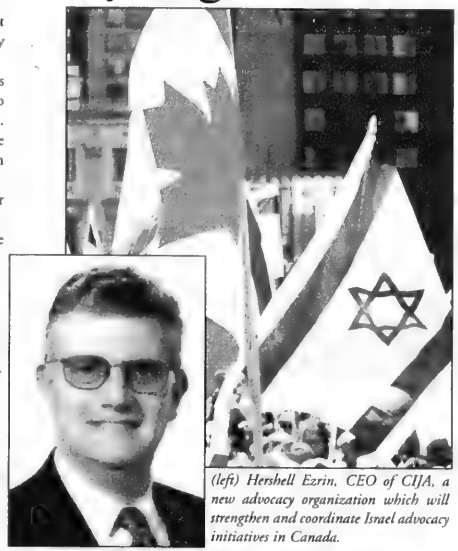
And Ezrin insists that CIJA-PAC members will have their views heard on a regular and ongoing basis.

"We'll be coming to them, the people, in various regions," he says. "Members of CIJA-PAC will be heard from, that's what we're about. We'll be conducting monthly polling to get their views, and those views will be made known to the people in power."

Although CIJA operations have just begun, Ezrin cites an exceptionally favourable response so far.

"We've had excellent feedback from all sectors," he says. "People are already sensing our deep commitment and sense of urgency. They want us to provide leadership, to create innovative programming and different initiatives giving Canadians a voice."

Some of those initiatives include a recent brainstorming session, through the Canada-Israel Committee, that brought together some of the sharpest legal minds in Canada and Israel to discuss the ramifications surrounding Israel's new security fence.



(left) Hershell Ezrin, CEO of CIJA, a new advocacy organization which will strengthen and coordinate Israel advocacy initiatives in Canada.

legacy of life

Alice B. Herman 1911- 1983

Alice Herman's first study mission to Israel took place in the early 1960s, when large numbers of North African Jews were making Aliyah. Ever the ardent Zionists, Allie (as she was best known) and her husband Bernard headed first for Marseilles, France, where along with their fellow travelers, they bid adieu to the excited new immigrants who were about to set sail for Haifa's port.

Given her warm and compassionate nature, it wasn't surprising that Allie connected instantly with one particular North African family and, once her plane touched down in Israel, Allie rushed to the ship to meet them as they docked in their new homeland. Allie stayed in touch with the family long afterwards simply because she cared, assisting them financially and sending gifts at every opportunity to help ease their absorption into Israeli society.

"Mother described herself as having great empathy for people," recalls daughter Carole Zucker, an avid UJA Federation fundraiser. "She would take people under her wing. She may have been very private with respect to herself, but people felt they could confide in her. For Mother, a secret was always a secret. After her death, so many people informed us of how she had helped them in ways we had never known."

That, in a nutshell, was Allie Herman. Her life revolved around helping others and she did it selflessly and gracefully, whether nurturing her family, her friends, or her community. She immersed herself completely in things that mattered to her, be it as a proud member of Hadassah-WIZO's Ruth Chapter, as the first chairperson of Mount Sinai Hospital's gift shop, or as a founding member of UJA Federation's Lion of Judah campaign.

"Allie had great passion for the Jewish community," recalls Marvelle Koffler of the woman who inspired her to launch the first Hadassah-WIZO Bride's Group in Toronto, setting Marvelle off on her lifelong devotion to the Jewish community. "That's what makes all of us become involved. Whatever Allie did in the community was at a top level. She gave people a lot of confidence, and she built them up beautifully. She was caring, direct and focused, and her integrity was par excellence. When you work with people like that, it develops your own character as well because you look up to them and hope to emulate them."

Alice B. Herman

Allie Herman imparted her philosophy of giving to her children, too.

"If we don't care for our own, she'd tell us, no one else will," recalls daughter Wendy Eisen. "As a young bride I chaired the Young Marrieds campaign for CJA in Montreal and I was so proud of my first gift of $15. I remember Mom saying, 'Whatever you contribute now you must give more next year, for each year Jewish needs increase.'"

Allie, who grew up in Toronto as the youngest of seven children, received her first taste of community responsibility when she met her future husband Bernard's parents. Rose and Joseph Herman were ardent Zionists and early philanthropists for Israel and Jewish causes. When Allie married Bernard, then a young law student, the newlyweds moved into his parents' home which was always buzzing with parlour meetings for Jewish National Fund, Mount Sinai Hospital, Hadassah-WIZO, and a host of other organizations.

Several years later, when Allie and Bernard moved into a home of their own, Allie took what she learned and gave it her all. She became an active member of Hadassah-WIZO and an early female contributor to UJA's annual fundraising campaign, soliciting funds from her friends and acquaintances in Toronto and later from her Canadian friends in Palm Beach, where she vacationed each winter. If she wasn't winning golf tournaments, doing precise needlepoint or playing bridge, she would be working on a fundraising campaign or steeped in conversation with the many people who called on her for advice. At the age of 50, she taught herself Braille and, for many years following, transcribed books into Braille for the Canadian National Institute for the Blind.

"Mother never stopped teaching Carole and me, always giving us sage advice," says Wendy. "She was a compassionate and understanding grandmother, with a ready ear for each of her eight grandchildren."

Allie took pride in her children's leadership in the community. Carole, a past president of Mount Sinai Hospital Auxiliary, is the new co-president of the Israel Cancer Research Fund and was recently feted by her Hadassah chapter for more than 40 years of unwavering dedication. Wendy, a former UJA Federation campaign chair, was a leader in the Canadian struggle to free Soviet Jews in the 1970s and 1980s and now serves with her husband Elliott as national co-chair of the Canadian Friends of the Israel Museum.

Carole's daughter, Tracey Moseson, is actively involved with her synagogue in New York and Wendy's daughter, Jodi Bager, is national co-chair of UJA's Ben Gurion Society. A poignant family moment took place last spring when Wendy's eldest daughter, Tammy Brown, co-chair of Toronto's Canadian Friends of the Israel Museum, became a Lion of Judah and was presented with her grandmother Allie's pin.

Legacy of Life is a presentation of the Jewish Foundation of Greater Toronto to honour the memory of those who were exceptionally devoted to the community.

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Greater Toronto Area

Hungarian scholar focuses on Islam and Jewish philosophy

By SHELDON KIRSHNER
Staff Reporter

In the late 19th and early 20th centuries, Hungary produced an impressive array of Islamologists, or scholars who specialize in Islamic religion, history and culture.

And a disproportionate number of these figures – from Ignac Goldziher and Wilhelm Bacher to David Kaufman and Armin Vambery (Bamberger) – were Jewish.

Gyongyi Hegedus, this year's Ray D. Wolfe post-doctoral fellow at the University of Toronto, is following in their footsteps.

But Hegedus, 39, is not only an expert in Islam. With a PhD in in medieval Islamic and Jewish philosophy, she is equally at home in Jewish scholarship: she wrote her doctoral thesis on the Jewish philosopher Saadya Gaon, the most important early medieval thinker in Judaism.

Currently teaching a U of T introductory undergraduate course on medieval Islamic and Jewish philosophy, Hegedus studied Arabic and Turkish languages at the University of Budapest and Hebrew with a rabbi in that city.

Gyongyi Hegedus

Hungary was a breeding ground for Islamologists because many of them had a strong Talmudic education and their knowledge of Hebrew and Aramaic was such that out of interest they also learned the related language Arabic, she explained.

"So many of the founders of this discipline, who attempted to understand Islam on an objective basis, were Jewish."

Today, she added, Israel has become a centre of Islamology.

Hegedus, whose U of T fellowship ends in June, has what she describes as "a messy background."

As she put it:"I was brought up in a secular society, and baptized as a Catholic. But later on, in my adolescence, I discovered that my mother had been an orphan and that her parents had 'mysteriously' disappeared during World War II. I also know that my paternal grandfather studied in a Hebrew school with a rabbi in Szeged."

Although Hegedus is not officially a member of any religious denomination, she feels very much at home in an "open and enlightened Jewish culture."

Academically, she is something of a nomad.

During the 1980s and early 1990s, she studied in Syria, Tunisia and Turkey. Later, she spent a year at the Hebrew University's Institute of Asian and African Studies.

She has an MA in Islamic studies and philosophy from the University of Budapest and the Catholic University of Louvain, respectively.

Now a permanent resident of Canada, she earned a licence in medieval studies from the Pontifical Institute of Medieval Studies in 2002

Hegedus discovered Saadya Gaon by accident while working in the library of the Jewish Theological Seminary in Budapest. There she classified Hebrew books, and while sorting through some, she stumbled upon his works in Judeo-Arabic.

Hegedus, who earlier this week was to deliver a lecture at U of T on medieval Jewish and Muslim philosophy, believes Jewish and Muslim philosophers worked on similar problems.

"What is knowledge? How can you justify a statement? How was the world created? What is prophesy? What is the soul?"

To an astonishing degree, they reached the same conclusions, she said.

Hegedus scoffs at the notion that a "golden era" defined Jewish-Muslim relations during the Middle Ages.

"This is a dream that was never fully actualized, but of course there were periods which came closer to this ideal. We know about relatively peaceful and tolerant periods, but also about fanatic and highly intolerant [Muslim] rulers."

In her view, the Sept. 11 terrorist attacks in the United States were the "visible peak of a huge iceberg" of anti-Israel and anti-Western sentiment.

"It is a sorrowful fact that people in certain Islamic circles use anti-Semitic and anti-Israel language to express their frustration with the West."

Hegedus plans to return to Hungary in the summer to deliver lectures at the Central European University in Budapest.

"My future is otherwise open at the moment," she said. "I would define my status as living in academic nomadism."

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Faculty of Arts, York University
Maimonides on Islam and the Muslim World
Monday 16 February, 2004 at 8:00 p.m.
Professor David Novak
University College of Religious Study, University of Toronto
Maimonides' View of Jewish Law
Monday 1 March, 2004 at 8:00 p.m.

Yiddish to be included in Lodz commemoration

By FRANCES KRAFT
Staff Reporter

After a family trip to Poland last August, Henia and Nochem Reinhartz felt compelled to lobby the City of Lodz to have Yiddish included in its official commemoration of the 60th anniversary of the Lodz ghetto liquidation.

Their efforts were rewarded last month when Jaroslaw Nowak, director of Lodz's office of promotion, tourism and foreign cooperation and executive director of the organizing committee marking the date this summer, confirmed that plaques recalling the ghetto would include Yiddish text in addition to the Polish, English and Hebrew originally planned. The New York-based YIVO Institute for Jewish Research will provide the translations.

The Reinhartzes, longtime Toronto residents who were both born in Lodz, learned of the city's intention not to include Yiddish from a Polish journalist they met on their trip.

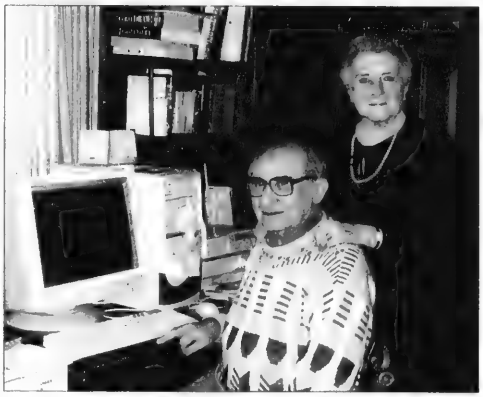
Although they had never lobbied before, their fledgling e-mail campaign took on a life of its own, striking a chord with people from New York and Buenos Aires to Melbourne and Paris, who inundated Nowak with more than 200 messages.

"That's how electronic democracy works," said a delighted Nochem, who admits there were moments when he was ready to give up, as weeks started turning into months with no results. Henia, however, was determined to keep going.

In an initial letter to Nowak, the couple offered to "translate as a labour of love as many inscriptions as you need from Polish or English into Yiddish."

The Reinhartzes, who run the Yiddishland Café – a five-times-yearly venue for Yiddish-language arts performances, based at the Workmen's Circle – have been steeped in Yiddish all their lives.

Henia, 77, grew up speaking Yiddish at home and was educated at a Yiddish-language Bundist elementary school. She spent most of her teenage years in the Lodz ghetto before being deported to Auschwitz at age 17. After the war, she trained as a Yiddish teacher in Paris, and taught Yiddish at Bialik Hebrew Day School and the University of Toronto.



Nochem and Henia Reinhartz

Nochem, a 79-year-old retired typesetter, grew up in Vilna and is also a native Yiddish speaker. Of his mother's family who remained in Lodz, only one survived the war. In Paris, where Nochem and Henia met, he set type for the Yiddish publication *Unser Stimme* (Our Voice). More recently, the pair translated the soon-to-be-published memoirs of Arnold Mostowicz, a Lodz ghetto physician.

But having Yiddish included on the commemorative plaques is "not a matter of personal victory," Henia explained. "It's really for the dignity of those who perished, and of those who survived, too."

Before the war, she noted, Jewish citizens comprised one third of Lodz's population of 700,000. Today the "registered" Jewish population of the city numbers 250.

"Polish children have no idea that [so many Jews] lived in Lodz and contributed so much to the economy and the culture of the country," Henia said. Renowned pianist Arthur Rubinstein was a native of Lodz, Nochem added.

Returning to Lodz for the first time since the war was a difficult decision for the couple.

At their granddaughter's request, Henia had promised to return to Poland on a family trip, but she was afraid of the effect it might have on her. The family arrived in Lodz 59 years after Henia was deported from the ghetto – almost to the day, she noted.

Nochem states flatly that it was "pretty depressing," but at the same time he felt it was good to go.

Henia, too, is glad she went, but the trip did not bring any "closure," she said.

"This is not a chapter you can close. You open it again. You go to confront certain things. You go because it's important for the kids."

Retracing the steps of her younger days, Henia was pained to find no signs of the vibrant Yiddish-speaking community she remembers. In Warsaw and Cracow, the couple noted, there were commemorative signs in Yiddish.

"If we hadn't gone," said Henia, "we would find out only later that there's no Yiddish on the [Lodz] plaques and it would have been too late. So, in a way, this is a nice ending to the trip."

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Why I am a Zionist **Prof. Gil Troy** McGill University **March 2**	*The State of Canadian Campuses* **Prof. Ed Morgan** CJC; University of Toronto **March 9**	*What Can You Do As a Citizen?* Panel: **Shirley Anne Haber**, Media Action Group **Paul Michaels**, CIC **Len Rudner**, CJC **March 23**	*Being Jewish on Campus* **Zac Kaye** Exec. Director, Hillel of GTA **Hillel Staff and Student Leaders** **March 30**

The sessions will be hosted by Mr. Chaim Klein at Beth Tikvah Synagogue, 3080 Bayview and begin at 8:00 p.m. This program is open to all.
There will be a minimal charge of $40 per family ($25 per person) to cover the cost of materials. The fee for a single session is $8.
To enroll call Cherry Rubin at (416) 221-3433 X300 or email details, including name(s), address, phone #, congregation and credit card information to cherry@bethtikvah.on.ca.

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Thursday, Jan. 22

CULTURE AND ANARCHY

Prof. Harvey Kerpneck continues the course "Anthony Trollope and the Victorians" at Holy Blossom Temple. 7:30 p.m. 416-789-3291, ext. 235.

Friday, Jan. 23

Join Solel Congregation for Shabbat services and guest speaker **Izzy Lyon**, vice-president of Peace Now. 8:30 p.m. 2399 Folkway Dr. 905-820-5915.

Sunday, Jan. 25

BRUNCH AND SPEAKER

Beth David Brotherhood presents **Dr. C. P. Marks** discussing "Living Longer, Healthier Lives." 9:15 a.m. Minimal charge. 416-633-5500.

WINGATE MEETING

The Wingate Branch of the Royal Canadian Legion will have an all-members general meeting and breakfast at 9:15 a.m. 788 Marlee Ave. 416-782-5024.

GLOBAL ANTI-SEMITISM

The Winchevsky Centre invites the public to a discussion about "The Global Resurgence of Anti-Semitism" with **Ronnee Jaeger**, founder of Machsom Watch. 10:30 a.m. 585 Cranbrooke Ave. $5, includes bagels and coffee. 416-789-5502.

HELLO TO BROADWAY

Dynamic Singles of Adath Israel presents singer **Christine Platis** at their Sunday brunch for singles 35+. 11:30 a.m. $10 if pre-registered by Jan. 23 at noon. $15 at the door. 416-635-5340 or rachel@adathisrael.com.

KABBALAH AND PRAYER

Rabbi Yossi Gansburg will lead an eight-week class in "Kabbalah and the Secret Power of Prayer." Sundays, 10:30 a.m. to noon through to March 14 at Pride of Israel Synagogue. Registration $50; $80 for couples sharing text. To register, call 416-226-0111, ext. 10.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group presents *Jewish Time and Ritual* from the film series *Judaism: A Quest For Meaning*. Discussion following. 109 Kenilworth Ave. at 7 p.m. 416-763-2799.

JUNGREIS ON RELATIONSHIPS

The Jewish Family Institute and Aish20s present **Rebbetzin Esther Jungreis** on "The Committed Relationship," a discussion for singles and couples. 8 p.m. at The Village Shul, 1072 Eglinton Ave W. 416-785-1107 ext. 204.

Monday, Jan. 26

MEKOROT CLASSES

Join Mekorot for one of their Monday morning learning series. The first, co-sponsored by the Netivot HaTorah Parent Association, is a four-week course with **Prof. Eric Lawee** on "Jewish Law: Authority and Innovation." 9:30-10:30 a.m. at 51 Roseborough Cres. $40. The second, co-sponsored by the Associated Parent Teacher Council, is a six-week course with **Rabbi Jay Kelman** called "Honour Thy Parents: The Biblical Approach." 9:30-10:30 a.m. 258 Haddington Ave. $60. No prior background required. 416-395-1510 or www.mekorot.ca.

HILOULA OF BABA SALI

Or HaEmet Sephardic School presents the 20th anniversary of the *hiloula* of Baba Sali, **Rabbi Yisrael Abuhatzira**. Join them for dinner, Sephardi melodies by chazzanim **Shachar Dadon** and **Aviv Ouanounou**, and keynote speaker, **Rabbi Mendel Kaplan**. To purchase tickets, please call **Marina** at 905-669-7654, ext. 225.

Continued on page 23

The Canadian Jewish news

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Entry Fee: $8 Pre-registered
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REGISTRATION FORM FOR CJN CHESS CHALLENGE

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What's New

Continued from page 22

THE GOLDEN AGE OF SPAIN

Oraynu Congregation for Humanistic Judaism continues its Jewish history series with a lecture by **Frank Bialystock** on "The Golden Age of Spain." 7:30 p.m. at the North York Central Library, second floor, room 2. Non-members $15. 416-385-3910.

FULFORD: HATING THE USA

Robert Fulford delivers a series of lectures entitled "Hating America: Empire, Envy and the New Shape of Politics" at Holy Blossom Temple. Tonight, "The Great Satan: America and the Curse of Modernity." Monday, Feb. 9, "Canada and America: The Longest Undefended Neurosis in the World," and Monday, Feb. 23, "America, Israel and the Future of Freedom." All at 8 p.m.

Tuesday, Jan. 27

CAREGIVING WORKSHOP

Beth Tzedec Library offers a workshop on "Transitions: Dealing With the Illness and Caregiving of a Loved One," an interactive discussion about the importance of looking after yourself as you care for your loved one. Participants will have the opportunity to share their stories and ideas that helped them during a difficult time. Tuesday, Jan. 27 at 11:30 a.m. Gourmet lunch available after each workshop. Pre-registration required. $13.99 per meal. 416-781-3514, ext. 25.

Wednesday, Jan. 28

LUNCH AND LEARN

Ilana Sober will lead a four-week course on "The Passover Story: Biblical Sources in the Haggadah." 12:30-1:30 p.m. in the offices of Heenan Blaikie LLP, Royal Bank Plaza, south tower, 200 Bay St., #2600. $45. 416-395-1510 or www.mekorot.ca.

SUCCESSFUL AGING

Mount Sinai Hospital offers an information evening with three health professionals discussing possible hearing loss, depression, hypertension and treating high blood pressure. 7-9 p.m. at the Sala Caboto Villa Colombo, 40 Playfair Ave. 416-586-8338.

GENEALOGICAL SOCIETY

Jewish Genealogical Society of Canada presents **Sandra Gornall** of the Toronto Reference Library on "Geographical Resources for Genealogists," a talk about the maps and gazetteers of eastern Europe in the Reference Library's collection. 8 p.m. at Shaarei Shomayim Congregation. Members free, non-members $3.

PEACE WITH THE ARABS

Israel Now Consortium and the Canada-Israel Committee present **Oded Granot**, Arab-affairs specialist for Israel TV News 1, discussing "Peace with the Arab World: A Survey of the Changing Landscape." At Beth Tzedec, 1700 Bathurst St., 8 p.m. Free.

JOE RICH ON GROWING KIDS

Temple Har Zion Preschool presents an evening with **Joe Rich**, featured family therapist on the Cityline TV show. His topic will be "Parents' Guide to Growing Kids." 8 p.m. at Temple Har Zion, 7360 Bayview Ave. members $18, non-members $22. For tickets, call 905-889-2252, ext. 5.

LEARN TO READ HEBREW

Beth Emeth Synagogue is offering a level two Hebrew Reading Course, beginning this evening at 8 p.m. and continuing for six weeks. Participants are expected to know the Hebrew nouns and vowels, and will gain practice reading, singing and understanding many of the prayers used during daily and weekly Shabbat services. To register for this free course, call 416-633-3838.

Other news

KORCZAK EXHIBIT

The Regional Jewish Communities of Ontario presents the exhibition "Janusz Korczak and the Children of the Warsaw Ghetto" at the City Hall Rotunda in Kitchener through Jan. 27. For more information, visit www.rjco.ca, or e-mail **Carson Phillips** at cphillips@on.cjc.ca.

ACTIVISM CONFERENCE

University students are invited to an activism conference, Feb. 6-8 in Ottawa. The conference includes crash courses in Israeli and Middle East history, workshops in defeating anti-Israel propaganda and creating pro-Israel campaigns, and an opportunity to network with students from other campuses. For more information, visit www.israelactivism.com.

ISRAEL BONDS SKI DAY

Israel Bonds builder's division invites the community to their annual ski day Thursday, Feb. 26 at Alpine Ski Club. The $85 package includes deluxe bus transportation, ski lifts ticket and kosher BBQ lunch. There will be a dual slalom race for skiers and boarders with prizes and trophies. Call **Marta Kertesz** at 416-789-3351, ext. 137.

CALL FOR ARTISTS

The Toronto Heschel School is looking for artists for their first Arts Festival and Sale, to be held on Feb. 29 at Beth David Synagogue. For more information, call **Janna Walters** at 416-783-3782.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

"How To Talk To Your Ex," a two-session workshop to help gain effective communication skills when dealing with their ex-spouse about issues involving the children. Jan. 27 and Feb. 3, 6:30-8:30 p.m. at the Promenade Mall, suite #313.

"Parenting Children With Challenging Behaviour," a six-session program for parents of children who frequently demonstrate difficult behaviours begins Monday, Feb. 2, 7-9 p.m. 4600 Bathurst St.

"When You're About to Separate: What to Tell the Kids?" A workshop for parents about to separate or in the early stages of separation. How and when to tell the children, and strategies to best meet your child's needs. Feb 5, 6:30-8:30 p.m. at the Promenade Mall, suite #313.

FOR SENIORS

Beth Tzedec Congregation, Senior Haverim Programs, Monday, Feb. 2, 1:30 p.m. "A Potpourri of Everyone's Favourites" with **Paul Mathew**, pianist, **Julius Nemeth**, Hungarian violinist. $2. 1700 Bathurst St. 416-781-3511.

Earl Bales Seniors' Club: Casino Rama, Feb. 11; Casino Niagara, Feb. 26. Bridge every Monday, Wednesday and Thursday at 12-3 p.m. Intermediate and advanced players wanted. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112

"Jews of India" with **Ezra Moses**, Tuesday, Jan. 27, 10-11:30 a.m. Members $1.50, non-members $3.

Winter Carnival, Thursday, Jan. 29, 10 a.m.-3 p.m. Free.

Lifelong Learning Institute presents "The Seekers" with **Prof. Hugh Innis**. Tuesdays, Feb. 3-24. 10-11:30 a.m. Members $1.50, non-members $3.

Israeli Club Etrog for Hebrew speakers, meets Tuesdays at 2:30 p.m. for bagels and coffee, program begins at 3 p.m. Jan. 27, **Lillian Keltz** and **Mike Khenkis** in concert. Call **Anna**, ext. 110.

WAGMAN CENTRE 55 Ameer Ave. 416-785-2500.

Special Hawaiian Party, Wednesday, Jan. 27, 3:30-4:30 p.m. in the assembly room.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

"The Image of the Jew in Film and Television," Sunday, Jan. 25, 11 a.m. with **Shlomo Schwartzberg**. Members free, non-members $5. Coffee and bagels served.

Yiddish II, an eight-week program for students who have completed Yiddish for Beginners or who have an elementary knowledge of the language. Begins Thursday, Jan. 22, 7:30-9 p.m.

Hebrew Conversation, a six-week program for intermediate and advanced students. Begins Monday, Jan. 26, 7:30-9 p.m.

Improv workshop with **Ron Fromstein** begins Monday, Jan. 26 for six weeks. 7:30-9:30 p.m.

Klezmer Players' Workshop with **Martin Van de Ven** Tuesdays, 7:30 - 9:30 p.m. for 10 weeks. Begins Jan. 27.

Inner Torah with **Rabbi Aubrey L. Glazer**, four Thursday evenings: 7:30-9 p.m. Jan. 29, Feb. 26, Mar.25, April 29.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St. 416-636-1880 or www.bjcc.ca.

blindside: an exhibit by Toronto artist **Michelle Bellemare** at the Koffler Gallery runs to Feb. 29.

Tu b'Shvat Family Party, celebrating the new year for trees, at the Family Place @ the Jewish Discovery Museum, Sunday, Jan. 25, 1-3 p.m. Decorate pots and plant seeds, play tree games, listen to tree stories. Admission: $2.50 per person, museum members free. For more information, call **Elly**, ext. 390.

The Koffler School of Music Salon Series Concerts presents, "The Stark Trio," featuring **Alexander Stark**, assistant concertmaster, Israel Philharmonic Orchestra, at 2 p.m. Sunday, Feb. 1, at The Windsor Arms Hotel, 18 St. Thomas St. For reservations, call ext. 228.

Centre Camp is looking to hire staff for their summer camp program. Various supervisory, specialty, swim and counsellor positions available. Applications can be found online at www.centrecamp.ca. Applications or resumes should be emailed to alevy@bjcc.ca or faxed to the attention of **Andrew Levy** at 416-636-5813. March Break and Passover Break camp staff also needed. Call ext. 265.

VOLUNTEERS NEEDED

Kosher Meals on Wheels needs early-bird kitchen assistants to pack meals for their program. If you can help 7:30-9 a.m. one morning a week, call Circle of Care for more information at 416-635-2860.

The Concerned Kids is looking for individuals who would like to be trained as puppeteers. Help educate young people ages four-14 about drug awareness, substance abuse, violence and more. You must commit either Tuesday afternoon or Thursday morning through June and have use of a car. Call **Livia** at 416-636-1656.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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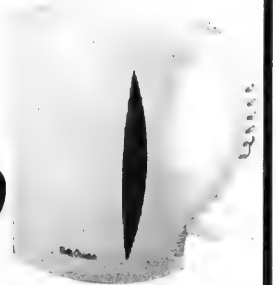

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3 LUCKY CJN READERS
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of Mozart's fantasy opera
The Magic Flute
at Toronto Centre for the Arts
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Rules: To be eligible to win please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

For what age group is "The Magic Flute" recommended?

(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Friday, February 13, 2004 are eligible. The winning entries will be randomly selected from all correct answers received at *The CJN* offices on Monday, February 16, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: **"Magic Flute" Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN and Royal Opera Canada are not eligible to enter.

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Deadline: Wednesday, 4 p.m., 8 days preceding issue date.

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Lou Kesten ז"ל

We would like to thank all our wonderful relatives & friends for all the support during our sad time. The comforting shiva meals, the generous donations & the many caring phone calls were all a great comfort to us.

Gail, Michael, Sherry, Maxine, Shawn, Max & Sylvia Kesten and Fred & Brenda Stoppel

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Seniors Scene

Miriam Schneid-Ofseyer and Miklos Emhecht.

Octogenarian couple share love, laughter and poetry

By CYNTHIA GASNER
Special to The CJN

"Laughter is the shortest distance between people," says 81-year-old Toronto artist, humourist, essayist, poet, composer and lecturer Miklos (Micky) Emhecht.

Three years ago, the native Hungarian-born Emhecht's whimsical and mythological paintings and poems, titled *Dreams and Fantasies*, were exhibited at the Children's Own Museum in Toronto, and they have been exhibited twice in Florida.

"Humour makes life more tolerable," he says. The retired real estate broker explains that "many years were taken away from us in Europe – the war, fascism, communism. In every tragic situation, you must find a spark of humour to survive."

Speaking with Emhecht, you are treated to an ongoing effusion of jokes, witty poems and short quips that are both entertaining and insightful.

Beside him during his interview with *The CJN* is his wife, Miriam Schneid-Ofseyer, 80, a retired teacher who witnessed many horrors during her childhood in Palestine and has had many artistic successes of her own.

Emhecht and Schneid-Ofseyer were married in 1998.

"I went from being what my friends called the most eligible bachelor in Toronto to the happiest man in the world," he says.

The couple, who enjoy singing, composing music and drawing, spend six months in Florida, where Emhecht's wit and wisdom are printed daily throughout the year in the *North Port Sun Herald* in a column called "Micky's Corner."

The octogenarian writes poems and vignettes on every aspect of life, often with wisps of sarcasm and tongue-in-cheek wisdom. He has published more than 1,200 articles and poems.

He says his goal is to promote peace and harmony. He abhors intolerance, a message that subtly but forcefully runs through his writings.

Emhecht grew up in Hungary and was educated in Budapest. He survived World War II, "but I was deeply affected by the atrocities against us Jews." He came to Canada after the Hungarian Revolution in 1956.

Emhecht developed an interest in art and music during childhood.

When he was 15, he saw a large panoramic work by19th-century painter Arpad Feszty titled *The Taking of Hungary*. He was so overwhelmed by what he saw that he went to a park and with his mandolin, in one sitting, he wrote an entire symphony titled *Turanian Fantasia* (The Hungarians).

It took more than 62 years before the symphony was premiered at a concert in Toronto sponsored by the Hungarian Embassy in 1998.

In 1999, it was performed by the Toronto Symphony Orchestra and in 2002 by Florida's Venice Symphony Orchestra (in a concert available on CD).

In their interview with *The CJN*, Emhecht and Schneid-Ofseyer recited one of her poems, titled *The Mothers' Song*. She also spoke about her father, who was killed by an axe-wielding Arab during the 1929 Arab massacres of Jews in Palestine, in which Miriam, then five, and her mother were both seriously injured.

She says that instead of having feelings of revenge, she thought more about how to make peace.

"I discovered that the people most interested in peace are the mothers because every enemy also has a mother who has the same feelings."

Both husband and wife have published books in English, Hebrew and Hungarian.

"Miriam is my inspiration. I'm the perspiration," Emhecht says.

Coast to Coast

Builder is new JNF president for Man./Sask.

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Over the past 25 years, Len Podheiser has built a successful residential and commercial property development and management company, one with properties across North America.

But in more recent years, the president of 400 Management Group has turned his attention to promoting the growth of the Jewish National Fund in Manitoba and Saskatchewan.

As the new JNF president for the two prairie provinces, he is looking forward to its annual Tu b'Shvat telethon next month and its gala dinner in June, the community's largest and best-attended annual fundraiser.

Podheiser began working with JNF 15 years ago. "I am a strong supporter of Israel," he said. "Working with the JNF was a way to help build the land of Israel."

He has served on other community boards in the past including the Combined Jewish Appeal, the local chapter of the Canadian Friends of Hebrew University, and the former Rosh Pina Synagogue (which merged with two other north Winnipeg congregations in 2002). In the latter role, he spearheaded the construction of a Jewish seniors' residence on shul property.

Podheiser will oversee the continued development of several new JNF initiatives, including the expansion of the JNF Business Club he helped form last year with Rami Kleinmann, the JNF shaliach for the region. It aims to reach out to non-Jewish businesspeople who are potential supporters of Israel.

"Through the club, we have formed strong links with the Italian community here and some evangelical Christians," Podheiser said. "We hold monthly luncheons and bring in interesting speakers, some political but most local business leaders."

The Jewish communities in Vancouver, Calgary, Edmonton and Saskatoon are considering starting similar clubs, he said.

"It would be nice to have a meeting of all the western Canadian business clubs in Banff maybe to create a national organization," he says.

"Networking groups like this are common among businesspeople in the United States. In Canada, they haven't caught on to the same extent."

During his two-year tenure as JNF's regional president, Podheiser hopes to further develop links with other Jewish groups. In the past year, the JNF has combined with the Jewish Federation of Winnipeg, the Asper Foundation and the Jewish War Veterans of Winnipeg, Gen. Moshe Dayan Branch, in joint programs.

"We also want to organize more joint missions to Israel," Podheiser said, suggesting a possible joint JNF/Jewish War Veterans mission to coincide with the dedication of a new park/meeting place outside an army base in the Negev that the two groups worked together to fund.

Podheiser will be going on a JNF leadership mission to Israel at the end of February.

GOOD TALKERS: **Seymour Epstein, executive director of the UJA Federation Board of Jewish Education, congratulates the Grade 6 winners of Associated Hebrew Schools' annual public speaking contest at the Danilack Middle School in the newly re-opened Hurwich Campus. From right are winner Judah Batist, third-place finisher Ari Satok and second place-finisher Danielle Ripsman. Epstein was one of the judges.**

Advertisement

Supporting the Moderates

In recent months, the rising toll of violence in the Israeli-Palestinian conflict has driven prominent moderates on both sides to seek a common basis for a peace agreement. These efforts have produced such documents as the Geneva Initiative and the Ayalon-Nusseibeh Principles. Neither document attempts to usurp the governmental prerogative to make treaties. Their intent, rather, is to demonstrate that there is a way out of the morass, that each side has a potential partner for peace.

The Ayalon-Nusseibeh Principles, reprinted below, were drafted by Ami Ayalon, the former head of Israel's Shin Bet security service, and Sari Nusseibeh, the former Jerusalem representative of the Palestine Liberation Organization. The document has since been signed by tens of thousands of Israelis and Palestinians and endorsed by key officials in the U.S. Administration.

We, members of the Toronto Jewish community, add our support.

The Ayalon-Nusseibeh Principles

1. Two states for two peoples: Both sides will declare that Palestine is the only state of the Palestinian people and Israel is the only state of the Jewish people.

2. Borders: Permanent borders between the two states will be agreed upon on the basis of the June 4, 1967 lines, UN resolutions, and the Arab peace initiative (known as the Saudi initiative).

• Border modifications will be based on an equitable and agreed-upon territorial exchange (1:1) in accordance with the vital needs of both sides, including security, territorial contiguity, and demographic considerations.

• The Palestinian State will have a connection between its two geographic areas, the West Bank and the Gaza Strip.

• After establishment of the agreed borders, no settlers will remain in the Palestinian State.

3. Jerusalem: Jerusalem will be an open city, the capital of two states. Freedom of religion and full access to holy sites will be guaranteed to all.

• Arab neighborhoods in Jerusalem will come under Palestinian sovereignty, Jewish neighborhoods under Israeli sovereignty.

• Neither side will exercise sovereignty over the holy places. The State of Palestine will be designated Guardian of al-Haram al-Sharif for the benefit of Muslims. Israel will be the Guardian of the Western Wall for the benefit of the Jewish people. The status quo on Christian holy sites will be maintained. No excavation will take place in or underneath the holy sites without mutual consent.

4. Right of return: Recognizing the suffering and the plight of the Palestinian refugees, the international community, Israel, and the Palestinian State will initiate and contribute to an international fund to compensate them.

• Palestinian refugees will return only to the State of Palestine; Jews will return only to the State of Israel.

• The international community will offer to compensate toward bettering the lot of those refugees willing to remain in their present country of residence, or who wish to immigrate to third-party countries.

5. The Palestinian State will be demilitarized and the international community will guarantee its security and independence.

6. End of conflict: Upon the full implementation of these principles, all claims on both sides and the Israeli-Palestinian conflict will end.

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Sensitivity classes launched after anti-Semitic note published in college paper

By ANNA MORGAN
Staff Reporter

The editor responsible for composing an anti-Semitic note in the *Gargoyle*, a University College newspaper at the University of Toronto, has voluntarily stepped down and a sensitivity training session was implemented for the remainder of the staff last week.

The constitution and editorial policies of the paper published by students at University College will also undergo extensive review, according to a press release issued jointly by the University of Toronto Hillel and the *Gargoyle*.

In addition to the sensitivity training for staff, an educational forum is being planned for University College students and newspaper staff, to offer students "an opportunity to participate in the creation of a clear mandate for the newspaper," said Johanna Herman, public relations co-ordinator for Hillel. The forum will be held in the University College Junior Common Room, Jan. 23 at noon.

Among the issues the newspaper will need to address is the fact that there was no real editor-in-chief. The first name listed on the editorial collective, Denice Delyle Stumpner, was a fictitious name, Herman said.

"This was somewhat disturbing since the editor-in-chief was supposed to represent the views of the board."

Other issues that may be discussed include the masthead's policy regarding submissions, which states: "The Gargoyle occasionally edits for spelling and grammar, but not for content unless it's very stupid, hateful, etc. Even then we actually don't."

Copies of the Nov. 21 newspaper were pulled off newsstands after two members of Hillel complained about the anti-Semitic slur. The paper agreed to stop publication until new guidelines were put in place. The next issue is due to appear Wednesday, Jan. 21.

Gargoyle editor Matt Draimin said, "The remark which appeared in the Nov. 21 issue… vulgar and unfit for print as it was, was not intended to be genuinely anti-Semitic." The comment was written in response to an article in which the appropriateness of a cartoon was questioned. The editorial note defended the cartoon and concluded with the slur.

Draimin said that "the *Gargoyle* has lost the confidence of the students at University College," and he hopes the forum scheduled for Jan. 23 will help to re-establish it.

Herman said she is pleased with the university's response. "They took our concerns very seriously," she said, adding she hopes the newspaper will follow through with its goals.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

ליטעראַריש־מחזיקאַלישער נאָכמיטאָג לכבוד שמחה סימכאָוויטש

פֿון אַלעק סילווער

אונדזער טאַראָנטער דיכטער אָן פֿראָזע־שרייבער **שמחה סימכאָוויטש** איז באַערט געוואָרן ביי אַן איינ־דרוקספֿולן ליטעראַריש־מחזיקאַלישן נאָכמיטאָג, וואָס איז אָפּגעהאַלטן געוואָרן זונטיק, דעם 25טן נאָוועמבער אין זאַל פֿון „פֿאָלקבונד" טעאַטער. די אימפּרעזע איז אַראַנזשירט געוואָרן אין די ראַמען פֿון דעם יערלעכן בוך־יאָריד אָן איז פֿאַטראָניזירט געוואָרן פֿון דעם שלמה שטיינהאַרט פֿאָנד פֿאַר יידישער קולטור. עס האָבן אָנטיל גענומען אַלע יידיש־אַריענטירטע אָרגאַניזאַציעס אין שטאָט, ווי אויך די ליגע פֿון קאַנאַדער פֿאָעטן, וווּ סימכאָוויטש איז אַ לאַנגיאָריקער מיטגליד.

מיט דעם פֿראַגראַם האָט אָנגעפֿירט די באַקאַנטע יידיש־טוערין, פֿרוי בעס שאָקעט. דער גאַסט־רעדנער איז געווען דזשערי (יאַנקל) קעץ, אַ באַקאַנטע פערזענ־לעכקייט אין די יידישע קרייזן. אין אַ רעפֿעראַט געהאַלטן אין יידיש, דורכגעפֿלאָכטן מיט ענגלישע פֿאַרטיטשונגען אין ציטאַטן, האָט דער רעדנער באַקענט דעם עולם מיטן אינהאַלט פֿון סימכאָוויטשעס צווייַ ניַע ביכער געוואַלטע לידער אין יידיש („דעם נצח אונטקעגן") אָן אין ענגליש ("Out of the Abyss"). אָנג זיינען ביידע ביכער גוט אויפֿגענומען געוואָרן פֿון די ליינער אין ליטעראַטור קריטיקער.

דעם מחזיקאַלישן טייל האָט זייער שיין אויסגעפֿירט די באַליבטע זינגערין לענקא ליכטענבערג. מיט אייגענער פּאָאַזיע אין גיטאַר־באַגלייטונג האָט לענקא געווונגען פֿינף לידער אין יידיש — טעקסטן פֿון סימכאָוויטש מיט מחיק פֿון באַקאַנטן טאַראָנטער קאָמפּאָזיטאָר גוידאָן היימאַן — פֿון וועלכע דער עולם האָט זייער הנאה געהאַט.

צום סוף האָט שמחה סימכאָוויטש, אין אַ קורצער, אינדרוקספֿולער רעדע, באַדאַנקט די אַראַנזשירער, שטי־צער אָן אָנטיילנעמער. ער האָט פֿאַרגעלייענט זיין פּאָעמע וועגן 22 יידישע פּאָעטן, וואָס האָבן געלעבט אָן געשאַפֿן אויף דער קאַנאַדער ערד. (דער טעקסט פֿון דער פּאָעמע, מיט אָן ענגלישער איבערזיכטונג פֿון מחבר, איז אויסגעטיילט געוואָרן צו אַלע אָנווועזנדע).

פֿון זינט זיין באַזעצן זיך אין טאָראָנטאָ מיט 42 יאָר צוריק, האָט סימכאָוויטש אַרויסגעגעבן 8 לידער־זאַמלונ־גען ביכער אין יידיש אָן אין ענגליש. ער איז אויך דער מחבר פֿון אָן אויטאָביאָגראַפיש בוך — „אַ שטיפקינד ביי דער וויסל" — וואָס איז אַרויס אין יידיש אָן אין אָן ענגלישער אויסגאַבע. ער האָט זיך אויך קונה־שם געווען מיט זיין בוך איבערזעצונגען אויף ענגליש פֿון מרדכי געבירטיגס לידער אָן פֿון אַ צאָל שאָפֿונגען פֿון היינט־צייטיקע ענגלישע אָן פּוילישע דיכטער. סימכאָוויטש דרוקט אָפט אַרטיקלען אָן אָפּהאַנדלונגען איבער שרי־בער אָן ביכער אין „פֿאָרווערטס" אָן אין אַנדערע יידישע צייטשריפֿטן.

שמחה סימכאָוויטש איז אין משך פֿון די יאָרן אַקטיוו אין אַ רי יידיש־געזעלשאַפֿטלעכע אָרגאַניזאַציעס ביי אונדז אין שטאָט. ער איז אויך לאַנגע יאָרן פֿאָרבונדן מיט דער ביתּ צדק קאַנגרעגאַציע, וווּ ער איז, ביז זיין אָרויסגיין אויף פּענסיע, געווען לערער, ביבליאָטעקאָר אָן קוראַטאָר פֿון יהדות־מחיי.

מיר ווינטשן אונדזער אָנגעלייגנט בן־עיר, דעם דיכ־טער, פֿראָזע־שרייבער, זשורנאַליסט, איבערזעצער, יידיש־אַקטיוויסט אָן גוטן פֿרייַנד שמחה סימכאָוויטש, געזונט, גוטן מוט אָן אריכת־ימים, ער זאָל קאַנען אָנגיין נאָך פֿיל יאָרן מיט זיין פֿאַרשיידנאַרטיקער ליטעראַרישער אָן גע־זעלשאַפֿטלעכער אַרבעט.

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Coast to Coast

Saudi charm offensive: what's real and what's not?

Saudi Arabia is engaged in a major public relations campaign aimed at the West. The goal is to "correct" misperceptions about the kingdom's role in funding extremists and terrorists, promoting hatred of the West, and mistreating its female citizens.

The Jan. 13 *National Post* published an article titled "Saudis Launch News Channel to Convey 'A New Image,'" by Reuters reporter Dominic Evans. The new channel features the kingdom's first female news reader, which station director Mohammad Barayan says will "correct false perceptions" about the role of Saudi women. Barayan is also quoted as saying that the American media misrepresent Saudi Arabia by claiming, for instance, that the kingdom "is not fighting fundamentalists."

According to Reports

By PAUL MICHAELS

But at the same time as the Reuters report appeared, the *Guardian Weekly* ran a story by *Le Monde* correspondent Mouna Naim about the continued repression of women in Saudi Arabia. While some latitude has been granted to women writers to express their views in the press, and, according to Naim, "possible reforms are under debate" in the kingdom, women still face overwhelming restrictions at the hands of the conservative clergy.

Writes Naim: "These women have virtually no rights; their every behaviour is strictly governed by rules imposed by men to guard their virtue" – a state of affairs taken to such a macabre level that on March 11, 2002, 15 Saudi girls died when they were forced to remain in their burning school building in Mecca because they were not wearing their head coverings and abayas (full-body robes).

Still, the Saudi PR offensive to affect "misperceptions" of its treatment of women – in addition to its role in promoting hatred of the West, and failing to stop the funding of extremists and terrorists – has kicked into high gear.

Even the *New Republic*, a highly respected U.S.-based, weekly review of politics that is well-known for its support of Israel and its criticism of the Saudi regime, carried a special advertising feature in its Nov. 3 issue. It contained the partial (four-page) transcript of a symposium held Oct. 2 in Washington, D.C., about political reform in Saudi Arabia. The *New Republic* co-sponsored the event with the Saudi government.

Of course, there should be impartial debate about reform in Saudi Arabia, but paid advertisements like this one are hardly unbiased. Despite surface appearances, it does not convey neutral information. The supplement could easily have been mistaken for a bona fide article, save for a small print disclaimer, "Special Advertising Section," on the top of each page, followed by a logo, "Sponsored by the People of Saudi Arabia: Allies Against Terrorism" on the final page. (The same issue also included a back-page advertisement paid for by the Saudis that featured a quote from CIA director George Tenet: "The Saudis are providing increasingly important support to our counter-terrorism efforts – from arrests to debriefing results.")

Editor Peter Beinart denied that such advertisements influence the magazine's editorial stance. In an interview published Oct. 10 in the *Forward*, he said: "The *New Republic*'s positions on Saudi Arabia are crystal clear and will remain so… Anyone who thinks we will become an apologist for the Saudi government is just dreaming."

The challenge, then, for the mainstream media is to discern what is genuine reform in Saudi Arabia and what is simply public relations. It's clear the Saudis are intent on having it both ways. In the West they propound on the various ways they are determined to reform their society. But back home, there is very little evidence of any meaningful change.

Paul Michaels is communications director for the Canada-Israel Committee.

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Authors & Poets

The CJN is pleased to announce

The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions ***no later than February 27, 2004*** at: *The CJN*, 1500 Don Mills Rd., Suite 205, North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

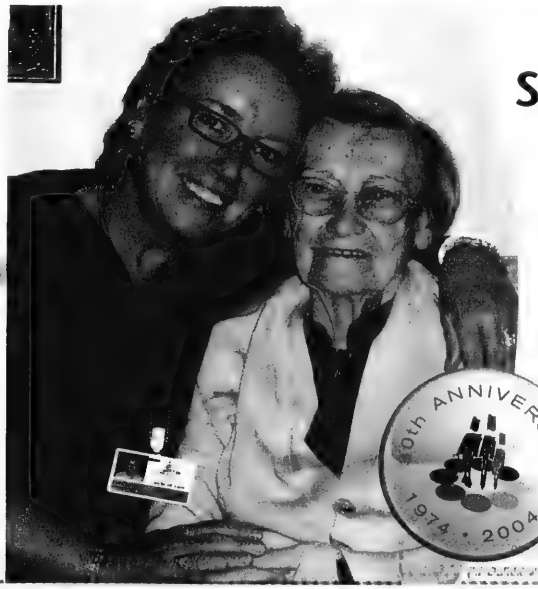
You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.



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Coast to Coast

Ottawa program builds ties between Jews and Somalis

By BALINT MOLNAR
Jewish Telegraphic Agency

OTTAWA — Ottawa's Jewish Family Services (JFS) is helping improve Muslim-Jewish relations in Canada's capital by mentoring a Somali community organization.

The partnership, which recently won an award from the Canadian Race Relations Foundation, is also helping shape Ottawa's emerging ethnic mosaic.

"North America is changing rapidly," says JFS director Mark Zarecki. "It's becoming more multi-ethnic, and one of the most important and fastest growing groups is Muslims."

Zarecki says Jewish communities are uniquely positioned to assist immigrants in their integration and community-building.

"We were immigrants once, too. Our experiences and knowledge are very valuable to newcomers," he says. "We can play the role of the bridge between new and established communities."

Ottawa's 18,000 Somalis constitute the city's largest Muslim group from a single country. There are about 60,000 Muslims in Ottawa, roughly one-tenth of the country's total Muslim population, according to the Ottawa Muslim Network, a non-profit information centre.

The Somalis are also among the city's newest and poorest immigrant communities. Most arrived between 1992 and 1994 from their war-ravaged national home.

They faced daunting challenges upon arrival. Most didn't speak either of Canada's official languages, and they struggled to find even menial jobs in a city hit hard by recession.

They also found themselves under the scrutiny of police and the media, with the community often depicted as a hotbed for idle youth drifting into gang-type violence, a relatively new phenomenon in Canada's sleepy capital.

The co-operation between JFS and Ottawa's Somali community dates back to 1994. That's when Abdi Karod, who immigrated to Canada in 1993 and today heads the Somali Centre for Family Services, or SCFS, persuaded some of his community's leaders to meet with Eileen Rabin, the JFS director at the time.

Rabin already had some contacts with individual Somali immigrants who had turned to JFS – which receives funding from the city of Ottawa and assists immigrants of any ethnic background – for help settling into their new home.

"It was an important meeting in terms of breaking down some initial barriers," Karod said. "Imagine: a Jewish woman sitting down with very traditional-minded Muslim males to discuss community-building."

Zarecki replaced Rabin in 1996, and the partnership between the two community organizations shifted into high gear.

In 1997, Zarecki helped SCFS craft a 10-year strategic plan. Today JFS handles the Somali centre's finances, assists with grant applications and channels charitable donations to SCFS through its own administrative framework.

The JFS name lends credibility to funding applications and new programs, and the organization's experience means SCFS didn't have to reinvent the wheel to lay its own foundations.

Both Karod and Zarecki say their collaboration has symbolic value that transcends specific programs.

A few years ago, Somali youth shouted anti-Semitic insults at a Jewish man on his way home from synagogue.

Now, however, with the Israeli-Palestinian conflict raging and the aftershocks of Sept. 11 making many non-Muslims suspicious of immigrants from the Islamic world, the collaboration between JFS and SCFS has won over skeptics in both communities.

> ***'The majority of Somalis today look at Jews very differently than do other Muslim groups'***

"We exemplify that there is no innate conflict between Jews and Muslims," says Zarecki, an Orthodox Jew. "Some people tend to forget this."

"Jewish communities also tend to be somewhat insular, or at least viewed as such, and our work sends a different message on both accounts," he says.

Karod agrees, noting that Zarecki always comes to SCFS' annual Youth Night event.

"Imagine him in his skullcap surrounded by 200 Muslim Somalis, laughing and having a great time," Karod says. "The majority of Somalis today look at Jews very differently than do other Muslim groups."

The difference is nowhere more important than among the young, who are considered more vulnerable to extremist ideas. Farah Aw Osman, SCFS' youth co-ordinator, says that while suspicion toward Jews still exists among young Somalis, it's mostly confined to a small group who embrace a more politicized view of their Muslim identity.

Riad Saloojee, executive director of the Canadian chapter of the Council on American-Islamic Relations, agrees that the community-to-community partnership is very significant.

"There have been some important contacts between the Muslim and Jewish communities on the leadership level," says Saloojee, referring to the regular meetings between Rabbi Reuven Bulka of Ottawa and the city's main imam. "This co-operation, however, is possibly even more important as it operates on the community level, directly benefiting members."

The Ottawa Jewish community's official leadership also has shown enthusiasm for the initiative.

Mitchell Bellman, executive director of the Ottawa Jewish Community Council, says misperceptions often prevent Jews and Muslims from co-operating.

"This is the case of an established and self-supportive community assisting another community, and people involved are aware that this benefits both sides," says Bellman, who says the project could serve as an example not only for other Jewish communities, but also to show the Canadian government how to promote inter-community relations.

Indeed, the Canadian Race Relations Foundation, an organization funded largely by the Canadian government, presented JFS with one of its annual $10,000 Excellence Awards earlier this year. The foundation stressed the "positive international ramifications" of the Jewish-Somali co-operation.

"This collaboration is a great model for others. It's a true partnership, without any patronizing overtones," says Karen Mock, executive director of the foundation.

But unease and mistrust do linger. One new JFS program – run by a Somali woman named Zahra – supports parents of autistic children. While JFS has ample room for meetings, some Muslim parents have expressed their discomfort about meeting in a "Jewish building."

Most people might be offended by such a blatant expression of prejudice, but Zarecki is empathetic.

"This is an issue of trust," he says. "It will be resolved in time, as these people put their suspicions and fears to rest."

Zarecki says he hopes the partnership will serve as a model for other Jewish communities looking to establish ties with other ethnic and religious groups, especially Muslims.

In March, Zarecki will speak about his work with the Somalis at the North American Jewish Family Services Conference in Cincinnati.

"I think Jewish communities can sensitize the broader society to be more responsive to minority needs, be it Jewish or other," he says.

Karod also believes the collaboration can have a ripple effect.

Zarecki "is a great ambassador for the Jewish community," Karod says. "Through his involvement, a large segment of Ottawa's Muslim population now has a very positive view of Jews."

Coast to Coast

Former CJC official moves to federal ministry

By RON CSILLAG
Staff Reporter

The longtime national executive vice-president of Canadian Jewish Congress has shifted gears.

Jack Silverstone, who has helmed CJC at the national level and was its chief legal counsel for the past 18 years, has left the post to become chief of staff to Joe Volpe, the new federal minister of human resources and skills development.

Silverstone, 50, calls it a "temporary leave of absence" from his old job. "I'm still evaluating its duration."

Manuel Prutschi, CJC's national director of community relations, will take over as interim executive VP of Congress.

"I have very high regard for Minister Volpe and I want to add some value to his position," Silverstone told *The CJN*.

Long considered a good and vocal friend of Israel and the Jewish community, Volpe was named to cabinet last month when Paul Martin became prime minister.

Volpe also became chief political minister for Ontario.

It will be Silverstone's task to ensure Volpe's office runs smoothly and that his boss's objectives are transmitted to the Liberal caucus, other MPs and the Prime Minister's Office.

Silverstone will also be responsible for staffing Volpe's office.

"It came up suddenly," he said of the post. "The minister contacted me and I said yes."

Under former former minister Jane Stewart, the ministry became embroiled in controversy over $1 billion in questionable grants.

Jack Silverstone

The ministry's mandate is to ensure Canada's labour force has up-to-date skills, and it works with non-governmental organizations in skills development.

"We will work to meet the challenges of the new economy," Silverstone said.

The ministry will also oversee the accreditation of professionals from outside Canada.

During Silverstone's tenure at CJC, it was involved in Canada's pursuit of alleged Nazi criminals in this country, ongoing Israel advocacy and a number of other issues.

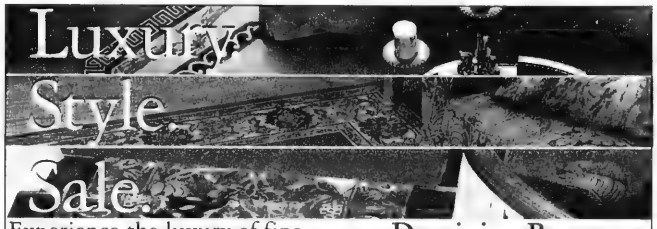
Volpe was first elected in 1988 in the federal riding of Eglinton-Lawrence. He was parliamentary secretary to the minister of health from 1996 to 1998, and he chaired the House of Commons' standing committee on health from 1998 to 1999.

As well, he has been vice-chair of the Commons' standing committee on foreign affairs and international trade and chaired the Canada-China Parliamentary Friendship Group.

Jewish officials have noted that Martin's cabinet contains several ministers who have consistently spoken out for Israel, and could be the most pro-Israel cabinet in recent memory.

In addition to Volpe, others include Justice Minister Irwin Cotler; Senator Jack Austin, leader of the government in the Senate; Jacques Saada, leader of the government in the Commons and minister responsible for democratic reform; and Toronto-area MP Carolyn Bennett, minister of state for public health.

VOLPE AT BAYCREST: Joe Volpe, federal minister of human resources and skills development, right, visited the Baycrest Centre for Geriatric Care earlier this month to announce that the federal compassionate care benefit is now available for those eligible for Employment Insurance (EI). The benefit provides temporary income support for eligible workers who have obtained a medical certificate and take leave to care for or support a family member with a significant risk of death within six months. Joining Volpe was Baycrest president and CEO Stephen Herbert, centre, and Angelo Pesce, vice-president of human resources.



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On Campus

York University recognizes Hillel-backed slate

By FRANCES KRAFT
Staff Reporter

Is the York University student election imbroglio finally over?

It appeared that was the case last Tuesday when the administration issued a statement saying it has recognized the November student government election results, in which candidates from Paul Cooper's "Progress Not Politics" (PNP) slate won 27 of 32 positions on York Federation of Students (YFS) Council, including all four executive positions.

But as of Monday morning, the YFS office was still closed to Cooper, and the old council was still refusing to formally ratify the slate and turn over the keys.

York representative Nancy White told *The CJN* Monday that discussions were still under way as to whether the incoming council had to be ratified, or whether the administration's decision is an adequate equivalent.

The situation is "very, very complicated," said Jordie Saperia, who won the position of faculty of arts councillor and who also serves as Hillel president.

"The York administration is treating us as the new student government," he said, noting that Cooper and some of his vice-presidents met with York president Lorna Marsden to discuss issues including parking and tuition.

But he said the PNP slate does not have an office, nor does it have financial control.

"It's almost like there are two councils right now – one which has the approval of York, and one that doesn't, and yet for some strange reason is still functioning."

The YFS bylaws "make it clear that there's no choice but to ratify [the PNP slate]," said Edward Prutschi, PNP's legal counsel.

"We take the view that what has occurred at this point is deemed ratification… As far as I'm concerned, Paul is the president."

Cooper, whose slate was backed by Hillel, promised to reorient YFS' focus toward student issues such as parking, security and tuition. The federation, Hillel charged, had become increasingly involved in supporting anti-Israel activities.

"The current process for resolving this dispute has fallen short of university standards for a responsible, orderly and democratic transition of student government," Bonnie Neuman, vice-president of students, said in last week's statement.

Ratification, usually a formality, was initially delayed by a YFS elections committee hearing on Dec. 4 to determine whether Cooper's campaign literature expenses violated campaign spending regulations.

Although the complaints were dismissed, ratification was delayed again at a Dec. 15 meeting of the outgoing YFS council because of allegations that a committee member was intimidated into abstaining on Dec. 4. The other three members voted in Cooper's favour.

New student gov't still frozen out

Early in January, Cooper's acquittal was overturned in a YFS council meeting.

Mike Novak, outgoing YFS president, chaired the original hearing. He told *The CJN* following the January meeting that the PNP "rightfully deserve to be in office."

His council has since turned against him, filing a notice to impeach him on Jan. 9, the same date the administration assumed financial trusteeship of the YFS and stopped transferring the money it collects from student levies on the council's behalf.

The YFS board also turned over its power to a constituency committee made up of York's individual college presidents, White said.

In a news release last Wednesday, the YFS expressed disappointment at the administration's "unilateral and illegitimate 'recognizing' of a new student council.

"The YFS believe the York University administration's actions to be unwarranted, misguided and potentially harmful to the student body at large."

The statement, which was distributed by Pablo Vivanco, the outgoing YFS vice-president of external affairs, called on the university to "immediately retract and allow for a proper and lawful completion of the constitutional process and transfer of power."

Efforts to reach the outgoing council for comment were unsuccessful.

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The Council of the City of Vaughan appoints community-minded individuals to its Statutory and Non-Statutory Committees that make decisions or recommendations on a number of matters. City of Vaughan Council want to ensure that its Committees reflect the diverse population of Vaughan and encourages interested residents to consider this opportunity to volunteer their skills to help run their community.

If you wish to be considered for appointment to the following Statutory/Non-Statutory Committees, please obtain an information package and complete the application form included in the package. Information packages are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

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1. COMMITTEE OF ADJUSTMENT
This committee deals with applications to sever parcels of land and authorizes minor variances to land, buildings or structures, which are affected by Zoning By-laws and Official Plan amendments.
2. COURT OF REVISION
The Court of Revision is empowered to deal with property owners complaints respecting special assessments charged for capital works, i.e. sanitary sewers, watermains, sidewalks, etc., installed as local improvements under the Local Improvement Act.
3. CITY OF VAUGHAN NON-PROFIT HOUSING CORPORATION
The Board of Directors of the City's Non-Profit Housing Corporation administers the ongoing operations of the Maple Manor (a 31 unit senior citizen apartment building). Its main objective is the provision of affordable low and moderate cost rental housing, upon identified needs, to residents of the City.
4. PROPERTY STANDARDS COMMITTEE
The purpose of the Property Standards Committee is to hear any appeals by a property owner regarding an order issued under the Property Standards By-law. The committee may confirm, modify, quash, or may extend the time for compliance of the order.

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5. COMMUNITY RELATIONS COMMITTEE
This committee's objective is to promote understanding and respect among the various multicultural and religious groups within the City of Vaughan.
6. MAPLE STREETSCAPE COMMUNITY ADVISORY COMMITTEE
This committee provides input on matters relating to the Maple streetscape area using the Maple Streetscape and Urban Design Guidelines as a reference and guiding document.
7. SAFE CITY COMMITTEE
This committee's objective is to address community safety issues, including vandalism, in the City of Vaughan.
8. YOUTH ADVISORY COUNCIL
This committee's objective is to formulate appropriate policies and strategies on issues that have a direct impact on the youth of the City. (Members will be appointed from the City of Vaughan's youth population.)

Applications may be submitted in person or by mail to the City Clerk, City of Vaughan, 2141 Major Mackenzie Drive, Vaughan, L6A 1T1, or by fax 905-832-8535. ***The deadline for receipt of applications is Friday, January 30, 2004 at 4:30pm. Applications will not be accepted after this date.***

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New organization links Jewish campus groups

By ADAM GRACHNIK
Special to The CJN

OTTAWA — A new national Jewish student federation to promote Israel advocacy on campus and unite Jewish students across the country was created Jan. 11 at a weekend conference of Jewish student leaders here.

The new Canadian Federation of Jewish Students links some 30 Hillels and Jewish student associations, with the aim of making the Jewish voice stronger on Canadian campuses.

"This serves as a voice to the outside world," said Lance Davis, director of National Jewish Campus Life of United Israel Appeal Federations Canada.

Davis said the new federation is not a response to groups like Solidarity for Palestinian Human Rights, a pro-Palestinian group, which he said is communicating on a national level.

"We all recognize the importance of a very active political force. It will have more strength than any Hillel ever had," Davis said.

An earlier national Jewish students group, Network Canada, "lost steam and folded" in the '90s, he said.

The new initiative is the result of a recommendation from the Canadian Council for Israel and Jewish Advocacy (CIJA), whose mandate is to enhance the Jewish community's ability to promote pro-Israel activities while addressing the increase in domestic anti-Semitism.

CIJA now overseas policy, reviews budgets and coordinates resources for Canadian Jewish Congress, the Canada-Israel Committee and National Jewish Campus Life.

Davis said the new federation's goals are to share ideas and learn about difficulties across Canada, to serve as a forum to plan programs nationally, to create one voice that represents Jewish Canadian students and to create a body that can nominate leaders to represent students at international events such as World Union of Jewish Students conferences.

Muslim student associations in Canada are already linked under the North American-wide Muslim Student Associations of the United States and Canada, an organization created in 1963 to help students establish Muslim groups and Islamic programs on campus, Davis said.

In the same way, Campus Crusade for Christ, established in 1967, links evangelical Christian groups.

Canadian Federation of Jewish Students

Securing funding will help get the new Jewish organization rolling.

"We won't be funded until we have a thoughtful action plan," Davis said, adding that the federation is drafting an action plan to be used a fundraising tool.

"It's wonderful to be able to build a national Jewish student community," said the new federation's president, Alex Kemeny of McGill University.

Kemeny, who is also the president of Hillel Montreal, said his immediate goals are to link existing groups, develop a strategy for Israel advocacy and organize a national day of lobbying.

The federation will establish a board of directors with each campus Hillel or Jewish student association holding two seats. For campuses with large Jewish student populations, such as York University, the board will have one additional seat for each 1,000 Jewish students.

Although the federation is meant to link Jewish students from coast-to-coast, its first executive members are all from Southern Ontario and Montreal.

"Obviously we have concerns, but we feel confident about the people on the executive," said Brent Zachs, president of the Simon Fraser Jewish Student's Association. "As British Columbians, we are neglected, but here we are all equal."

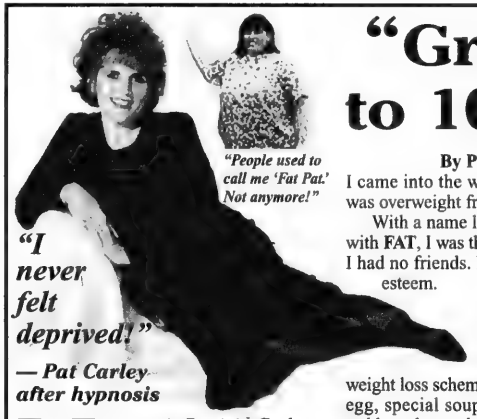
Zachs said the new federation is not only about Israeli advocacy, but also about spreading Jewish culture and working towards getting kosher food on campus.

At the conference of Jewish student leaders in Ottawa, organized by National Jewish Campus Life for $20,000, the 32 delegates from across the country engaged in skill-building events. They also met with Foreign Affairs Minister Bill Graham.

Davis called the meeting "positive," but said the delegates brought the message that what happens abroad affects the local scene and that it's not easy being a Jewish student on campus.

There was formerly a national network of Jewish students called Network Canada, which, Davis said, folded in the '90s.

In addition to Kemeny, the new federation's executive includes vice-president internal Gary Diamond, from the University of Western Ontario; vice-president finance Dori Borshiov from York University; vice-president external Noah Joseph from Concordia University and program coordinator Sara Berger from Queen's University.



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By Pat Carley

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Scholar Xu Xin promotes in Jewish Studies in China

Continued from page 1

In 1992, shortly after China established diplomatic relations with Israel, he founded the Center for Jewish Studies.

Xu, who studied Yiddish at Columbia University, is also president of the China Judaic Studies Association and editor-in-chief of the Chinese edition of the *Encyclopedia Judaica*.

Since 1995, he has written three books on Jewish themes – *Legends of the Chinese Jews of Kaifeng, Anti-Semitism: How and Why*, and *The Jews of Kaifeng*.

As well, Xu has organized a blizzard of conferences, exhibitions, workshops and lectures on Jewish topics, been a visiting professor at several American universities, given talks at Tel Aviv University and the Hebrew University, and served as a visiting scholar at Harvard University's Center for Jewish Studies. He has visited Israel four times since 1998.

The recipient of a 2002 Bar-Ilan University honorary doctorate, Xu said that Jewish studies in contemporary China emerged only after the death of Mao Zedong in 1976.

The post-Mao period coincided with China's drastic reform of its economy, its still ongoing campaign to modernize itself and its new receptivity to western influences.

Without these developments, he said in an interview, Jewish studies in China "would have been hard to imagine."

Until Mao's death, China was so preoccupied with its own affairs that the study of western subjects, including Jewish studies, was extremely limited.

Xu, who regards Jewish culture as a major source of western civilization, said that his centre offers regular courses on Jewish history and culture and the Holocaust.

At present, seven Nanjing University students are majoring in Jewish studies. Five are pursuing master's degrees and two are working toward PhDs.

But in the last 12 years, more than 2,000 students at Nanjing University – which has an enrollment of 20,000 – have taken elective courses offered by Xu and an assistant.

Two years ago, the centre invited 12 descendants of Kaifeng Jews to acquaint themselves with their heritage and learn Hebrew at a special three-week workshop.

The centre, whose Judaica library may well be the largest in China, is not unique in China.

Similar centres are found in cities such as Shanghai and Harbin, where Jews once lived in considerable numbers.

"Jewish studies in China are growing," said Xu, who was invited to Toronto by Sam and Esther Sarick, who take an interest in York University activities. "More and more people are jumping into the field."

Xu's centre also translates modern Hebrew literature and Zionist tracts into Mandarin. Publications include *An Anthology of Modern Hebrew Short Stories* and *Ahad Ha'am*.

In 1993, the centre launched an 800-page Chinese version of the *Encyclopedia Judaica*, which contains 1,600 entries.

More than 40 Chinese scholars participated in the project, and Xu wrote one-third of the entries.

"It's still the main reference work for Chinese to study Jewish subjects," said Xu.

If not for the support of foreign donors, many of his programs and projects might not have been possible, he said.

The centre has received more than $200,000 (US) from North American foundations, ranging from The Samuel Bronfman Foundation in Canada to The Memorial Foundation for Jewish Culture in the United States.

Xu is currently trying to establish a Judaic studies foundation. Its objective would be to raise funds for research and Judaica libraries in China and to sponsor PhD students studying Jewish subjects at overseas universities.

Oberlander case

Continued from page 3

"Oberlander was only one step removed from the actual killing itself… People like Oberlander were the effective arm of the killing units. They couldn't have done anything without the Oberlanders."

Nevertheless, Matas said, "judges have other priorities than bringing to justice people involved in the Holocaust."

Morgan said an earlier concern of the Jewish community – that there was no political will to address Nazi war criminals – had been supplanted by courts that are putting up "judicial roadblocks."

"The Federal Court has had a problem and gotten itself tied up with procedural knots when it comes to well-funded litigants. You see it also in terrorism cases," he added, pointing to Mahmoud Mohammad Issa Mohammad, a Palestinian terrorist who murdered an Israeli airline passenger and who has lived in Canada since 1988.

A well-funded litigant with a good lawyer can challenge immigration proceedings for years, he said.

Morgan said he will recommend that Congress' officers approve a legal intervention should the case continue and be heard on the merits. Matas said B'nai Brith has not yet decided whether it will intervene.

Both said a new bill before parliament would put citizenship matters exclusively before the courts and exclude cabinet in citizenship decisions. However, they said the bill would only operate for prospective cases.

SOCK DRIVE: Student Michael Chaik gets comfortable under some of the more than 750 pairs of socks collected by middle school students at United Synagogue Day School's Bathurst campus in their student-organized winter sock drive for the homeless. The socks, contributed by students of all ages, were given to Ve'ahavta: The Candian Jewish Humanitarian and Relief Committee for distribution.

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IDF increases anti-terror action in Gaza

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli army is stepping up anti-terror initiatives in the Gaza Strip in response to last week's terror attack at the Erez checkpoint that killed four Israelis. The army's actions will apparently include land operations and assassinations, and will be directed against Hamas and Islamic Jihad.

But Palestinian Authority officials Sunday warned Israel against the resumption of targeted killings, and denounced remarks made last Friday by Deputy Defence Minister Ze'ev Boim, who said that Hamas spiritual leader Sheikh Ahmed Yassin is "marked for death."

Interviewed last weekend on Hamas' Internet site, Yassin said he was not directly involved in last week's terror strike at the Erez checkpoint. But the Hamas leader vowed that terror strikes will continue – and that leaders of the organization's military wing will determine the timing and locales of the attacks.

Speaking on Israel Radio last Friday, Boim warned that Yassin is "marked for death. He should hide deep underground. He won't know day from night. We'll find him in his tunnels, and eliminate him."

> ***'Were Yassin really the main target, Boim wouldn't have made the statement'***

Israeli army sources suggested Sunday that Boim's warning should not be taken literally as policy.

"Were Yassin really the main target, Boim wouldn't have made the statement," they said, adding that instead, assassination targets will be leading field operatives from the extremist Islamic organizations.

Nabil Abu Rudeineh, a spokesman for PA Chair Yasser Arafat, said that a resumption of targeted killings in the West Bank and Gaza Strip would escalate the Israeli-Palestinian conflict, and the European Union last Friday called on Israel not to resume targeted killings.

"Proceeding in such a manner against a leading figure of a Palestinian terrorist organization would be counterproductive to efforts to achieve peace in the Middle East, as the European Union has expressed many times before," EU spokesman Diego Ojeda said.

In Washington, U.S. State Department spokesman Richard Boucher said Israel had a right to defend itself, but also should consider the consequences of its actions. He emphasized that the United States opposes targeted killings.

Reuters reported that Egypt Sunday described Israeli threats to kill Hamas leader Sheikh Ahmed Yassin as illogical, illegal and inconsistent with a desire for peace.

"Much of what Israel does is not in line with any logic, nor any law nor any real desire to reach a settlement," Foreign Minister Ahmed Maher stated in response to Boim's threat.

The Israeli army opened the Erez crossing Sunday to Palestinian labourers and goods for the first time since last Wednesday's suicide bombing. Some 15,000 Gaza Strip residents will be allowed into Israel. The age of married men who are allowed to cross into Israel has been raised from 28 to 35. The Erez industrial zone also opened Monday, despite the damage caused to the terminal in the attack.

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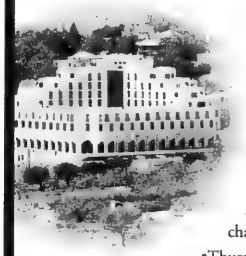

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Israel Seals Gaza

Israel sealed off the Gaza Strip and may resume strikes against Hamas leaders after last week's suicide bombing at the Erez border crossing that killed four Israelis. Thousands of Palestinians from Gaza had been allowed to work in Israel following a lull in terrorism last fall, but a total blockade was reimposed after the Erez attack, which was claimed jointly by the Al-Aqsa Martyrs Brigade and Hamas.

New Liberty Evidence

An examination of recently declassified U.S. intelligence documents reinforces Israel's claims that its deadly 1967 attack on the U.S.S. Liberty warship at the height of the Six-Day War was a mistake, a U.S. State Department conference on the war heard last week. Among other revelations, National Security Agency historian David Hatch said intercepts of a conversation between Israel's Air Force command and two helicopter pilots "suggest strongly that the Israeli attackers did not know they were aiming deadly fire at a vessel belonging to the United States," though they don't provide absolute proof.

Historic Deflation

For the first time, Israel's annual consumer price index (CPI) was negative, at -1.9 per cent for 2003. The key reasons were a decline in demand due to recession, high unemployment, a drop in public sector pay and relatively high interest rates.

Mob Crackdown

The Police Intelligence Branch has compiled a list of 860 suspects in organized crime rings. A new plan to crack down on organized crime aims to arrest at least 25 per cent of them a year until the problem is solved.

Terror Victims Sue

Israeli relatives of victims of a December 2001 terrorist attack at Jerusalem's Ben Yehuda promenade that killed 11 people are suing the Palestinian Authority for $55 million (US). They claim PA officials financed the attack. In a related development, the Supreme Court is set to decide if the Jerusalem District Court can judge claims against the Palestinian Authority.

Good News Digest

A group in Raanana recently launched a free weekly publication titled *Good News from Israel Digest* as a service to Jews in English speaking countries. For information, contact *mark@angloraanana.com.*

Reunion in Libya?

Libyan leader Moammar Gadhafi reportedly will allow dozens of Jews who immigrated to Israel to return for a school reunion. *Ma'ariv* last week quoted Rafael Luzon, a graduate of a church-run school in Bengazi, Libya, as saying he received official permission for all alumni to attend this year's reunion on condition their birthplace is noted in their passport. He said several officials in Tripoli told him they saw the visit as key to a rapprochement with Israel.

With files from JTA and Ha'aretz

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Israel winds down Ministry of Religious Affairs

By ANNA MORGAN
Staff Reporter

JERUSALEM — The imminent closure of the Israeli Ministry of Religious Affairs will conclude a process that began three years ago when the government approved a motion to dismantle it.

In September 2000, *Dei'ah veDibur*, a weekly haredi newspaper, reported that then-prime minister Ehud Barak said the move was "the first step towards the realization of his social-civil reform" and stressed the "step was being taken for reasons of efficiency and economy."

Attorney General Elyakim Rubinstein also advised Barak at the time to close the ministry because "its activities bordered on the limits of legality."

In either case, the January 2003 election, which reduced the religious parties' representation and doubled the number of MKs from Shinui – a party that ran on an anti-haredi platform and favours a clearer separation of religion and state – provided the impetus for the government to finally complete the ministry's closure.

The current plan is to transfer all its departments to other ministries.

For the past few months, Meir Spigler, the current managing director in charge of dismantling the ministry, has been working hard to ensure that as many departments as possible get moved as working units.

However, some will be divided, he said. For example, the office that deals with minority religions will be split between the ministry of the interior and the ministry of housing.

Spigler said that while the media have reported on the corruption and nepotism that existed in the past, the public is less aware that conditions have improved significantly over the past two years.

"Efforts were made to bring the ministry out of the dark ages," he told *The CJN*.

"All those found guilty of corruption were dismissed and inefficient workers were fired wherever possible. Previously, there were many more employees than necessary and the office was filled with rabbis' children."

Meir Spigler

Members of the religious parties, which largely controlled the ministry, displayed a complete lack of concern for the secular world, Spigler said.

"They grounded El Al on Saturdays. They tried to prevent businesses from operating on Saturdays. No one wants religion forced on them and resentment built up."

Departments to be moved to other gov't areas

Secular Israelis began to hate hearing any reference to religion, he said.

Since then, Spigler said, "the entire culture of the office has changed. The workers now understand that the purpose of the ministry is to support Israeli citizens."

Over the past two years, the ministry found ways to work around religious rules so that citizens can decide for themselves how observant they want to be, said Spigler, who considers himself a secular Jew.

He knows that Israelis resent the haredi exemption from the army and the application of the Tal Law, passed last year, which allows yeshiva students to defer army service until age 23 to encourage them to get work experience as an alternative to Torah study.

The media focused on these issues, Spigler said, adding that the public's view was based on the perception that yeshiva students weren't working particularly hard or making personal sacrifices.

"Those guys really do study in a way that most people couldn't," Spigler said. "And in the end, they finish without any diploma that can help them get jobs with decent incomes. I think most of us would not choose to do it."

In addition, Spigler pointed out that the recent intifadah has been aimed at all Israelis, putting haredim at as much risk as anyone else.

Spigler, who has degrees in both engineering and law, also set up a computer operating system that monitors all money received and released from the ministry.

It is now almost impossible for yeshivot to receive funds for fictitious students, which some have have been accused of doing in the past, Spigler said. The records of each student are checked with six government departments – education, labour, interior, national insurance, taxation and the border patrol – to ensure that every student is accounted for. Spot checks are carried out to ensure that the number of students registered at yeshivot corresponds with office records.

There is still a long way to go, Spigler said. For example, funds for the construction and renovation of synagogues and mikvot must be more effectively monitored. However, these issues will now become the responsibility of other ministries.

Spigler, who will move to the Prime Minister's Office, is unsure what will happen after the ministry is dismantled.

Some Israelis are hoping that its various units will eventually be disbanded after they are integrated into other ministries. Others are praying that after the next election, a new coalition government will put the pieces back together again.

Israeli envoy summoned to Swedish Foreign Ministry

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

STOCKHOLM — Israel's ambassador to Sweden, Zvi Mazel, was not reprimanded Monday by the Swedish Foreign Ministry, but he was asked for details of the incident last Friday after he vandalized an art exhibit depicting a Palestinian suicide bomber as Snow White.

Mazel unplugged the spotlights around an exhibit by former Israeli Dror Feiler, now a Swedish citizen, and his Swedish wife Gunilla. Mazel was also caught on videotape shoving one of the spotlights into a pool filled with red-coloured liquid on which a boat floated with a picture of Hanadi Jaradat, who killed 22 Israelis when she blew herself up in the Maxim restaurant in Haifa in October last year.

The Feilers, as well as Swedish officials, say the installation was meant to condemn terrorism.

But Mazel, supported by Prime Minister Ariel Sharon, said the artwork glorified suicide bombers, and complained about the fact that it was part of an exhibition accompanying an international conference on genocide that was to be held Monday at the Stockholm museum. Mazel said this violated a prior agreement with the Israeli government that the Israeli-Palestinian conflict would not be part of the conference.

Officials in Jerusalem asked for a conciliatory statement by Sweden, to enable the Israeli delegation to attend the conference as planned.

Despite statements of support from Sharon and others, diplomatic sources in Jerusalem said Sunday they worry that in an effort to defend the government's policies toward the Palestinians, Israeli diplomats are adopting unconventional methods of protest that could harm the reputation of Israeli diplomats.

Germany arrests 86-year-old over Nazi massacre in 1945

Ha'aretz
Daily Newspaper Ltd.

MUNICH — Germany arrested an 86-year-old man on Monday who is accused of leading a Nazi massacre in a Slovak village in 1945.

Prosecutors in the southern city of Munich said a district court issued an arrest order to hold the German, identified only as Ladislav N.

Investigators say he commanded a special German anti-insurgency unit fighting Czechoslovak partisans. The unit is accused of slaughtering 146 civilians including 70 women and 51 children in a reprisal in the closing months of the war.

He is also accused of ordering the shooting of 18 Jewish civilians who were discovered in their hiding places at Ksina in February 1945.

In 1962, a court in the former Czechoslovakia convicted the suspect of those and other killings in his absence, Munich prosecutors said.

Munich prosecutors said they began investigating in 2001 after the Slovak government approached them about the man's case. German prosecutors reviewed archives and court documents in the Czech Republic and Slovakia, and they attended the questioning of witnesses as part of their investigation.

Despite the 59 years that have passed, European prosecutors are still compiling files from World War II and collecting eyewitness evidence. Unlike normal crimes, there is no limitation on the prosecution of crimes against humanity.

Sharon: route of fence to change

Continued from page 1

It will also consider changing the route of portions that have not yet been built in response to several petitions against the barrier, according to the government's planned submission to the High Court of Justice.

Sharon said Sunday that the experience to date with the fence has been both "good and bad:" It has been successful in preventing terror attacks, but "unsatisfactory in the harm it does to Palestinians' daily lives.

"It could be that additional thought is needed about the possibility of changing the route, which will reduce the costs of operating the fence without damaging security," he said.

Sharon also cited the "difficult opinion" on the subject submitted by acting Attorney General Edna Arbel, in which she said she would have trouble defending portions of the fence's route to the High Court.

Defence Minister Shaul Mofaz, in contrast, opposes any change in the fence's route. "I am capable of defending every centimetre of the current route and showing why it is necessary to defend Israel's citizens," he told the meeting.

However, he added, he is aware of the humanitarian problems the fence has caused, and has decided to set up a special body within the defence establishment to deal with "all the humanitarian issues arising from the fence's construction."

Defence establishment sources said their impression is that Sharon, in response to growing legal and political pressure, is considering purely tactical changes to the route, not a "strategic change" such as eliminating places where the fence extends into the West Bank and building it exclusively along Israel's pre-1967 border.

His office said Sharon has yet to decide whether to make changes, but is willing to consider the subject.

At a meeting of senior ministers to discuss Israel's response to next month's ICJ hearing, Justice Minister Tommy Lapid got into a disagreement with Foreign Minister Silvan Shalom and Sharon's bureau chief, Dov Weisglass.

Lapid proposed that Israel present a detailed argument in favour of the fence, saying the court hearing will be "a battle for international public opinion," and therefore Israel must make its case plain.

"People will be making arguments against us, and what we don't say [in response] will not be said," Lapid said.

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Klezmer band Beyond the Pale to record live album

By LEORA BERESKIN
Special to The CJN

Beyond the Pale, the Toronto-based klezmer band, will record a live CD on Jan. 24 and Jan. 25 at the Al Green Theatre, Miles Nadal JCC.

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This will be the band's second CD, and it will mix many types of music – Eastern European, funk, bluegrass, and of course, klezmer.

Beyond the Pale was formed five years ago and features Eric Stein on mandolin and cimbalom, Martin van de Ven on clarinet, Bogdan Djukic on violin, Milos Popovic on accordion and Bret Higgins on bass.

> *'Performing live is nothing like performing in a studio'*

This live album comes three years after their debut studio album *Routes*.

"Performing live is nothing like performing in a studio," Stein says. "In the studio, everything is absolutely perfect, but on stage, there's more of a ragged energy involved. We absorb the excitement of the audience. It's almost like they become part of the band."

The set will mix traditional melodies and original compositions. This allows the band to express their own unique sound and still be accessible to their very diverse audience, which consists of fans of all ages and cultures.

The concert will feature Josh Dolgin as guest vocalist. He has performed with the band numerous times before, singing (and rapping!) in English and Yiddish. He has also been known to do a magic trick or two on stage.

Tickets are $15 for adults, $12 for students, and can be bought in advance by calling Central Box Office 416-504-PLAY, or by ordering online at www.torontobox office.ca.

The CD will be released in the spring, but they will be pre-sold at these shows at a discount. For more information check out www.beyondthepale.net

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Classic Russian opera to be performed in concert

By SVETLANA BARKAN
Special to The CJN

Many opera companies have recently found ways to make operas exciting, captivating and contemporary. Foreign-language operas have English subtitles and look more like Broadway musicals, than performances for a limited audience.

Opera in Concert is presenting its 30th anniversary season production of *The Tsar's Bride*, by Nikolai Andreevich Rimsky-Korsakov, on Feb. 1, 2004, at 2:30 p.m. at the St. Lawrence Centre's Jane Mallett Theatre in downtown Toronto.

The Tsar's Bride will be performed in Russian with English subtitles and stars soprano Marina Shemesh.

Rimsky-Korsakov has been defined by many Russian and world musical encyclopedias as one of the three most influential Russian composers of the 19th century. The other two are Peter Ilyich Tchaikovsky and Modest Mussorgsky, whose musical creations caused a revolution in Russia's music-writing circles.

The plot of the *The Tsar's Bride* provides a close look at the Russian court during the reign of Ivan the Terrible.

Marfa, a daughter of an aristocrat, is chosen as a prospective bride for the raging tsar. Meanwhile, her rival, Lyubasha, is kidnapped and dishonoured by Gryaznov, the tsar's devoted *oprichnik*. The *oprichniks* were a cruel and bloodthirsty group of men who were the backbone of Ivan's power as tsar.

The cast of *The Tsar's Bride* includes many performers whose national heritage embraces the musical culture and language of Russia.

"We are privileged to have among us artists who can do justice to the work," says Opera in Concert general director Guillermo Silva-Marin. "I'm sure the performance will be stirring and authentic."

Shemesh, who recently debuted at New York's Lincoln Centre, plays Marfa, the tsar's bride.

The soprano is planning to become a cantor and is studying at the Jewish Theological Seminary of America.

> The Tsar's Bride *provides a close look at Russian court during reign of Ivan the Terrible*

She was born in Leningrad (now St. Petersburg) and completed her musical education at the Rimsky-Korsakov Institute of Music. Shemesh and her husband later immigrated to Israel.

Shemesh has been with the New Israeli Opera for several years. She was a part of the chorus, and when a singer with a small, yet complicated part got sick, she was asked to perform the role. She agreed, and she learned the entire part in a day!

Her big break came when The New Israeli Opera assigned her the part of The First Lady in its original production of *The Little Magic Flute*, an interpretation of Mozart's *The Magic Flute*. Performed in Hebrew, the opera was made to look like a computer game come alive to attract a younger audience.

Shemesh and her family came to Toronto in 1998, and she became a part of Beth Tzedec Synagogue choir. There she met the late Cantor Paul Kagansky, who inspired her to pursue a career in cantorial singing. During her stay in Toronto, she participated in the Canadian Opera Choir and travelled to Vancouver to perform in a Vancouver Opera Company production.

Her recent performances include a leading role in the world premiere of *The Challenge of the Muse* by Samuel Adler at Avery Fisher Hall at the Lincoln Centre in New York City. The production also featured Alberto Mizrahi as a leading tenor.

Also in the cast of *The Tsar's Bride* are mezzo-soprano Margaret Maye as Lubasha and debuting bass Nikolay Cherkasov as Sobakin, Marfa's father. Tenor Keith Klassen, also a debuting artist, sings the role of Lykov, and Michael Meraw returns to Opera in Concert in the role of the evil Gryaznov.

The choral scenes will be in the hands of Robert Cooper, leading the renowned Opera in Concert chorus. The pianist and Opera in Concert music director is Raisa Nakhmanovich, who was one of the organizers of "Soviet & Kosher: 100 years of Jewish culture in Russia." She is a music professor at York University and a graduate of the Latvia State University of Music.

Opera in Concert concentrates on introducing its audience to rarely performed operas. Their presentation, said Nakhmanovich, is unique because the opera takes place "in concert," which means there are no sets or elaborate costumes. The action is limited, but that allows the audience to concentrate on the vocal experience and the expression of the voice, she added.

For tickets, call 416-366-7723 or 1-800-708-6754, or look online at www.stlc.com.

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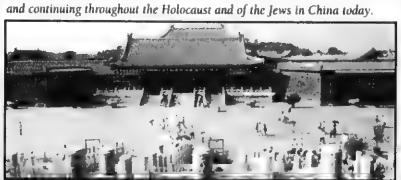
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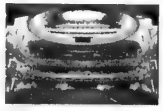

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Arts & Travel

Powerful paintings grew out of lawyer's grief

By RUTH SCHWEITZER
Special to The CJN

After his father's funeral, Simon Schneiderman spent a lot of time thinking about his father Yoel, a Holocaust survivor.

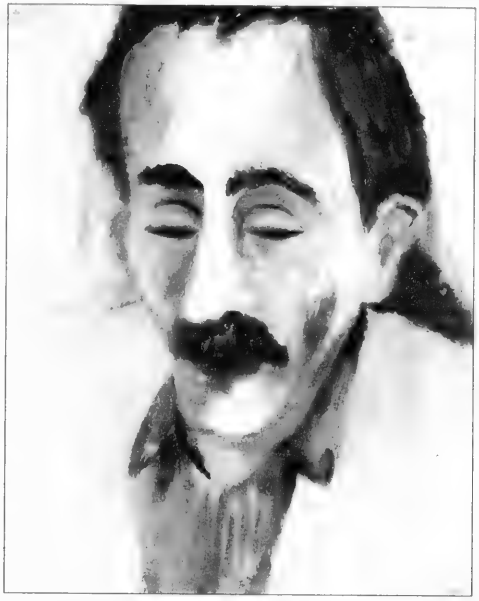
This preoccupation resulted in his completing, in a few months, a series of paintings about his father's life and death.

The powerful paintings that grew out of Schneiderman's grief are included in his current show, "Preoccupied With My Father."

"I didn't know I was going to do a show until I saw the volume of painting," he says.

Along with the paintings in the exhibit, completed after his father's death in 2002, are some drawings Schneiderman did before his father's death. A portrait of his father in the hospital during his last days is based on sketches he made at the hospital.

Looking back at the intense and emotional time in which he produced the bulk of the show, Schneiderman, 56, says that working on the paintings was a cathartic experience. "You don't see it at the time but know later by the persistence you're doing it, churning out the paintings."



"Preoccupied With My Father," an exhibition by Simon Schneiderman is on view until Feb. 6.

"Preoccupied With My Father" is the story of one man, Yoel Schneiderman, born in Warsaw in 1906, or "Joel" as he was known in Canada. But as much as the show is about Yoel, it is also about living, loving, working, tragedy and suffering, aging – several paintings are set in a Montreal retirement home and in a hospital – and dying.

The show can be seen in terms of the Holocaust and the drawings and paintings can be divided into pre-Holocaust, Holocaust era and post-Holocaust works. "The Holocaust gives context to my father and how he turned out," Schneiderman says.

The paintings are expressionistic in style, raw, emotional and vivid and some of the drawings have those qualities as well. The paintings and drawings are accompanied with text, including family history, poems – in Yiddish and English – and letters. Together, the pictures and the words pack a punch.

A remarkable painting of the Holocaust period, and the gateway into the next era, post-Holocaust, is one of Yoel, Simon and his mother, Genia, dressed formally and standing beside suitcases. Images of Jewish grave stones, ocean liners and the sun are in the background.

"Wed in a DP camp, my parents arrived in Halifax with only one surviving child. The ship was the Proteu and it was December 23, 1951," says the accompanying text.

The post-Holocaust works in the exhibit are mainly of Yoel's final years, the funeral and the shivah.

Schneiderman's drawing of Yoel's 1994 mugging evokes the terror Yoel must have felt. The accompanying text reveals that "he survived with his gait hobbled but his voice strong."

We learn from the text beside a painting of two frail elderly men, one using a walker and one with canes, of Schneiderman's parents moving to a retirement home, Castel Royale.

Beside a portrait of some of the retirement-home residents is a letter from Yoel to Simon, gently complaining that Castel Royale is too far from the Jewish Public Library and other Jewish community organizations and he has nothing to do.

"His problem in the geriatric ward was too much lucidity," we learn from the text accompanying a series of paintings of Yoel and others in the impersonal setting of the hospital. "He was 95 and looking in vain to discuss world politics."

The text accompanying the final portrait of Yoel, lying in a hospital bed, tells us that he passed away on Tisha b'Av.

"My father died on the saddest day of the Jewish calendar. This would have pleased him."

"Preoccupied With My Father" is a strong show with some moving and memorable paintings, drawings and text, and well worth seeing.

To view Scheiderman's earlier work, a collection of drawings and paintings based on the law, visit the website www.simonschneiderman.com.

A lawyer, Schneiderman is also the creator of the National Film Board animated series, *Understanding the Law*.

"Preoccupied With My Father" is on at the To Go Café, 1133 Yonge Street, until Feb. 6.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward *The CJN* on with your other mail each week.

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Eye on Arts

By Bill Gladstone

YORK STUDENT PRESENTS DAVID FRENCH'S *SALT-WATER MOON*

Mitchell Marcus, a 21-year-old York University student and Community Hebrew Academy of Toronto graduate, is producing **David French's** well-known play *Salt-Water Moon* and taking on the lead role of Jacob Mercer. A Thornhill resident, Marcus has been acting professionally since the age of 12, and is producing the play for a curriculum credit at York.

Set in Newfoundland in 1926, *Salt-Water Moon* tells the story of Mercer's attempt to win back Mary Snow, the girl he left one year earlier. The much-lauded play, which premiered at the Tarragon Theatre 20 years ago, features "two of the most stubborn yet wonderful characters ever written [who] spend an evening arguing, manipulating, hurting and falling deeper in love with each other.

"Although not a Jewish play, the chutzpah of the characters is powerful," Marcus comments. **Bethany Jillard** plays the female lead and **Harvey Levkoe** directs. The Theatre Centre, 1087 Queen St. W. (at Dovercourt). $15. Wednesday, Jan. 28, to Sunday, Feb. 1. 905-881-6546. www.salt-watermoon.com.

* * *

Names in the News: Dr. George Bernstein, a surgeon who at 78 still maintains an office practice four days a week in Windsor, Ont., is a well-published writer of short stories and poems.

Bernstein laments that "the hospital takes away your scalpel at age 65 and rewards you with the title senior surgical consultant." But just as he continues to practise medicine, he also continues to write "because Susie made me promise that I would." He lost his wife Susana in 2002.

The Windsor physician recently published a poetry chapbook titled *Unfinished Symphony in Red and Black*, and has prepared a book of short stories (*The Day I Struck Out Joe DiMaggio*) and a book of essays (*The Second Career*) for publication in 2004.

* * *

Musical Notes

• Klezmer band **Beyond the Pale** and guest artist **Josh Dolgin** perform two special concerts this weekend to be recorded for a live CD. The group invites all friends and followers to attend the concerts and, if desired, to pre-purchase the CD at a discounted price. Miles Nadal JCC, Al Green Theatre. Saturday, Jan. 24, 8 p.m. and Sunday, Jan. 25, 2 p.m. Tickets via 416-504-PLAY or www.torontoboxoffice.ca.

• The all-woman percussion band **WombBoom!** performs a concert to launch its new CD, *Walk Me to the Edge*. Innis Town Hall, 2 Sussex Ave. at St. George Street. $10 at Women's Bookstore. Saturday, Jan. 31, 8:30 p.m. www.wombboom.ca.

• **The Choralairs of North York**, a volunteer choir that sings for the disabled and seniors, meets at Earl Bales Park Community Centre, Room 2, every Tuesday, 8:15 to 10:30 p.m. Repertoire consists of Broadway, pop, folk and old favourites; no audition or musical knowledge necessary. New members of all ages are welcome; tenors and basses are especially sought. Brian Slepchik, 416-631-0029.

* * *

Arts in Brief

• The Art Gallery of Ontario unveils the design for its transformed building by internationally acclaimed architect **Frank Gehry** on Wednesday, Jan. 28.

• The BJCC and the Koffler Centre present **Channa Sargon**, discussing "The Meaning of Dreams in Jewish Tradition." An educator, Sargon is well known in Toronto for her study groups and lectures on the Bible, Hebrew literature and current Jewish events. Koffler Gallery Loggia, Bathurst Jewish Community Centre, 2nd floor. $5 at the door. Sunday, Jan. 25, 10:30 a.m.

• "The Image of the Jew in Film and Television" is an examination by **Shlomo Schwartzberg** of the way movies and television have depicted Jewish characters over the years; Schwartzberg is an arts reporter, film critic and programming director for the Toronto Jewish Film Festival. Miles Nadal JCC. Coffee and bagels; $5, members free. Sunday, Jan. 25, 11 a.m. 416-924-6211.

* * *

Passages: Fraydele Oysher, a star of the Yiddish theatre, died Jan. 5 in Manhattan, the *New York Times* reported. She was 90.

Born in Lipkon, Bessarabia, in 1913, Oysher began her career as a child actress at a theatre just across the Brooklyn Bridge, where she was making $18 a week. "I went there one day and there was a big crowd standing outside. Just my luck, I thought. It's a fire and I'll be out of work. I asked somebody what was going on and he said, 'There's a little girl that sings here,' and the crowd was waiting to buy tickets. 'That's me,' I said, and I went in and asked for a $2 raise."

Soon she was charming audiences in Yiddish theatres on Second Avenue on the Lower East Side, and taking top billing in musicals written especially for her, such as *The Little Queen*, *The Golden Girl* and *Fraydele's Wedding*.

She fit perfectly into one of the Yiddish theatre's favourite plot devices – a yeshiva boy who is revealed to be a girl – long before Barbra Streisand took on the role of *Yentl*. "I was cute, I was flat and I was a terrific piece of work," she once explained.

The daughter of a cantor, she became one of the first women to sing cantorial music on stage and often performed with her husband, opera singer **Harold Sternberg**. Her brother **Moishe** was also a cantor as well as a major star in Yiddish theatre and films. She is survived by a daughter, singer-comedian **Marilyn Michaels**, and son **Michael Sternberg**.

Fraydele Oysher

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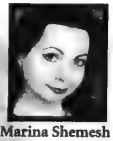


Marina Shemesh

Avery Krisman

Evangelical Christians very pro-Israel, author contends

By SHELDON KIRSHNER
Special to The CJN

Though Christian opinions of Israel vary widely, Paul Charles Merkley believes that evangelical Christians, most of whom are Christian Zionists, have been its most steadfast friends.

He makes this claim in *Christian Attitudes towards the State of Israel (McGill-Queen's University Press)*.

A professor emeritus of history at Carleton University, Merkley contends that theologically conservative Christians have, in general, been the most pro-Israel of all Christians.

Important scriptural reasons aside, they have lined up behind Israel basically because they admire its democratic system and have full and unimpeded access to Israel's Christian holy places.

Writing from a Christian Zionist viewpoint, he suggests that while Roman Catholic and Protestant denominations essentially were hostile to Israel after its emergence as a sovereign state, evangelical Christians remained consistently loyal.

Before 1948, he adds, Protestant missionary societies were in the forefront of the opposition to Israel's establishment.

Merkley maintains that while liberal Christians tend to dwell on the fate of the Palestinians, evangelicals "have rejoiced" over Israel's survival.

There are, of course, exceptions. Merkley cites mainstream Catholic and Protestant clergymen who have rallied to Israel's side in times of distress, and Christian fundamentalists who are patently anti-Zionist.

As a rule, though, he is skeptical of the attitude of mainstream churches toward Israel.

On the eve of the Six Day War, he notes, American Jewish leaders were unable to persuade either the (Protestant) National Council of Churches or the National Conference of Catholic Bishops to issue a straightforward declaration of support for Israel's fundamental right to exist.

For evangelical Christians, biblical prophecy lies at the heart of their attachment to Israel.

As Nelson Bell, Billy Graham's father-in-law, put it: "That for the first time in more than 2,000 years Jerusalem is now completely in the hands of the Jews gives the student of the Bible a thrill and a renewed faith in the accuracy and validity of the Bible."

Be that as it may, Jews should remember that the flip side of biblical prophecy is the desire of some evangelical Christians to convert Jews.

Citing Israeli scholar Yaakov Ariel, Merkley acknowledges that messianic Jews – Jews who have formally converted to Christianity – form the fastest-growing Christian community in Israel.

This book, though informative and well-meaning, suffers from at least two flaws.

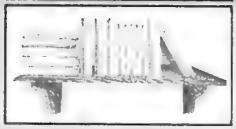
There are too many digressions, such as Mohammed the Prophet's relations with the Jewish community and Yasser Arafat's supposedly real intentions toward Israel. These diversions impede the flow of the narrative.

It would have been better had Merkley stuck closely to the subject at hand.

And all too often, this volume reads like an evangelical polemic.

Nevertheless, *Christian Attitudes towards the State of Israel* is an interesting addition to the literature of Israel and Christianity.

Recommended Reading



FICTION

• ***Human Parts***, by Orly Castel-Bloom, Key Porter, SC, $24.95.

Set during the current intifadah, this is an interesting novel about ordinary Israelis by an award-winning writer.

• ***The German Money***, by Lev Raphael, Leapfrog Press, SC, $22.95.

A gripping and suspenseful work of Holocaust fiction by a prominent author known for his powerful writing on the lives of children of survivors.

• ***With Signs & Wonders***, edited by Daniel M. Jaffe, Invisible Cities Press, SC, $25.95.

This creative anthology of 24 unusual short stories by various international authors is a wonderful introduction to contemporary Jewish literature.

NON-FICTION

• ***Israel: Life in the Shadow of Terror***, edited by Nechemia Coopersmith and Shraga Simmons, Targum/Feldheim, HC, $39.99.

Subtitled "Personal Accounts and Perspectives from the Heart of the Jewish People," this diverse and deeply moving collection (from the website www.aish.com) is a must-read. According to Natan Sharansky, this book "reminds us there is no place for moral equivalence in our struggle to defeat evil [and] challenges readers to become active and committed to Israel's cause."

• ***Rembrandt's Jews***, by Steven Nadler, University of Chicago Press, HC, $44.99.

This enjoyable book about Rembrandt's interactions with his Jewish acquaintances provides fascinating information about Jewish life in 17th-century Amsterdam. Includes photos of some of the famous artist's work.

• ***Preachers of Hate: Islam and the War on America***, by Kenneth R. Timmerman, Random House, HC, $39.95.

The author hits the nail on the head in this stunning analysis of present-day anti-Semitism and its threat to the entire free world. Highly suitable for anyone interested in grasping the current political situation in the Middle East and its effect worldwide.

• ***Right to Exist***, by Yaacov Lozowick, Doubleday, HC, $40.00.

Writer Cynthia Ozick says, "Lozowick's *J'accuse* is one of the most important political histories of our generation. A modern-day Zola, Lozowick meticulously unravels the Big Lie that demonizes Israel and Zionism... Honorably and irrefutably, Lozowick reintroduces plain fact and clear truth into a world of malice and mendacity."

• ***When God Becomes History***. Introduction, translation and notes by Bezalel Naor. Orot, Inc., C, $19.99.

This unusual volume contains brilliant essays by Rabbi Abraham Isaac Hakohen Kook, the first Ashkenazi chief rabbi of the State of Israel. Includes the opinions of this great spiritual leader on controversial issues such as Buddhism and the founder of Christianity.

YOUTH

• ***Brundibar***, retold by Tony Kushner, Hyperion Books, HC, $29.95. Ages 5-8.

This gorgeous book is based on a Czech opera completed in 1938, about two children searching for milk for their sick mother. It was performed 55 times by the children of Terezin, a Nazi concentration camp. Wonderful illustrations by Maurice Sendak.

• ***Tali's Jerusalem Scrapbook***, by Sylvia Rouss, Pitspopany Press, HC and SC, $22.99 and $14.99. Ages 6-9.

A lovely, heartwarming story about a nine-year-old girl living in Jerusalem and coping with the violence. Conveys a deep love for the beautiful city and a determination not to surrender to evil.

Recommended Reading appears monthly and is compiled by Atara Beck of Israel's Judaica Centre.

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CITIZEN APPOINTMENTS TO HERITAGE VAUGHAN

The Council of the City of Vaughan will be appointing individuals to the Heritage Vaughan committee for the 2003–2006 term of office. The role of Heritage Vaughan is to advise Council on any matters relating to the designation and conservation of properties of cultural heritage value or interest, as individual properties or as heritage conservation districts, pursuant to the *Ontario Heritage Act*.

Qualifications and Criteria for Appointment

- Applicants must be 18 years of age or over.
- A Canadian citizen.
- A resident of the City of Vaughan.
- Must not be employed by the municipality.
- Able to demonstrate a strong interest in the complexities and challenges of heritage preservation within the context of city buildings in the City of Vaughan.
- Able to bring an understanding of the diverse neighbourhoods and communities across the City.
- Have special interest or knowledge in one or more of the following: architecture, cultural landscapes, archaeology, urban design and planning, natural heritage, land development, law, local history, culture and education.

Application forms are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

Applications may be submitted in person or by mail to the City Clerk, City of Vaughan, 2141 Major Mackenzie Drive, Vaughan, L6A 1T1, or by fax 905-832-8535. ***The deadline for receipt of applications is Friday, January 30, 2004 at 4:30pm. Applications will not be accepted after this date.***

We thank all applicants for their interest, however, only those selected will be contacted.

For further information, please contact the Clerk's Department at 905-832-8504

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CITIZEN APPOINTMENTS TO THE ACCESSIBILITY ADVISORY COMMITTEE

The Council of the City of Vaughan is seeking volunteers from across the municipality to serve on the City of Vaughan Accessibility Advisory Committee. People with disabilities are encouraged to apply.

The term of office is for three years expiring upon the appointment of the new committee. The role of the Accessibility Advisory Committee is:

- To advise Council on the preparation, implementation and effectiveness of its annual accessibility plan;
- To review site plans and advise on accessibility issues relating to identified buildings within the City of Vaughan; and
- To advise Council on other accessibility related issues within the Municipality.

Qualifications and Criteria for Appointment

- A resident of the City of Vaughan.
- Applicants must be 18 years of age or over.
- Must not be employed by the municipality.
- The Majority of committee members, pursuant to the Ontarians with Disabilities Act, 2001, shall include people with disabilities.

Application forms are available in the Clerk's Department, 2141 Major Mackenzie Drive, City of Vaughan Libraries and Community Centres and on the City of Vaughan website at www.vaughan.ca.

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About Nutrition

By LISA WEINBERG

Q. I have been experiencing constipation for a while now and am tired of the full feeling. I do not like taking laxatives. Is there a dietary solution that you can recommend?

A. You want to consider three things when it comes to constipation.

- What foods should be added to your diet;
- Which foods should be limited; and
- Are you allowing yourself time to go.

I'll first address the last issue as it is very significant and a major cause of constipation for many busy people. It is essential that you take five-10 minutes at the same time each day, to sit in the bathroom and allow yourself to actually have a bowel movement, or at least to teach your body that this is the time it can go. Many people frequently ignore the feeling of having to go to the bathroom because they are busy.

You can add many things to your diet that will assist you with regularity. I find that different things work for different people, so I'll list popular ones and you can try what most appeals to you. Whole grains are essential, such as whole grain breads, high-fibre cereals, brown rice, whole wheat pasta, legumes, fresh fruit and vegetables, as well as dried fruit and nuts. But dried fruit and nuts have a lot of calories so limit their portions. Hot drinks can also be effective, as is one tablespoon ground or milled flaxseed per day – I have yet to see a patient that this hasn't worked for. You can add flaxseed to cereal, yogurt, salad or tuna, or you can put it on toast or in muffins.

Keep in mind not to overdo the addition of fibre. You should be consuming about 25 grams per day (a hefty amount, as you'll learn when you begin reading the fibre content of foods on labels), but you should add it gradually to avoid bloating and gas. If you are increasing your intake of high-fibre foods, make sure to increase you fluid intake as well, especially with high-fibre cereals, as they require significant fluids to be most effective.

Also consider if there are constipating foods in your diet such as a lot of dairy, bananas or white rice. Constipated people should not eliminate dairy from their diet altogether as it has many health benefits, but you may want to reduce it slightly while correcting the problem. The over-consumption of dairy is frequently the cause for constipation in children who consume excessive milk, more than two cups (16 ounces) per day.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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Book offers 'secret to retirement happiness'

By LEILA SPEISMAN
Staff Reporter

Retirement should be looked upon as a career that develops and progresses rather than a time to quit work, says sociologist Alan Roadburg.

The key, he says, is to figure out what particular satisfactions you got from work – power, friendship or routine, for instance – and replace it with something that will serve the same purpose.

So convinced is Roadburg of this philosophy, that he wrote a book, *Re-tire with a dash; the secret to retirement happiness*, UTD Library Publications, 2003.

The hyphen in "re-tire" is not a spelling mistake. "I prefer to say that it's like getting a new set of wheels on your car – you are ready to go, even better than you were before," he says.

Roadburg, who earned his PhD in sociology at the University of Edinburgh, was a professor at Dalhousie University and now leads workshops on retirement in Toronto, did a major research study on the sociology of work. It found that "the main problem people experience in retirement isn't income or health. It's boredom."

Money, he says, doesn't guarantee happiness. "We all know people who are well off who are thoroughly miserable, and similarly, others who have just enough are quite content with their lot."

In the same way, Roadburg says, a successful retirement has nothing to do with health. "That's a myth started in the 1950s by people in the health professions, and it has been perpetuated. Health is just as important to a 14-year-old [as it is to the elderly]," he says.

The key, he says, is flexibility. For instance, suppose you have a plan in place for your retirement and find that you can't afford it. There are two options, the traditional one, to increase your financial worth by continuing to work, making riskier investments or selling your assets ; or, if you don't want to do those things, "adjust. Recognize that if you can't do A, then do B."

The reason people enjoy doing something, Roadburg says, is that it satisfies their needs, and therefore, the focus has to be on how to accomplish that.

As an example, your goal might be to go mountain climbing, but you are in poor health. You might realize that what you are really after is the challenge of mountain climbing and that you can get the same satisfaction from teaching photography to inner-city children.

Roadburg recommends avoiding concentrating on stereotypical activities. Some people, he says, are happy to do volunteer work; others can't stand the idea.

The book is written in an informal, anecdotal style, making its points easily accessible. It includes a workbook that you can go through alone or with a group. Sections deal with identifying needs and skills, evaluating and developing plans, creating activities together with other people and even working, if one chooses to do so.

Re-tire with a dash is available in major bookstores. Roadburg can be reached by e-mail alanr@re-tire.net.

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490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
520 WINDOW COVERINGS
530 WINDOW MAINTENANCE

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5 HOUSES FOR SALE

DAVID EICHORN REALTY LIMITED

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BATHURST / LAWRENCE EXCLUSIVE — NEW LISTING! Spacious 4 bdrm. on magnificent pie-shaped 42 x 120 ft. lot (widens to 57 ft. at rear). Faces Prince Charles Park! Build your dream home in this magnificent setting. **ASKING $499,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

CARIBOU PARK ESTATE SALE — EXCLUSIVE — NEW LISTING! **PRIDE OF OWNERSHIP!** Spacious 3 bdrm. bungalow with renovated, finished basement. Master bedroom ensuite, eat-in kitchen, double garage. Magnificent setting steps to Clanton Park! **ONLY $629,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

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* * *

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* * *

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1ST AD! 39 BRIGHTWOOD ST! $299,900!
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**Associate Broker | * Sales Representative

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Bathurst/Lawrence – Just Listed! Large Bungalow with centre hall plan, eat-in kitchen, desirable street, 53 x 117, side entrance to finished basement! Asking $479,900.

Bathurst/Lawrence – Build now or later! 2 storey home, 2 bdrms, basement w/income potential, 50 x 132 lot. Asking $399,900.

Bathurst/Lawrence – New custom home! approx. 3300 sq.ft. 4 bedrooms, 4 baths, stone exterior, 10 ft main floor ceilings, spring occupancy. Asking $989,000.

CONDOS

Bathurst/Lawrence – Just Listed! The Encore, 2 bedrooms, 2 baths, corner unit, approx. 1,120 sq. ft., eat-in kitchen, great facilities. Asking $324,900.

RENTALS

Bathurst/Wilson – Charming 2-storey home, finished basement, great backyard with deck, available Feb 1. Asking $1700/month

Bathurst/Eglinton – Renovated 2 bdrm suite, approx. 1100 sq.ft., central location, garage, available immed. Asking $1,395/month

Bathurst/Lawrence – Brand new basement apartment, approx 900 s.f., parking. Asking $850.00

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ESSIE SHER

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BATHURST/EGLINTON Upgrd Forest Hill, lovely det 2 stry, 3 bdrm on lrg lot. $559K.

BATHURST/STEELES CONDO Emerald Lane, upgrd corner, 2 bdrm, 2 bath, lrg balc. $269K.

To view call: **PAULINE GOLD**
Century 21 Heritage
905-764-7111

10 PRIVATE HOUSES FOR SALE

Bathurst/Clark, 4 + 2 bdrms, 4 bth, 2,800 sq. ft., main fl. laundry, fam. rm. & study, fin. bsmt. w/2nd kitch. & fam. rm., hardwood fl., $$$ in extras. Walk to schools, shul, mall, TTC, $479,900. PRIVATE. 905-669-0012.

15 HOUSES FOR RENT

BATH./SHEPPARD, 3 bdrm., lndry, parking, yard, quiet, $975+/mo. 416-630-0838.

35 CONDOMINIUM FOR RENT

BATHURST / STEELES — 2 BEDROOM CONDO! 2 bdrms., 2 full baths, 1,300 sq. ft unit. Hrdwd. flrs, ensuite laundry, parking, locker, Primrose complex. $1,450 month all included. (416) 630-9898.

75 APARTMENTS FOR RENT

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Bath.Shepp., upper newly reno. 3 bdrm., lrg. L-shaped liv./din. rm., 5 appls., CA, lndry., pkg., $1375/mo. + util., also lwr. level lrg. 2 bdrm., sep. lndry., pkg., $875 + util., refs. & crim. check. Immed. 905-731-8385.

Bath./Glencairn, 1 bdr. furn. bsmt apt, n/smkr/pets, ful kit/bth., sep. entr. $750/mo. 416-787-4154.

30 CONDOMINIUM FOR SALE

SANTEE REALTY INC. 416-441-2003

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Karen Anthony
ROYAL LEPAGE R.E.S. LTD.
JOHNSTON & DANIEL DIV.
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35 CONDOMINIUM FOR RENT

Bayview/Greenlane, Landmark, 1,406 sq. ft., 2 bdrm., 2 full bths, lux. building, indr. pool & exer. rm. $1725/mo. 416-271-9547.

75 APARTMENTS FOR RENT

ELDORADO, 2500 Bathurst St., lux. apts., large suites, reno'd. Immediate. 416-787-9451.

Bathurst/Sheppard - Behind BJCC, 34 Carscadden Dr., accepting applications for our beautiful bldg in a ravine setting, 1-2 bdrm avail imm, 2 bdrm avail Feb. 1. 416-398-0566.

Bathurst/Wilson - Bach. $715. for March 1st. 1 bdrm. $860. Immediate. Call 416-483-8283.

Bathurst/Lawrence, $600 all inclusive, please call 905-709-8824 or 416-784-9684.

82 ROOM AVAILABLE FOR RENT

Bath./Steeles, 2 sep rms avail, furn, TTC/prkg, laundry, cable, kit, rec rm, shuls 416-574-1469.

122 TIME SHARE FOR SALE

DEERHURST RESORT, time share for sale, 5-star, oversized 1 bdrm., 1150 sq. ft., wk 28, 20 years, $15,000. See www.deerhurst.on.ca Call, 416-445-3084.

125 FLORIDA PROPERTY FOR SALE

Inverrary, Ft. Laud., lrge. gmd. flr. apt., 3 bdrms, 2 1/2 bths., many amen., exc. cond., walk to shul. $129K. 1-718-464-7870. 1-954-485-2979.

130 FLORIDA PROPERTY FOR RENT

Hollywood Beachfront, Efficiency unit on beach. Great Location, $1000 p/m. 416-992-8995.

C.V., Boca, share apt. 1 1/2 bths. Feb. 1-March 15. $1000 US. 416-250-5999, 1-561-883-8504.

135 FLORIDA PROPERTY FOR RENT/SALE

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150 FLORIDA TRANSPORTATION

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190 VACATION PROPERTY AVAILABLE

Mt. Tremblant, 5 bed., 2 baths, sleeps up to 12. Pool, close to ski hill. Shuttle. Very lux. Reas. rates. Also available for sale. 1-866-955-9961.

Fab. vac. in Mexico, 2 wks. winter or spring 2004, pools & ocean, Sea Garden of Mayan Palace, sleeps 6, share with family or friends, fully equip., daily maid service, choices: Puerto Vallarta, Acapulco, Cazumel, Mazatlan, Cancun, $1000/wk US., great price! Rental or sale, private. For best choice of loc. and time, call ASAP 416-482-1813.

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232 BUSINESS FOR SALE

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232 BUSINESS FOR SALE

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TONY HABBAKY C-21 Leading Edge
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247 DAY CARE AVAILABLE

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Exper Israeli lady looking for job to take care of elderly or companion. Refs. 416-509-1333.

Live-in caregiver, yrs of experience, works well with elderly or family environment, avail imm, call 416-923-9216.

Night time caregiver, avail any time, references available, call Joan at 416-626-2348.

Energetic & honest cleaning lady looking for homes/apts. to clean. 416-431-7123.

Tired of cooking? I prepare meals in your home. Also, **help w/shopping.** 416-782-3022.

Will clean your house or apt. any day of the week. Call 416-798-3373.

Cleaning lady with 15 yrs. experience. Please call Bernadette at 416-398-6786.

Cleaning person available, 7 days a week. Call 416-561-4829.

Certified PSW will take care of an elderly person. Ask Hava, 416-780-9544.

Cleaning lady avail. 4 hrs/day, Mon.-Fri. Refs. available. Call 416-630-3933.

Caregiver live-in or out, w/refs. Mon.-Fri, PT or FT. Call 905-602-9562.

Woman avail. as caregiver for elderly, P/T, home or in hospital, exper., ref. 416-631-6929.

Caregiver/companion, mature, responsible, relates well with elderly, avail. to provide excellent patient care, 416-740-6989.

255 DOMESTIC HELP WANTED

Live-in, kind, senior caregiver for female, start April, legal or will sponsor. 416-223-6824.

257 HEALTH CARE AVAILABLE

The Care Planners. Are you caring for an elderly relative? Are you looking for support? Call us. Geriatric nursing specialist will help you with planning, provide counselling & support. Call 416-723-4967.

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273 INTRODUCTION SERVICES

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M3B 3K4

Don't forget to put the Box Number on your envelope.

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257 HEALTH CARE AVAILABLE

43-yr. old single guy, profess., from Western Canada. Very outgoing, loves theatre, sports, dancing Wld. like to meet a special lady in her 30s, phys. fit, who would be open to relocating. CJN Box #4544.

A good looking prof. man, 5'9", seeks a woman in 40s, for relationship. E-mail: kc2425@hotmail.com

Israeli professional woman, 58, nice looking 5'2", sense of humour, looking for serious relationship. CJN Box #4548.

280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw for December 2003: Tillie Margolis, Selma Vaz, Herb Cohen, Ronald R. Jacobson, Richard Orviss, Lauren Miller, Adam Stavnicky, Oded Orgil, Chaim Mirsky, Sharon Traves, Barbara Skulko, Dr. Laurel Shugarman, Sarah Tessis, Harry Sheres, Florence Lazar, Myrna Bornstein, Toby Levy, Erika Zagerman, The Charows, Melissa Hyman, Norene Swartz, Babe Hershfield, Ellen Magder, Mindy Alter, David Green, Darleen Sacks, Faith Shur, Esther Rine, Debi Archinoff, Paula Pukier, Mrs. Muriel Natanson.

300 ARTICLES FOR SALE

1870s large map of Palestine for sale. Good condit. Of interest to collectors. 416-453-0627.

257 HEALTH CARE AVAILABLE

330 OBITUARIES

Brody, Betty
January 9, 2004
100 Antibes Dr.

Schnurmacher, Armin
January 5, 2004
Chvindlerman, Mikhail
January 5, 2004

Richards, Betty
January 7
5935 Bathurst St.

Propas, Pearl
January 7, 2004
2 Neptune Dr.

Teeger, Leslie
January 8, 2004
3300 Don Mills Rd.

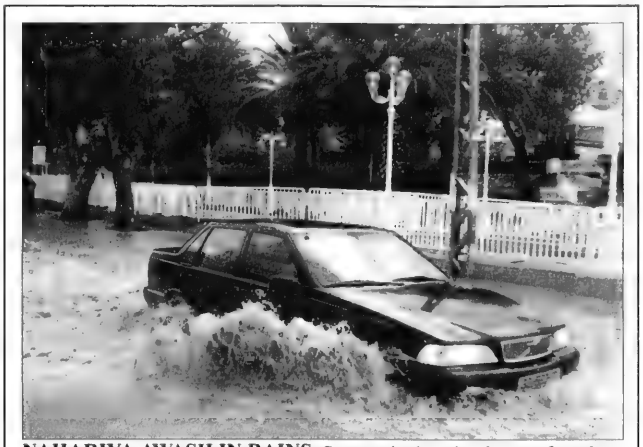
Kreines, Alexandra
January 9, 2004
4300 Bathurst St.

Levin, Evsei
January 9, 2004
Waga, Ludwik
January 9, 2004

Lefkowicz, Rose
January 10, 2004
1 Canyon Ave.

Steeles Memorial Chapel

Israel & the Jewish World



NAHARIYA AWASH IN RAINS: Severe rains inundated parts of northern Israel last week. Here, a car moves very slowly through the flooded streets of Nahariya. [Israel Sun photo]

330 OBITUARIES

BENJAMIN'S LANDMARK MONUMENTS

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GOLDHAR, Ruth – on Dec. 28, 2003, late of 3560 Bathurst St.
GOLDBERG, Leah – on Dec. 29, 2003, late of 2 Buchan Crt.
LYONS, Joe – on Dec. 27, 2003, late of 429 Walmer Rd.
SYLMAN, Johnny – on Dec. 28, 2003, late of 4003 Bayview Ave.
TEPPER, Rhoda – on Dec. 28, 2003, late of 117 Caribou Rd.
STEELE, Melwood J. (MJ) – on Dec. 28, 2003, late of 323 Baldwin Rd.
FISZMAN, Richard – on Dec. 29, 2003, late of 43 Mandel Cres.
WINEBERG, Florence – on Dec. 30, 2003, late of 21 Mayfair Ave.
ORZY, Joy – on Dec. 31, 2003, late of 73 Cork Ave.
GLAZER, Davida – on Dec. 30, 2003, late of 1 Montressor Dr.
BECKERMAN, Dorothy – on Jan. 1, 2004, late of 14 Anvil Millway.
FINKELSTEIN, Anne – on Jan. 2, 2004, late of 3560 Bathurst St.
BAIRD, Bill – on Jan. 1, 2004, late of 158 Arlington Ave.
COHEN, Morris – on Jan. 2, 2004, late of 34 Carscadden Dr.
TINTNER, Olga – on Jan. 1, 2004, late of 1131 Steeles Ave. W.
FLEMING, Marianne – on Jan. 1, 2004, late of 55 Ameer Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

SCHWARTZ, Rose – on Jan. 2, 2004, late of 175 Cumberland St.
WEINTRAUB, Laura Susan – on Jan. 4, 2004, late of 120 Riverdale Ave.
GRANT, Betty – on Jan. 2, 2004, late of York St.
DENNIS, Sade – on Jan. 4, 2004, late of 17 Glen Cedar Rd.
ECKLER, Mollie – on Jan. 4, 2004, late of 4001 Bayview Ave.
BAKER, Bill – on Jan. 4, 2004, late of 55 Skymark Dr.
HAZIZA, Albert – on Jan. 3, 2004, late of 1595 Calverton Crt.
DASH, Gilda – on Jan. 4, 2004, late of 7250 Yonge St.
PERKELL, Joseph – on Jan. 6, 2004, late of 4 Denewood Cres.
MYERS, Esther – on Jan. 6, 2004, late of 466 Clinton St.

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Mendlovic, Clara
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Sugar, Gussie
January 10, 2004
37 Whitburn Cres.

Abramson, Edith
January 11, 2004
22 Shallmar Blvd.

Lukatsky, Gregory
January 11, 2004
4 New Havens Way

Tarnovsky, Boris
January 12, 2004
335 Driftwood Terrance, Harry
January 12, 2004
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Greater Toronto Area

Wallenberg exhibit opens in Toronto

By ELYSSE ZAREK
Special to The CJN

A temporary exhibit on the life of Raoul Wallenberg opened Sunday in downtown Toronto.

Located in the lobby of the Royal Bank tower on Bay Street, the exhibit consists of a series of panels detailing Wallenberg's life and his success in saving the lives of more than 100,000 Hungarian Jews during the last months of World War II.

Calling him a "symbol of justice and humanity," diplomats from Israel, the United States and Hungary praised Wallenberg's accomplishments and courage at the opening ceremony.

"Wallenberg reminds us that we don't choose our trials, but we choose how to respond to them," said American Consul General Antoinette Marwitz. "Raoul Wallenberg will always be a shining example of good that can come out of evil."

Keynote speaker Irwin Cotler, Canadian Justice Minister and member of Parliament for Mount Royal, delivered a speech on the need to overcome indifference and silence and stand up to evil.

Irwin Cotler, Canadian Justice Minister and MP for Mount Royal, at the opening of an exhibit in downtown Toronto for Swedish diplomat Raoul Wallenberg. "If we had had 10 Raoul Wallenbergs then it would have been a different world." **[Elysse Zarek photo]**

"Wallenberg saved more Jews than any government. He was the embodiment of the talmudic idiom that he who saves a single life is as though he has saved a universe," said Cotler.

In Budapest, Wallenberg set up a series of safe houses and proclaimed them Swedish territory. Tens of thousands of Jews were hidden in these safe houses. Cotler compared Wallenberg's safe houses to the United Nations' attempts to set up protective havens during the Balkans conflict in 1995.

"We learn the importance of how one person alone can confront hatred and prevail," Cotler said. "If we had had 10 Raoul Wallenbergs, then it would have been a different world."

Wallenberg was a Swedish diplomat stationed in Budapest in 1944. He saved more than 100,000 Hungarian Jews by issuing diplomatic passes – called a schutzpass – that entitled the bearers to the protection of the Swedish government. Wallenberg also stopped Nazi plans to liquidate the Jewish ghettos in Budapest by personally threatening a top Nazi official, thus saving about 70,000 lives, and he distributed food, medicine and Swedish diplomatic passes on the Nazis' forced marches. The diplomatic passes carried no weight in international law, but they were enough to convince the Nazis not to harm the people who held them.

The last time Wallenberg was seen was in 1945, when he was captured by the Soviet army in Budapest and accused of spying for the United States. There are conflicting reports of his death. Soviet diplomats claimed that Wallenberg died of heart attack in his prison cell in 1947; others allege that he was shot by the KGB. However, Soviet prisoners have testified that Wallenberg was alive much later. No outside reports have confirmed his death. Wallenberg would be 91 years old if he were alive today.

The exhibit's opening was timed to coincide with Raoul Wallenberg Day on Jan. 17. Then-minister of heritage Sheila Copps proclaimed Raoul Wallenberg Day in 2001.

Wallenberg has been given honorary citizenship in a number of countries, including Canada, Israel and the United States. Canada declared him an honorary citizen in 1985. The only other person to have received honorary Canadian citizenship is Nelson Mandela.

The Raoul Wallenberg exhibit, which is sponsored by Norshield Financial Group and the Raoul Wallenberg International Movement for Humanity, is on display until Jan. 31 in the south tower lobby of the Royal Bank building, 200 Bay St.

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Ex-pro looks forward to life after hockey

By ELI SHUPAK
Special to The CJN

Jamie Sokolsky is ready to say goodbye to the hockey world, but he's enjoying one final season on the ice before officially calling it a career.

"This will be it," says the 26-year-old defenceman with the country's fourth-ranked University of Western Ontario Mustangs. "I actually retired before coming to business school and made the adjustment last year when I decided to move on with my life outside of hockey. It's definitely a challenge. [Playing hockey is] all I ever did growing up."

Sokolsky will slide into his first job in the real world next spring at an investment bank in Toronto, after finishing his MBA at the University of Western Ontario's Richard Ivey School of Business. In the meantime, he'll try to help the Mustangs win a national championship.

Through the season's first half, Western sat atop the Ontario University Athletics' (OUA) Far West Division standings with a 10-2 mark, one point up on Lakehead. Sokolsky had four goals and five assists as part of the league's leading offence, which had already scored 83 times.

The six-foot-two, 210-pound blueliner would likely still be playing professionally if not for a potentially career-ending injury he suffered a couple of years ago while with the Long Beach Ice Dogs of the East Coast Hockey League (ECHL). At the time, he took a cross-check to the back of the neck and lost some feeling in his hands.

During a two-week absence from the lineup, he was told he might not be able to play again. He decided at once to apply to business school, following up on an economics degree he earned from the University of Waterloo through correspondence courses.

But the injury – a bruised nerve – didn't turn out to be serious and Sokolsky came back to finish the season. He didn't give much more thought about returning to school until the summer when his acceptance letter arrived in the mail.

"I always planned to have a career beyond hockey," said Sokolsky, a sixth-round draft pick of the Philadelphia Flyers in 1995. "When I was told my neck injury might have been it, it definitely accelerated my decision. If you would have asked me a couple years ago, I never thought I'd be retiring at 25."

Sokolsky spent five years in the ECHL, beginning his pro career in 1997 with the New Orleans Brass. He also spent time with the Huntington Blizzard and Greensboro Generals before playing his final season in Long Beach, where he was named the league's most outstanding defenceman and a first team all-star while leading league defencemen in scoring.

Before turning pro, the Richmond Hill native had a stellar junior career with the Newmarket Royals, Belleville Bulls and Owen Sound Platers. In 1996, the Platers named Sokolsky their best defenceman, most valuable player and scholastic player of the year. That year, he was also an Ontario Hockey League all-star.

Jamie Sokolsky [Jeff Renaud photo]

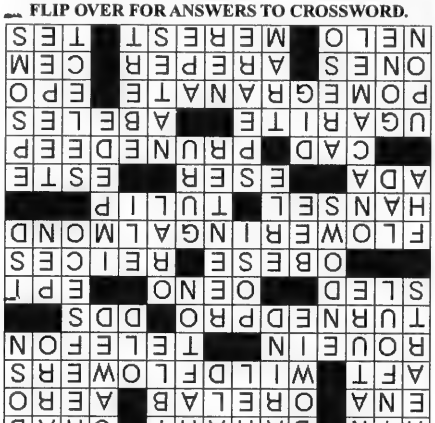
Sokolsky made his first-ever trip to Israel in 1997 and helped lead Canada to a gold medal triumph at the Maccabiah Games while being named the tournament's most outstanding defenceman.

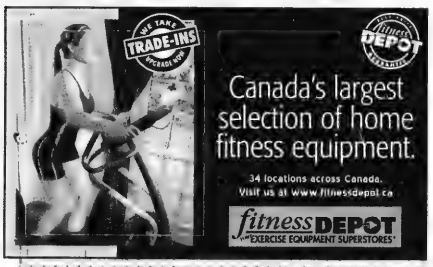
The most horrifying hockey experience Sokolsky encountered came during a six-month stint in the Russian Super League a couple of years ago. While training in Bulgaria, a 15-year veteran was threatened he'd be cut unless he got into shape. During a daily morning six-mile run through the forest, the veteran collapsed and died two days later in hospital.

There's been nothing quite so grueling this year for Sokolsky, but doing his master's degree and playing hockey at the same time has certainly been no walk in the park. In a few months time, he'll join the working world.

"The transition is kind of exciting," he said."I've never worked before in a conventional sense, but I've always had [an] interest in the financial markets. It's a good time to move on."

FLIP OVER FOR ANSWERS TO CROSSWORD.





Israeli fencer allowed to enter Jordan tournament

By YOAV BOROVICH
Ha'aretz Daily Newspaper Ltd.

AQABA, Jordan — In what was likely the most closely watched sporting event of his career, Israeli fencer Tomer Orr traded thrusts and parries with competitors in the Jordanian port city of Aqaba.

"There has never been such a festival surrounding me and I think that even if I do well in the Olympics, the attention I attract will be nothing like this," 25-year-old Orr said moments after officially signing up for the Fencing World Cup foil games.

The organizers of the event had practically begged the chair of the Israeli Fencing Association, Vladimir Sklar, not to insist on sending Israeli fencers to take part. Sklar, surprised and angry, launched a lobbying blitz and enlisted, among others, top Israeli officials and the U.S.-based Anti-Defamation League.

"Senior politicians and even the royal palace were involved" in the decision to finally approve Israel taking part, said Khaled Atiyat, the chair of the Jordanian Fencing Federation (JFF).

"I would personally like to see the Israelis inside, but most members of the federation are concerned that your participation will seriously hurt the competition," Atiyat told the Israelis prior to the competition.

Initially, the JFF refused to allow Israeli fencers to take part in the five-day event, which attracted athletes from 32 countries in the Middle East, Asia, Europe, North and South America. Tournament results go toward qualifying for the Olympics.

"Arab countries taking part in the competition have no diplomatic relations with Israel and they reject its participation," Atiyat had told Associated Press. "I don't want my tournament to be jeopardized by an Arab boycott."

Orr, the reluctant hero in this tale, had an exhausting day before the competition even began. It started with a media frenzy surrounding his signing up, followed by a ceremonial raising of the Israeli flag after it was found it had not been included among the other 32 flags of participating nations.

"We'll allow you to raise the flag, but you'll have to do it yourselves," organizers told the Israeli delegation. The "ceremony" was attended by Orr, Sklar and some journalists.

Once in the competition hall, Orr seemed uncomfortable with the scrutiny of other athletes – the Iranian delegates in particular looked like they had seen a ghost.

"I see nothing wrong with sport being affected by politics," said the head of the Iranian delegafion, Mohammed Izar Barghouti, who thought he was speaking with a Canadian rather than an Israeli reporter.

Asked why Iran refused to compete against Israel, despite agreeing to play against the United States in the 1998 World Cup, he said: "It's very simple. We recognize the fact that a country named the United States exists. Israel, on the other hand, is an entity that does not exist. For us, it is called occupied Palestine."

Perhaps the Palestinian delegation heard the Iranian's remarks – it was the only delegation to leave the prestigious competition because of Israel's presence. Algeria, Egypt, Jordan and Morocco all took part.

PATROLLING THE SECURITY BARRIER: Israeli border guards patrol alongside a newly installed section of the security wall, nine metres high, separating Abu Dis from eastern Jerusalem. [Isranet photo]

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- 4-8 pieces of chicken
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- 3 tblsp. honey
- 2 tblsp. Dijon mustard
- 1/2 tsp. pepper
- 2 cloves crushed garlic

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To cook the chicken, thaw completely in the fridge, dump into 9"x12" pan, bake at 350°F until done. For breasts, cook 25-35 minutes. For chicken pieces, cook 1 hour. Serves 4 to 8. *Recipe courtesy of Jewish Food Archives*

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By MIRIAM PORTER

Two weeks ago, I arrived in Israel for the first time. In my dreamland fantasy that played in my head throughout the flight, I arrived in Ben-Gurion Airport looking well-rested and happy. A group of handsome Israeli soldiers were waiting to greet me and we all sang *Hatikvah* together. White and blue flowers were put in my hair and fresh juicy pomegranates were generously placed in my outstretched hands.

In reality, I arrived at Ben-Gurion exhausted, lost, confused and scared. I had difficulty reading and speaking Hebrew (despite the Hebrew class I recently completed), my cellphone was broken, I had to convert my loonies and toonies into shekels and I was being overcharged by cab drivers. When you are alone in a foreign country, all the little difficulties become big obstacles, and it is stressful and frustrating.

Luckily, a few days later, I realized I wasn't alone and that I was the foreigner, but the country wasn't foreign.

Miraculously, a fellow Torontonian who made aliyah two years earlier found me and started showing me the way of life in Israel. I began to understand the maps, the currency, the bus systems and the language (when spoken slowly without an accent).

Once I settled in, I appreciated where I was.

Everything I had ever learned about Zionism and the history of this beautiful country came flooding back. I spent Shabbat in the Old City, where I sang and danced on a rooftop overlooking the Kotel. I watched hundreds of yeshiva scholars march arm in arm as they welcomed in Shabbat with beautiful songs. I ate dinner with a generous family I had not met until that evening. Sometimes the family has 40 people over for a meal, many of them complete strangers. This type of generosity can be found everywhere in Jerusalem.

The following day, I walked through the historical streets of the Old City's Jewish Quarter. Every Jerusalem stone has its own special story. Each corner represents another side to the amazing struggle and triumph the Jews have experienced. I learned the detailed history of the Temple Mount, Zion Gate, the Tower of David and the underground tunnels of the Kotel. I stood on the same stones as my ancestors and thought about what they fought for and how lucky I am to be in Jerusalem.

As Shabbat came to an end and I held a burning Havdalah candle, I realized that the reality of Israel far surpasses any fantasy I could ever come up with.

May Israel have peace.

Miriam Porter can be reached at miriam@jtvproductions.net.

CROSSWORD PUZZLE

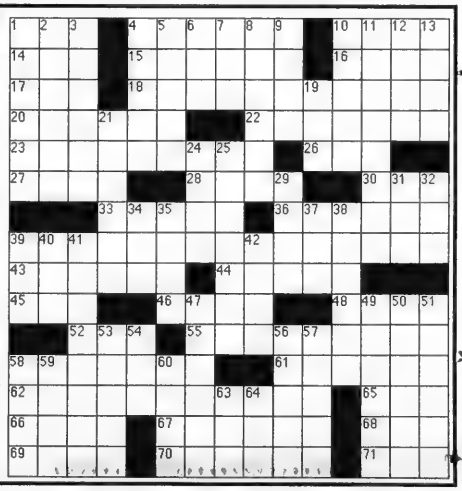
The Canadian Jewish news

(Answers to the crossword are on page 46.)

Israel's Winter Turns to Spring
© 2004, Bernard Mann

Across
1. Thailand's resort center, Hua ___
4. Tavern paintings
10. Be grouchy
14. "Tsena, tsena, habanot u'r___", goes the Israeli folk-song
15. Mining outfit's testing facility
16. San Diego's ___-space Museum
17. Nautical term
18. They make Israel's Spring beautiful
20. Acting a rake, Hugh Saxon played the ___, _ One Splendid Hour, 1929
22. How a mobile, coin, or cell device is spelled/sounded in Europe and Israel
23. Tiger Woods made news when, ending his amateur years, he ____ __
26. Dental degree
27. What you might ride from Fairbanks to Nome
28. Wine science prefix
30. Earthquake center start
33. Very fat
36. Works the Zamboni again
39. Early blooming tree
43. Gretel's brother
44. Early Spring flower, Israel, Holland, elsewhere
45. Times Architecture Critic Huxtable
46. Ten, in Timna or Tel Aviv
48. Villa d'____
52. Computer design progr.
55. Orchard foreman's words on how far into the tree crown to trim limbs
58. Resident of ancient Caananite city-state with language, literature linked to Hebrew, Israel's writings
61. White poplars, grown in Israel since the '50s
62. Tree with red flowers, red fruit used as art motif in Solomon's Temple
65. Nym prefix
66. Single bills
67. "Those rates ____ hundred"
68. Map abbrev., denoting burial site
69. Fashionable modern Swedish furniture maker
70. Least, scantest
71. French 2nd person possessive

Down
1. Celery and artichoke have them
2. "With 5, Tim Duncan's ____ trouble"
3. Teva, in English (source of Israel's Spring beauty)
4. Frontiersman, knife named after him
5. When you've finished eating your peeled orange, you're left with _____
6. Unc., cous., or neph.
7. Some U.S. and Brit. towns have a bd. of ___
8. You need either a stout canoe or ____ a river with tough rapids
9. Chrs. go with a ___
10. Crow made this sound
11. Eilat coral researchers are out again, taking a fresh look at the ____-system
12. Gant starter makes haughty
13. Common contraction for certain ship's officer
19. Figs and vines flower in Jerusalem's ___ city
21. Grants or bequeaths sums to an institution's permanent fund
24. Tive's opener
25. Go back in
29. ___ Tradition
31. What is mightier than the sword
32. Acronym for some school districts
34. She pollinates 18, 39, and 62 Across, and many others
35. Stanley Gardner
37. Samuel's priestly mentor
38. Hold up progress
39. U.S. housing agency
40. Housman's Shropshire ___
41. Visit a Bedouin camp and you might ride __ _ ___
42. Master teacher
47. Shake-
49. Choose
50. Plains Indian habitat
51. Soaking salts
53. "You ___ Beautiful To Me", Joe Cocker song
54. To plant a tree, you must ___ a hole
56. NBA greats Archibald, Thurmond
57. Chicago film critic
58. Vines may climb ___ a wall
59. "It's all ___. No more."
60. Trolley
63. Candle, in Hebrew
64. Simian



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The Canadian Jewish news

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This Week

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ROM hopes to display Jewish artifacts from China. *Page 3*

Hot potato project aims to keep homeless warm. *Page 7*

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Seniors Scene

***CJN* ad** brings together two talented musicians. *Page 43*

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Two new war crimes cases launched

By PAUL LUNGEN
Staff Reporter

The Justice Department announced last week it is preparing to file court documents that will begin the lengthy process of removing citizenship from two Nazi war crimes suspects.

The two suspects have already been served with legal notice of the ministry's intention to strip them of their citizenship, but both have asked that their cases be referred to the Federal Court, according to Lynn Lovett, deputy director of the department's crimes against humanity and war crimes unit.

Lovett declined to offer further details about the suspects, their places of residence or what they are alleged to have done to warrant loss of citizenship. She would only say the minister alleges they obtained Canadian citizenship through fraudulent means.

The announcement of the two cases marks the first new development in the Nazi-era war crimes file in years, and brings the total number of Nazi-era war crimes cases, either before the courts, pending or awaiting ministerial action, to nine.

Continued on page 19

Canadian youths serve in IDF

Motivated by Zionist ideals, love of Israel

By PAUL LUNGEN
Staff Reporter

While most Canadians his age are attending university or studying in a yeshiva, 19-year-old Yakov Frydman-Kohl has joined a radically different educational program.

Frydman-Kohl is attending tank school at an Israeli army base somewhere near the West Bank town of Jericho. He recently completed a course in advanced training before his first deployment somewhere in the Gaza Strip.

A group of *chayalim bodedim* (soldiers without family in Israel) from North America in the Israel Defence Forces pose for a picture. Three are from Yeshivat Or Chaim in Toronto: top row left is Yossi Mersky, second from right is Yakov Frydman-Kohl, and front row left is Binyamin Kleinman.

Yoni Epstein

He's been in the Israel Defence Forces (IDF) for about 10 months. Prior to that, he studied in a yeshiva near Be'er Sheva called Yerucham. His unit of Mergach 6B tanks, U.S.-built Pattons that Israel has upgraded with their own fire-control systems, consists of yeshiva students who are serving in the army through its hesder program, which combines military duty with religious study.

Unlike his Israeli comrades, Frydman-Kohl is one of the chayalim bodedim, soldiers without family in Israel. A graduate of Yeshivat Or Chaim high school for boys in Toronto, Frydman-Kohl and 17 classmates (out of 19 graduates) travelled to Israel to study at a variety of yeshivas for a year. Many Or Chaim graduates pursue that path, Frydman-Kohl said, but his class boasted inordinately large numbers. What's more, 10 stayed on for a second year of study while five enlisted in the IDF.

His classmates – Binyamin Kleinman, Yossi Mersky, Ari Wexler and Eliav Danziger – are all in various stages of military training. Kleinman and Mersky are in the tank corps while Wexler and Danziger are completing advanced training in an infantry unit.

Frydman-Kohl, the gunner in his tank's three-man complement, said his decision to join the army was made gradually. When he and his classmates came to Israel, the question of enlisting came up frequently in their weekend get-togethers during the school year.

Continued on page 15

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Israel and Ethiopia deepen bilateral ties — please see page

The News in Brief

Canada

Grant to Givat Haviva

OTTAWA — The government of Canada has given $110,000 to the women's centre at Givat Haviva, an education and research complex near Hadera, Israel, that fosters research and community work on peace, democracy, and coexistence between Arabs and Jews, Canada's ambassador to Israel, Donald Sinclair, announced in Israel last week. "It is a Canadian tradition to invest in efforts promote peace," he said.

Passion Preview

WINNIPEG — Some 1,100 Christians from different denominations recently got a sneak peek at *The Passion of Christ*, a film directed by actor and conservative Roman Catholic Mel Gibson. The Jan. 15 invitation-only showing at Winnipeg's Grant Memorial Baptist Church was put on by the Campus Crusade for Christ. The film, which opens Feb. 25 – Ash Wednesday on the Christian calendar – has received criticism from Jewish and non-Jewish scholars, based on leaked scripts, for suggesting Jews were responsible for Jesus' death. Media were barred from the screening.

Zundel's Bid Denied

TORONTO — A Federal Court judge ruled last week that neo-Nazi propagandist Ernst Zundel represents a security threat and will remain in jail until another court can determine his fate. Judge Pierre Blais rejected Zundel's contention that his detention was unconstitutional. Blais said national security reasons prevent him from giving details about the grounds for his decision.

World

Embassy Asked to Move

STOCKHOLM — The Israeli Embassy in Sweden will have to relocate after the ambassador attacked an art exhibit depicting a Palestinian suicide bomber. Ambassador Zvi Mazel said last week he and his staff have been asked to vacate the building where the embassy has been housed for almost 50 years. The landlord cited fears that other residents could be at risk following Mazel's attack earlier this month on a Stockholm art exhibit depicting an Islamic Jihad suicide bomber floating on the blood of her Israeli victims. Meanwhile, the museum is pulling promotional posters for the artwork, but is letting the artwork itself remain on display.

Speakers Attack Jews

PARIS — Muslim speakers at a Jan. 17 rally here against legislation to ban Islamic scarves in public schools attacked Jews and Israel. Speaking to 15,000 protesters, Mohamed Latreche, head of the Party of French Muslims, described Zionism as "an apartheid ideology that we should fight like we fight Nazism." He also attacked President Jacques Chirac, saying he does "everything for Jews, but nothing for Muslims," and described leading French daily *Le Monde* as "a Zionist paper controlled by LICRA," a respected anti-racist group that has many Jewish members.

Van, Shul Targeted

STRASBOURG — A van used as a school bus by a Jewish school here was firebombed last week in what has been called an apparent anti-Semitic attack, local police said. The van was attacked before dawn last Monday, 24 hours after unidentified assailants pelted a nearby synagogue with stones during the night, police said. There was no sign who was behind the two incidents.

Teen Attacked

PARIS — A Jewish teenager was injured in an attack by Muslim youths at an ice-skating rink near Paris. On Jan. 17, a group of youths shouted anti-Semitic insults at the 15-year old boy before kicking him in the head and jaw with ice skates, the Bureau for Vigilance Against Anti-Semitism said in a statement. Police detained four youths aged 14 to 17 who were described as being of North African origin.

Sign Rejected: Oy Vey!

NEW YORK — New York has rejected a road sign reading "Leaving Brooklyn: Oy Vey!" The city's transportation department rejected the request for the sign made by Brooklyn borough president Marty Markowitz. The city said the sign would be more distracting than helpful for motorists leaving Brooklyn for Manhattan on the Williamsburg Bridge, Associated Press reported. The city also rejected a sign reading "Leaving Brooklyn: Fuhgeddaboudit!" at another city bridge.

Jailhouse Kosher

TALLAHASSEE, Fla. — Florida prisons may soon be offering a kosher dining option. The state's Department of Corrections has asked the governor for an extra $1.9 million (US) to cover the cost of providing kosher meals, the *Orlando Sun-Sentinel* reported. A kosher meal costs about five times as much to prepare as a standard one, but the state says it's making the change because it eventually may be required to by law. Only one Florida inmate currently gets kosher meals, a convicted murderer who was born Jewish and became Orthodox in jail. For years, Florida has had special dietary options for Muslims, diabetics and vegetarians.

Anti-Semitic Incidents Up in Holland

AMSTERDAM — The number of anti-Semitic acts in Holland increased significantly in 2002, but few were serious, according to a report released earlier this month.

Written by researchers at the University of Leiden and the Anne Frank Foundation in Amsterdam, the report also noted a decrease in violence against Muslim targets. But anti-Semitic incidents rose to 60 in 2002, up from 41 in 2001. About half were related to soccer games.

The researchers found immigrant youths were less involved in anti-Semitic attacks – they were responsible for about 20 per cent in 2001, but just five per cent in 2002, with most carried out by non-Muslim Dutch at anti-Israel protests.

The Jewish community didn't react to the report, but representatives have called its methodology flawed, saying it doesn't include incidents at school, where many Jews think anti-Semitism is becoming a problem. Experts also say there are likely more incidents, as most go unreported to police.

Most incidents in the report are not very serious, the researchers said. Apart from shouts at soccer games, Jewish groups occasionally receive threatening mail, pro-Palestinian protesters often make anti-Jewish statements, and anti-Semitism can be found on some Dutch websites. But there were also nine cases of physical harassment, such as beatings of visibly Jewish people.

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ROM hopes to display Jewish artifacts from China

By SHELDON KIRSHNER
Staff Reporter

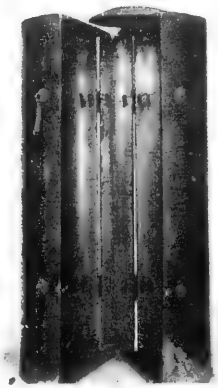
The rare artifacts of an exotic and extinct Jewish community in Kaifeng, China, are scattered far and wide in museums and universities around the world.

"All that's left of this community are these objects," said Sara Irwin, the Far Eastern collection manager at the Royal Ontario Museum in Toronto.

The ROM has 11 of these prized Chinese Jewish artifacts, which range from a striking lacquered Torah case to a weathered limestone bowl.

The remaining items can be found at such far-flung institutions as the Municipal Museum in Kaifeng, Oxford University in Britain and Hebrew Union College and the New York Public Library in the United States.

The ROM's Chinese Jewish collection – the only one of its kind in Canada – is expected to be showcased at its Asian galleries when they reopen next December. Currently, the artifacts are in storage during the museum's major renovation project.



A Torah case

"There is hope that some of the artifacts will be displayed again," Irwin said. "We'll try our level best to have a representation of Kaifeng Jews at the museum."

Bought by Bishop William Charles White, a Canadian Anglican missionary who lived in China from 1897 to 1934 and who died in 1960, they were originally housed in Kaifeng's only synagogue.

Destroyed several times by fire and flood, and then rebuilt, the synagogue gradually fell into disuse and ruin as the Jews of Kaifeng lost their Jewish identity through assimilation.

Jewish merchants from Iran, Afghanistan and India reached Kaifeng via the Silk Road more than 1,000 years ago. At the emperor's invitation, they established what became China's only permanent pre-modern Jewish community.

By the early 20th century, few of Kaifeng's original Jewish inhabitants, who resembled Chinese people in terms of physical appearance, considered themselves Jewish.

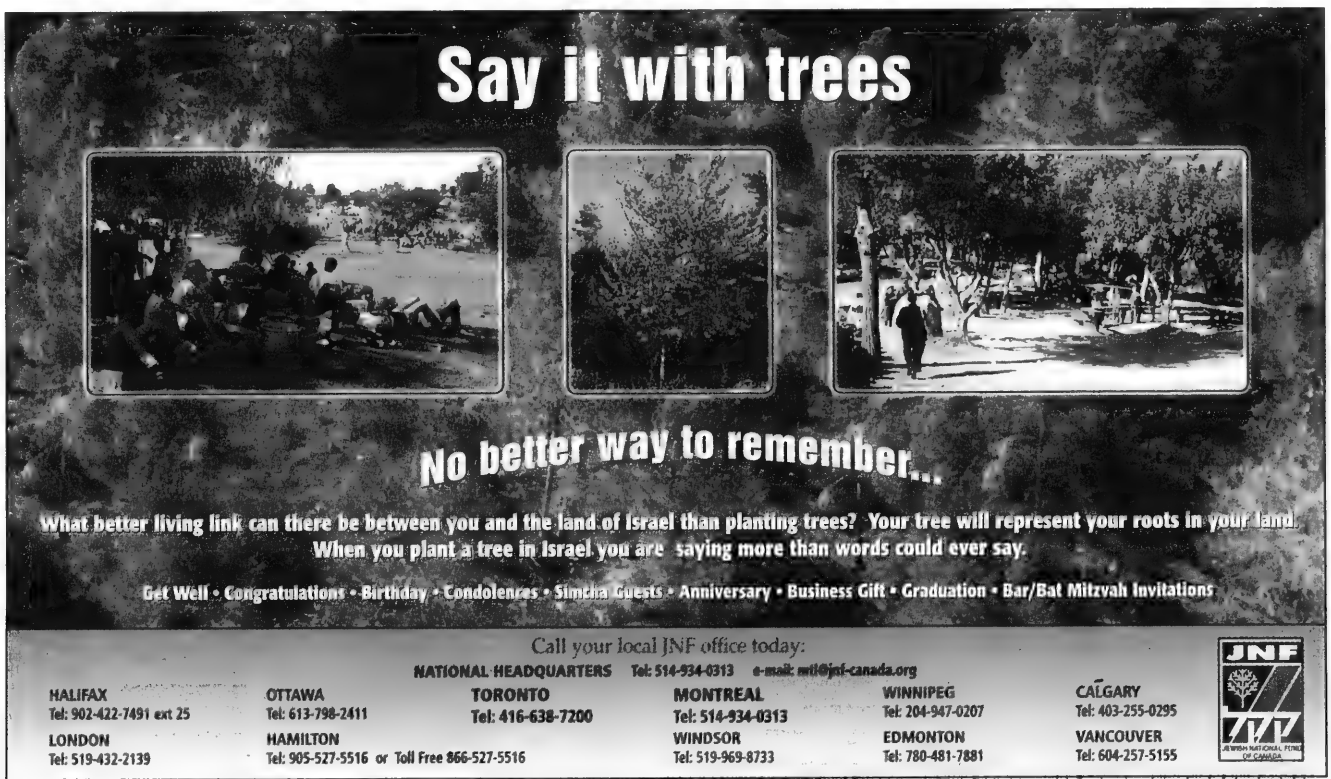
"When Bishop White arrived in Kaifeng in 1910, the last rabbi had been dead for over 100 years, the synagogue had been demolished and all the Torah scrolls had been sold or had disappeared," Irwin has written.

A stone bowl

"However, there was still a loosely knit group of families who were aware of their Jewish ancestry," she added.

ROM acquired the artifacts between 1920 and 1931, long after Bishop White purchased them.

Continued on page 17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Greater Toronto Area

The uncompromising imperative

We couldn't breathe; it was as if we had absorbed a punch to the solar plexus. The heart spilled its broken shards into our disbelieving mind and for a terrible, tearful moment, we could not function. The news of the Columbia's failed landing was such a blow that it debilitated.

But ultimately, the debility yielded – as it must – to life's uncompromising imperative: to live, to move forward, to advance.

For most of us who shared a sense of peoplehood with Ilan Ramon, his death was a deep tragedy. One of Israel's fallen sons, he was a man of great values, courage and humanity and an exemplar of his country's high achievements.

For his immediate family and narrow band of close, familial friends who shared their love with him, Ramon's death was immeasurably cruel, an inexplicable, now permanent, tear in the order of their lives.

We have assembled a small montage of photographs on the Perspectives page as a modest tribute to the mission and the bravery of Ilan Ramon and his Columbia crew colleagues.

The photo inset, however, stands alone. It is a photo of NASA's Mars Exploration Rover (MER), Spirit, when it landed on the red planet Jan. 3. More particularly, it is a photo of the special commemorative plaque in honour of the Columbia crew that is mounted on MER. Spirit's landing area on Mars is now called by the NASA scientists the Columbia Memorial Station.

The plaque reads: In Memoriam/ To the crew of Space Shuttle Columbia/ STS-107, Feb. 1, 2003. Rick Husband/ William C. McCool/ Michael P. Anderson/ Kalpana Chawla/ David M. Brown/ Laurel B. Clark/ Ilan Ramon. (A small Israeli flag appears beside Ramon's name.)

As a reminder of the fuller dimension of the human being that Col. Ilan Ramon was, I reproduce a small excerpt about him from the news story that appeared in *The CJN* last year, Feb. 6.

"Ramon, whose mother and grandmother survived the Holocaust, brought onto the space shuttle, a small pencil drawing titled *Moon Landscape* by Peter Ginz, a 14-year-old killed in Auschwitz.

"He also had a tiny Torah scroll a 13-year-old boy received in Bergen-Belsen from the rabbi of Amsterdam in order to study for his bar mitzvah… In addition, Ramon packed a credit-card-sized microfiche of the Bible given to him by President Moshe Katsav, as well as some mezuzot…

"Ramon was not religious, but asked to eat kosher food in orbit – the first time it was ever placed on a space mission.

"'I'm secular in my background, but I'm going to respect all kinds of Jews all over the world,'" Ramon said. "'For Israel and for the Jewish community, it's a very symbolic event.'

"In a conversation [from outer space] with Prime Minister Ariel Sharon…, Ramon said, 'Israel looks from here just like it does on the map, small but charming… We have a wonderful people, and it is very important to preserve our heritage.'"

We can all learn a great deal about our own relationship to our people and the world by reflecting upon the important messages Ramon tried to convey. May Ilan Ramon's memory be for blessing.

* * *

This past Sunday, the minister of Diaspora affairs, Natan Sharansky, and Jewish Agency for Israel chair, Sallai Meridor, the heads of Israel's Forum for Countering Anti-Semitism reported that there was a slight decrease in the number of reported anti-Semitic incidents last year, but a significant rise in the severity of individual anti-Semitic attacks around the world.

"Anti-Semitism poses… a strategic threat, and the response to it must be strategic and global and a joint effort of the Jewish people and the state of Israel," Meridor said.

Earlier this month, with the diplomatic "incident" surrounding the offensive art display in Stockholm, we saw poignant evidence of the poisoned European atmosphere that increasing anti-Semitism has wrought there.

Some European governments, however – notably in Germany, Italy and France – appear determined to try to counteract the ominous rising tide. They have all publicly declared that they will do battle against anti-Semitism in their respective countries. They have also prevailed on the European Union to reschedule the cancelled conference on anti-Semitism that was to be held this month. The conference is now rescheduled, for Feb. 19.

The proof of their resolve, of course, will be in the actions they take and not in the good intentions they proclaim.

NAV camera view of the plaque now on Mars

One of the most important research publications on the subject of anti-Semitism is a monthly bulletin called *Post-Holocaust and Ant-Semitism*, co-published by Dore Gold and Manfred Gerstenfeld of the Jerusalem Center for Public Affairs. It is an excellent source of information and commentary.

For information about the centre and the bulletin, one can call the Jerusalem number 02-561-9281 or fax 02-561-9112 or e-mail jcpa@netvision.net.il. The centre's website is: www.jcpa.org.

We should all join the battle against anti-Semitism, and being as well informed as we can be is an important first step.

— MBD

SeeJN

PUTTING DIVERSITY'S PIECES TOGETHER:

A group of Canadian students studying in Israel last week participated in a joint leadership training program with a group of counsellors of Ethiopian background. The program taught students about community building and diversity in leadership. Seen, from left, are non-Ethiopian program participants Michael Freedman, David Goldberg, Yona Krakowsky, Dov Goldstein and Daniel Held.

Greater Toronto Area

U.S. push for global democracy needed: Frum

By JENNIFER M. PAQUETTE
Special to the CJN

If the "neo-conservative" suit fits, journalist and political commentator David Frum will wear it, he told a crowd of 400 at Holy Blossom Temple on Jan. 12.

"I don't feel like a neo-conservative," said the former White House speechwriter for U.S. President George W. Bush, but after being labelled one for years, he admitted, "I am one."

Frum's talk, "An End to Evil: How to Win the War on Terror," was his second Holy Blossom event in a little over a year, and coincided with the release of his book by the same name, co-written with Richard Perle, a man Frum credits with the post-9/11 Bush mantra: "Hold accountable not only terrorists, but all regimes that support and harbour terrorism."

> ***Goal connected with world peace***

Despite this policy, which Frum refers to as the "Magna Carta of the war on terror," he said that by last spring, the spirit of Sept. 11 had begun to flag noticeably. With the "status quo re-establishing itself," he and Perle wrote their book to announce to the world that "the fight is not over."

Experts on terrorism, Frum said, generally devote most of their attention to the origins of terror, and give far less space or time to "the question any person of passion would ask: 'What do we do?'"

Without attempting to summarize his 300-page book in a 45-minute talk, Frum, son of Canadian broadcast personality the late Barbara Frum, outlined its four themes: commitment to the war at home and to the one abroad, the advocacy of American ideals and the need for institutional reform.

Institutional reform is crucial in the fight against terror, said Frum, who holds degrees from Yale University and Harvard Law School.

"Wars are fought by governments and bureaucracies," he said, but added that many of these institutions have outlived their usefulness.

"Mere completion of their mission doesn't stop bureaucracies from doing their work," he joked.

He spoke of a Cold War mentality that still pervades the CIA, and of the United Nations as a "horrible Kabuki theatre," where the same dramas are continually and uselessly re-enacted. This is "not merely ugly amusement," he said. It is downright dangerous to a future of peace.

The UN's charter must be amended to strongly condemn nations that harbour terrorism, he said. Otherwise, it "has chosen its own irrelevance" through corrupt and self-defeating policy. And it's up to democratic countries such as the United States to withdraw from such outdated institutions as the UN in order to make their protest heard.

Democracy is vital, Frum said, despite global opinion that argues we should focus on building stability, not democracy. Non-democratic systems are inherently unstable and one-man rule is particularly unstable, "even when the one man is our friend."

The spread of democracy, he said, would usher in a "world governed not by violence or the threat of violence, but by law." Before 1914, violence was the primary rule for nations and governments. Since 1945, thanks to the "achievements of our parents and grandparents," a portion of mankind enjoys a degree of lawfulness.

Rather than view U.S. attempts to spread democracy as a form of American expansionism, Frum said, we should concentrate on creating a "global community of equals."

But that equality would be partial, he suggested, pointing out that the global community necessarily relies on its most powerful member. At the moment, the world's most powerful country is the United States, but in the past, it was the United Kingdom, and in the future, it could be any nation, even one now under oppressive rule.

It's not just a matter of U.S. empire-building. "No one is talking about imposing U.S. power," he said.

Frum believes the push for global democracy is connected with the goal of world peace, which is for him a distinct and immediate possibility.

"It has already come true for about one-fifth of humanity," he said.

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Former PLO member threatened for Zionist views

By STACEY STEIN
Special to The CJN

Walid Shoebat, a Palestinian born in Bethlehem, is under threat from his own people.

A one-time member of the PLO who instigated riots and attempted to bomb a Bank Leumi in Bethlehem, Shoebat is now an outspoken critic of the Palestinians' use of terror against Israel.

Shoebat, a Muslim-turned-Evangelical Christian, denounced the anti-Israel rhetoric propagated by the Palestinian Authority and championed Zionism during a live taping last week of the radio program *Let's Talk Peace*, hosted by the *Tovia Singer Show*, at the University of Toronto.

"God promised that he would not allow the Israeli people to be put out of their land," Shoebat said to an audience of mostly students.

In an interview before the show, Shoebat said, "The Palestinian problem was a wedge created to divide Israel and conquer it… We as Arabs used to always accuse the British and the West of dividing and conquering. Who is dividing and conquering now?"

These dissenting views have made Shoebat a target. He has been threatened by those who view him as a traitor, including members of his own family.

The 43-year-old computer programmer, who moved to the United States at 19 and now lives in northern California, had to sell his house and move after his brother phoned his wife and said, "Tell your filthy husband not to forget we know what he's doing and don't forget we know where he lives."

Shoebat's transformation from a PLO terrorist to a Jew-loving Christian began when he tried to convert his Catholic wife to Islam. Reluctant to undergo the conversion, his wife asked him to produce evidence of the corruption that Shoebat alleged was present in the Bible. Shoebat spent six months studying the Bible, documenting his thoughts, questioning his beliefs and eventually abandoning Islam in favour of Christianity.

He renounced his past and became a fervent supporter of Zionism while espousing the view that certain strains of Islam inspire violence among Muslims. He has been spreading this message in churches and through media interviews in the United States, England and Ireland. His appearance at the University of Toronto campus to participate in the *Tovia Singer Show*, hosted by New York-based Rabbi Tovia Singer, marked his first visit to Canada. The event was co-sponsored by the Canadian Zionist Federation and Betar-Tagar, an international Zionist youth organization.

The courage to speak out has not been without a cost. Shoebat has been labelled a collaborator by his people.

"Every day when I look in the mirror, I see my people looking at me and spitting and cursing," he said. "Every night I can't sleep."

Born to a Muslim father and a Christian mother who converted to Islam upon marriage, Shoebat grew up in an environment where Jews were demonized and the use of terrorism was glorified. The indoctrination began with hateful children's songs and continued throughout his schooling.

"In my mind, the Jews were evil people," Shoebat said, adding that he had been taught Jews were "the sons of monkeys and pigs." He said he was instructed to throw stones at rabbis during Friday sermons at the mosque he attended.

"This is what they teach in the entire Middle East, this is what they teach in the mosques," he said.

Influenced by these teachings, Shoebat instigated riots and even attempted to murder an Israeli soldier. He likened the indoctrination he received during his childhood to Nazi-era propaganda.

"The Jew was dehumanized to the point that you thought you were doing God a favour by destroying the Jew," he said.

Shoebat didn't speak to a Jew until he was 18. A year later, he moved to the United States, where he continued to support the PLO until he eventually began the journey of self-examination and introspection that led to his rejection of terrorism.

Shoebat is sorry for the actions he committed in the past.

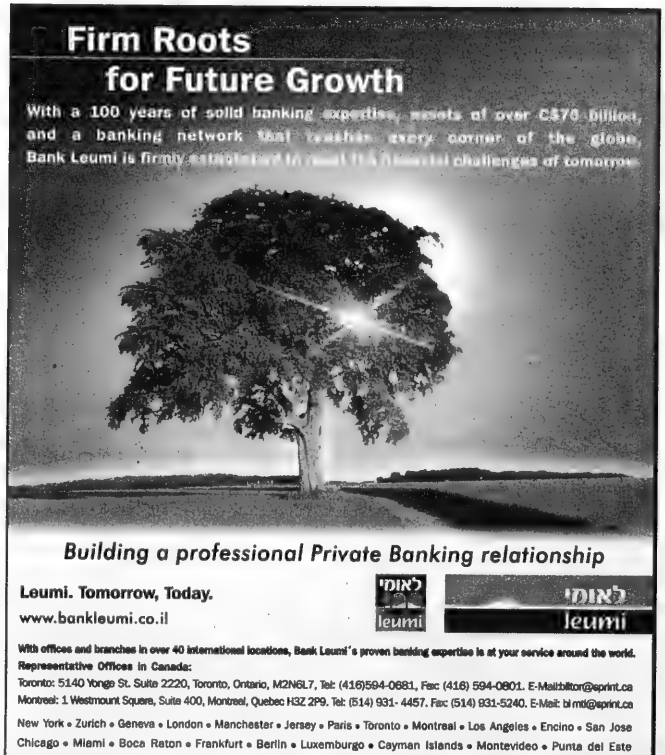
"Confession is the beginning of healing – one should confess their sins," he told the audience. "To confess is to ask for redemption."

Rabbi Tovia Singer, left, talking with Muslim-turned-Evangelical Christian Walid Shoebat.

Reflecting on what he would say now to the Israeli soldier he attempted to murder as a teenager, Shoebat said he would tell him: "Please understand that the true occupation was the brainwashing of us children to hate the Jews. We were occupied by this hatred. Please understand that this is the reality of the Middle East and this is the reality of the Palestinian situation.

"I would ask him for forgiveness."

The Tovia Singer Show is heard on Israel National Radio and is also broadcast around the world via the Internet. You can hear the Walid Shoebat interview by accessing the show's website at www.toviasingershow.com.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Hot potato project aims to keep homeless warm

By CAROLYN BLACKMAN
Staff Reporter

Iris Halbert, a Toronto mother of six, is out to prove that warming the homeless is as easy as baking a potato.

She's on a mission to give a warm baked potato to every homeless person in the city.

Her "hot potato tikun olam project" was conceived, she says, after she saw a homeless man shivering near Bathurst Street and Wilson Avenue.

Halbert, who has two children at Netivot HaTorah Hebrew Day School, says she often gives homeless people some Netivot HaTorah "money" to buy food, but wanted to find a way to give them some warmth.

"I remembered a story I heard when I was a child. People in Europe used to keep potatoes on the coals all night, and then in the morning, they would wrap up the potatoes and stuff them in their pockets. They would feel the warmth from these potatoes for hours."

She test-baked some potatoes and discovered that they could stay warm for about five hours. Then she approached Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee.

"I called Ve'ahavta and asked if they would help distribute to the homeless baked potatoes wrapped in a bag and then wrapped in a sock.

Iris Halbert, left and Netivot HaTorah teacher Sherrie Diamond are seen with students who decorated potato bags to be distributed to homeless people in the city.

[Carolyn Blackman photo]

Socks donated to house spuds

"It did not take much convincing. As a trial run, we baked 60 potatoes, and had them distributed from the Ve'ahavta and Native Men's Residence [Na Me Res] Street Help Van.

"The potatoes warm up their sleeping bags, and then the next day, they – a good source of vitamins, potassium and fibre – can be eaten."

The idea is "so simple and elegant" she says, that local media picked up the story. It appeared on Toronto 1 Television, CFRB Radio, CTV National News and its local affiliate CFTO/CTV, City TV's City*Pulse*, as well as in several newspapers.

"When the Prince Edward Island Potato Board heard what we were doing, they donated 125,000 potatoes. We showed them that potatoes can be mobile heat for the homeless. The potatoes can actually save lives."

The word has spread quickly. McGregor Socks has donated about one million pair of socks to the project, a distribution centre has been set up and people are baking potatoes all over the city.

The "logistics of delivering all the potatoes is being worked out," Halbert says.

Naftali, Halbert's 11-year-old son, helped make deliveries along with his five siblings.

"People were amazed at how long the potatoes stayed warm. One man told me the potatoes helped his sore shoulders.

"When we went to Na Me Res, I saw a container of potatoes steaming with heat. I realized then how they could keep people warm," he says.

Netivot HaTorah Grade 6 teacher Sherrie Diamond got her students involved in the project by having them decorate potato bags.

"We wanted to give them something that would warm up the people up and brighten their day," Diamond says.

Shoni Harel, a student in her class, adds, "We want to try and rehumanize" them.

The homeless issue is complex and always under debate, Diamond says, but "while people are debating, Iris did something simple and tangible. She reached out to the people and helped."

For her part, Halbert says, "we all felt so disappointed and powerless" after 9/11. "By taking part in the potato project, we are sending out a reminder that we are in control. We can make things better.

"The kids also learned how we can take an idea and follow it through."

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Canada can lead in this battle

The upcoming visit by United Nations Secretary General Kofi Annan to Ottawa to address the Canadian Parliament will be a propitious opportunity for Prime Minister Paul Martin to press the case for the international criminalization of suicide bombing as a crime against humanity.

Two weeks ago, Rabbi Abraham Cooper, the associate dean of the Los Angeles-based Simon Wiesenthal Center urged the Canadian government to take the lead in such a campaign. Merely days after Rabbi Cooper's discussions with the government, Reem Salah Riashi, a 22-year-old Hamas operative, gruesomely underscored the urgency of his plea when she killed herself and four Israelis in the Gaza Strip.

What started as a ghoul's terrorism aimed primarily at Israelis and Jews has proliferated to all parts of the globe. Christians, Muslims and Hindus have all been targeted by the suicide bomber's fanatic hatred. It is long past time that the collective international community mobilized all of its arsenal – police, military and legal – to eradicate suicide bombing.

Who more than Annan, the symbolic leader of the international community, has the moral authority to launch that mobilization? What institution more than the United Nations has the jurisdictional responsibility to do so?

Martin can use the occasion of Annan's visit as more than a visual metaphor of Canada's deep commitment to internationalism and multilateralism in the conduct of its foreign affairs. He can use it as an actual beginning blow against the people who plot suicide bombing. A personal plea by the Prime Minister of Canada, a policy statement from the Foreign Ministry of Canada or an all-party resolution by Parliament urging the secretary general to use the full weight of his office to bring the matter to the UN would be a fitting response to Rabbi Cooper's cri de coeur.

Of course, Canada would also have to demonstrate its own resolve and good faith in the matter by making suicide bombing actionable under domestic criminal prosecutions as well.

"Canada is a leader," Rabbi Cooper told *The CJN*. "If Canada stands up and makes statements on crossing the line on incitement and hate, that could have an impact in Tokyo, Germany and France… We don't see this as a political football, but as standing for Canadian values."

We agree with Rabbi Cooper.

We therefore call upon Martin to lead the way in this battle. He should conscript the United Nations – or proceed alone if necessary – wielding as his sword the love of democracy and freedom and the reverence for the sanctity of all human life that are Canada's irreducible core values.

LET OUR PEOPLE GO…

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Israel would control refugee number

Howard Adelman is incorrect when he states that the number of Palestinian refugees allowed into Israel will be outside Israel's control, according to the Geneva Accord ("A peacenik's dissenting view on the Accord," *CJN*, Jan. 1).

The following is the relevant text from the Geneva Accord, as taken from the *Ha'aretz* website:

"[The number of Palestinian refugees allowed to go to Israel] shall be at the sovereign discretion of Israel and will be in accordance with a number that Israel will submit to the International Commission. This number shall represent the total number of Palestinian refugees that Israel shall accept. As a basis, Israel will consider the average of the total numbers submitted by the different third countries [accepting refugees] to the International Commission."

Since Israel would only consider the average mentioned above, it could still do what it likes. Any formula that was used would be decided by Israel alone. All Israel has to do is tell the International Commission how many refugees it is willing to accept.

Peter Heichelheim
Toronto

* * *

Says Hillel could do better

I agree with Tilly Shames' argument that the media tend to sensationalize the issues and often look for the "sexy" stories ("Plenty of reasons to be proud of our students," *CJN*, Jan. 16). Her article about campus political activity in relation to Israel accurately captures many of the highs and lows of a complex situation. That said, I must disagree with Shames on a number of counts.

First, Shames' article loses credibility because she is an employee of Hillel. The backpatting of her own organization makes her biased. Shames avoids the reality that many youth-oriented pro-Israel programs in the past three years have been organized by groups and people working independently of Hillel. Their strong initiatives were not given a single mention in her article. It is tremendously important that we look at the whole picture in order to maintain our own credibility.

Second, Hillel has been inattentive to many students' pleas for help in certain cases. Indeed, there are plenty of reasons to be proud of how many of our students have come forward to help. But some were snubbed because of their political affiliation or because they dared to disagree with Hillel's event-planning scheme. Others found Hillel programming inadequate or ineffective.

A couple of decades ago, young Jews fought fiercely for oppressed Syrian, Russian and Ethiopian Jews. Yet today, for some reason, many Jewish students are questioning Israel's right to exist. Somehow, Hillel isn't leading the charge to get Israel into the hearts and minds of the majority of Jewish students. How can this be?

Yehudi Ben Simon
Montreal

* * *

Hospital has Jewish heart and soul

Kudos to Leila Speisman for her article on Mount Sinai Hospital ("Is Mount Sinai still a Jewish Hospital?" *CJN*, Jan. 22). The Jewishness of Mount Sinai cannot be judged by the number of Jewish patients one finds there. Just as non-Jewish hospitals cater as much as possible to the religious wishes of their Jewish patients, so too Mount Sinai caters to its non-Jewish clientele.

So what makes it a Jewish hospital, outside of the fact that it is largely supported by the Jewish community? It's not only the Jewish religious practices observed there, but also how they are carried out.

My attention was drawn recently to a sign prominently posted beside the elevator that stated, "Minchah service every day at 1 p.m." Where else would we see this but at a Jewish hospital with a Jewish heart and soul?

Miriam Cass
Toronto

* * *

Questions still linger about kosher beef (1)

As a kosher beef consumer, I found that the article "Kosher beef safe, industry says" (*CJN*, Jan. 15) missed significant concerns about mad-cow disease.

The following questions still need answers: Do the laws of kashrut forbid the use of feed containing animal by-products for cattle destined for the kosher meat counter? Does the shochet know if the cow being selected for kosher slaughter was born to a cow that was raised on animal by-product feed? Are calves destined for kosher slaughter fed milk replacer containing cattle blood protein and beef tallow? Can the shochet determine this in the selection process and does he reject cows/calves accordingly?

Unless these issues (and others) can be resolved, nobody should be stating that kosher beef is any safer from bovine spongiform encephalopathy, or BSE, than non-kosher beef.

Stuart McCarthy
Ottawa

(2)

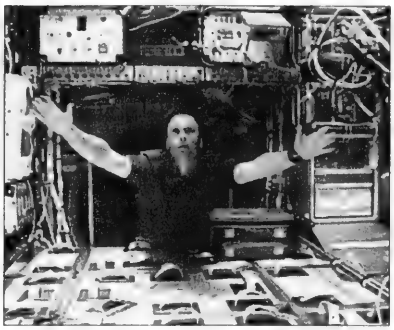
Your article on kosher beef ("Kosher beef safe, industry says," *CJN*, Jan. 15) concentrates on the slaughtering of the animals and avoids the subject of what the cattle have been fed. Even if the meat is safe, I think it would be useful for *The CJN* to address the issue of whether this meat can be kosher.

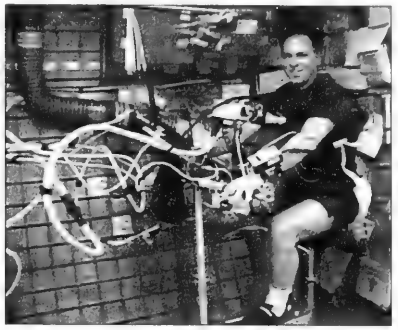
I would like to know if the Vaad Ha'ir, or any other Jewish organization, monitors the kind of feed given to cattle that are later certified as being kosher.

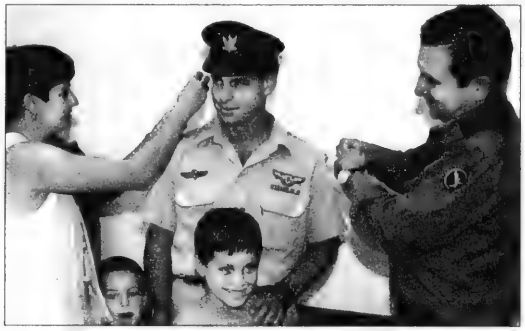
William Klein
Montreal

Editor's note: Our readers have raised some important questions about kosher beef and mad-cow disease. We are working on a follow-up story for an upcoming issue.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.







Clockwise from top left, three photos of astronaut Ilan Ramon aboard the space shuttle Columbia; the Columbia crew (pictured left to right) Cmdr. Rick Husband, William McCool, Ramon, David Brown, Michael Anderson, Laurel Blair and Kalpana Chawla; an American honour guard transfers Ramon's body to the plane that would carry it back to Israel; Ramon's body being taken for burial in Israel; Israeli Prime Minister Ariel Sharon at the memorial service for Ramon at Lod Air Force Base; and Ramon receiving the rank of colonel from former chief of staff Ehud Barak. [RNS and Isranet photos]

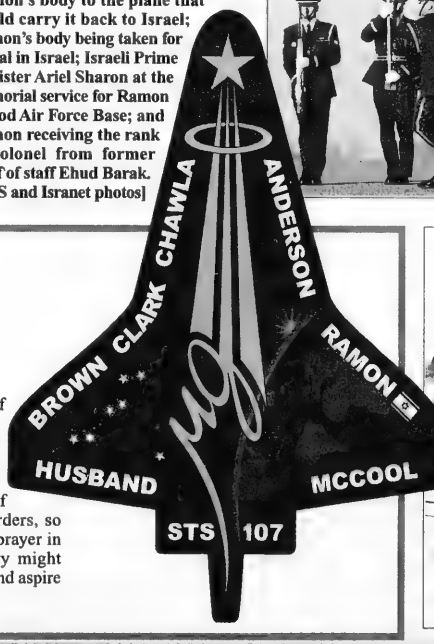
Remembering the Columbia and Ilan Ramon

One year ago, on Feb. 1, the world was transfixed in horror and grief as the Columbia shuttle orbiter and its crew failed to return safely to earth.

We offer a photo montage of Columbia crew member Col. Ilan Ramon, the first Israeli astronaut.

Mission control at NASA woke the crew one morning to the words of John Lennon's song *Imagine*. Ramon spoke the following words, a translation of his colleague William McCool's greetings to the world that day.

"From the view of our spaceship orbiting the globe, we are looking upon you, and in front of us we see a world without borders, so peaceful and so splendid. The prayer in our hearts is that all humanity might imagine the world as we see it and aspire to live together in peace."



Opinions

Jewish continuity through sport

The earliest recorded involvement of Jews in organized sport dates back to 1368. Participation at that time was sporadic, and remained so until the 19th century, when Jewish entrants were allowed into various sports leagues across Europe and were even drawn into the prestigious Gymnastics Movement in Germany. Selected for the German team, Jewish athletes went to the first Olympic Games in 1896 and also competed in the Paris Olympics four years later.

Lawrence Hart in Hamilton

But the welcome mat for Jewish athletes did not extend very far, and it was left to the Jewish leadership of the day to create their own infrastructure to advance sport in their local communities. As more and more all-Jewish sports clubs were established in both central and eastern Europe, an association of these facilities, known as the Judische Turnerschaft, began to take shape. In 1927, during the 12th Zionist Congress in Carlsbad, delegates of the Turnerschaft centralized their activities under the banner of the newly-formed Maccabi World Union (MWU).

Promoting "good citizenship and a sense of kinship with fellow Jews" were important objectives of the sports organizations that preceded the MWU. The earliest constitution of the MWU embraced similar sentiments, committing itself "to foster physical education and the belief in Jewish heritage and the Jewish nation." It also pledged "to work actively for the rebuilding of our own country and for the preservation of our people."

Nurturing Jewish identity and a love for Israel is still a powerful force in the Maccabi movement worldwide. Recently, in my role as chef de mission for the Canadian team that took part in the Pan American Maccabi Games in Santiago, Chile, I was again able to experience (as I did in the 1997 and 2001 Maccabiot in Israel) the remarkable effect that gatherings of this sort can have on young Jewish athletes. Aside from the obvious exhilaration of the sports activities themselves, there emerges at such events a unique sense of belonging, a commonality of tradition and values that transcends language, nationality and individual aspirations.

Continuity has been high on the agendas of Jewish communities worldwide over the past several years. And while it is generally accepted that a formal Jewish education is the fundamental building block for enhancing Jewish identity, it is also agreed that other creative strategies need to be explored if we are to succeed in drawing our younger generation closer to Judaism and Israel.

Involvement in sport, whether through Maccabi or other recognized Jewish affiliations, can be an effective vehicle in this regard. What was once shown to work so well in the sports clubs of Europe may now find renewed relevance in the cultural melting pots of the modern day Diaspora.

High on the Golan

Living in Jerusalem, I always appreciate getting away for a few days to bucolic parts of the country rarely in the news. The Golan Heights fits the bill perfectly.

I went there recently with my family for a brief holiday. Nothing in Israel beats the Golan for unspoiled nature and tranquillity. We'd been there often in the past, but this time we planned something different – a day on Mount Hermon in the thick of winter.

Robert Sarner in Jerusalem

Situated on the northeastern border with Syria, "the Hermon," as Israelis affectionately call it, is the sole place in Israel where winter is white for more than a day. It even has a ski resort. At a height of 2,020 meters above sea level, the Hermon is Israel's only real mountain and a vital, strategic asset. With sophisticated monitoring devices installed on its peak, the Hermon has long helped the army watch over unfriendly neighbours.

My children, who are half-Canadian, have always been fascinated by the fact that their father grew up with snow. They were psyched big-time when I suggested our Golan trip include the Hermon. Then, two days before we left Jerusalem, the evening news reported the season's first major snowstorm had blanketed the mountain in white. There was no turning back now. If even the mere sight of flakes falling from the sky is a surefire crowd-pleaser in Israel, the promise of a day in deep snow – walking in it, jumping in it, sliding on it, throwing it, taking a chairlift over it – is cause for euphoria.

Our kids were also intrigued by the idea that they'd be at the highest, most northern point in the country – at the top of Israel. The other extreme is much closer to our home in Jerusalem. Just east of the capital, on the steep, winding road descending toward Jericho, a marker indicates that you've reached sea level. Continue 15 minutes further and you hit the Dead Sea and the lowest place on earth and the bottom of the country.

From there to the top of Israel is about a four-hour drive north. It's worth the trip, especially the final hour that takes you through the Golan up to the Hermon ski resort. The day we were there it was a mob scene.

Many of the visitors had never seen so much snow before and it showed. Despite the bone-chilling cold, people were ill-prepared for the situation. They lacked gloves, boots or even winter coats. Amazingly, they didn't seem to mind. They were simply in awe of the white splendour around them. Such is the Hermon's exotic lure during the winter that on an average weekday, it attracts some 3,000 Israelis, and even more on weekends.

By international standards, the Hermon's skiing facilities are modest. Few Israelis go skiing or snowboarding there and clearly many who do need to take a lesson or two before hurtling down the slopes. We watched in wonder that they didn't crash into other skiers and actually made it to the bottom in one piece.

Our kids had a magnificent time. It was the high point (pardon the pun) of our Golan trip. They played in the snow, rented sleds to slide down hills, rode the Alpine Coaster and took a chair lift to the top of the Hermon for the spectacular view of northern Israel, Syria and Lebanon. Their only disappointment was that the sun set so early, at 4:30 in the afternoon, ending their fun.

"I think this will be one of our best years since the site opened in 1971," Menachem Baruch told me. A resident of nearby Kibbutz Neve Ativ, he's managed the resort since 1997.

What did Baruch think of all the recent talk, yet again, of possible peace negotiations with Syria leading to Israel losing the Golan?

"I really don't think most Israelis would ever agree to give up something so strategic as the Golan Heights, especially to a dictatorship," Baruch said. "Our best ally is the Assad family [that has ruled Syria for decades]. As long as an Assad is in power in Damascus, we're in good shape. They don't genuinely want to make peace with Israel."

Based on the latest polls, most Israelis have little confidence in Syrian President Bashar Assad, and even less in a peace agreement that would require yielding the Golan Heights. And it's not because of the snow.

Readers can contact Robert Sarner at rsarner@netvision.il.

A new Libya, or a change in tactics and tone?

There is a new Libya, or so we are told. Not that there has been a change of leadership. The eccentric (and violent) Col. Moammar Gadhafi is still in charge, but the public face of the new Libya is Saif al-Islam ("Sword of Islam") Gadhafi, whose elegantly tailored suits, gold chains, wire-rimmed spectacles and shaven head radiate wealth and western culture.

Gerald Steinberg in Jerusalem

To hear Saif (who speaks passable English) tell it, Libya's days of absurd mega-projects, North Korean missiles, chemical weapons, secret nuclear plants and terrorism are over.

According to media reports, Saif is central in extricating his father from the sanctions imposed on Libya after the bombing of Pan Am flight 103 over Lockerbie, Scotland, in 1988. He is also reportedly behind Libya's decision to relinquish illicit weapons of mass destruction and to invite inspectors to demonstrate compliance – a wise move, considering Libya was nearing the top of Washington's post-Saddam list of targets for regime change, particularly after the capture of uranium enrichment components.

Young Gadhafi has also appeared at some not-so-secret gatherings in Europe that included Israeli academics and politicians. His participation, he says, is strictly in a "private capacity" – he has no ambitions or official role in his father's regime. Unlike Bashar (son of the late Hafez) Assad of Syria, Gamal (son of Hosni) Mubarak of Egypt, or Abdullah (son of the late Hussein) of Jordan, citizen Saif is totally immersed in "private" pursuits, particularly running the Gadhafi International Foundation for Charity Associations.

Yet, Saif and his foundation have not stayed away from issues of the day. In addition to helping his father, the younger Gadhafi went out of his way a few years ago to support Joerg Haider's extremist Freedom Party in Austria's elections, setting up a warm reception in Libya and an audience with (and perhaps a small contribution from) the colonel.

Perhaps we should excuse that episode as a youthful error in judgement and focus on the positive. For example, after decades of competing with Saddam's Iraq, Iran and Syria for leadership in anti-Israel terrorism and rejectionism, the new face of Libya is peace and harmony. In meetings with Israelis (coincidentally, in the presence of approving American officials), Saif complains bitterly about "the misinformation campaign of which my country has been a victim over the years."

To clarify the issue, the Gadhafi family has published its "White Book," a plan to bring peace and economic co-operation to the Middle East that Saif touts in his speeches. It recognizes that in an age of globalization and trade blocks, small states are at an inherent disadvantage. Israel and Palestine are both too small to compete, says Saif – speaking only as a private citizen, of course – and would be better off in a single state known as "Isratine".

And there's the rub. While the language is sugar-coated, the message has not changed – the Gadhafis, speaking for all Arabs and Muslims, are still not ready for Jewish sovereignty.

As Saif's boilerplate presentation continues, the mask slips, and he declares that the conflict between the Arabs and the West is all the result of the creation of Israel.

Palestinians in the audience groan at this point – the dirty little secret is out: the problem is not "the occupation" or "settlements," but Israel itself. Adding a patronizing comment that "the Jews cannot sustain a state in the face of such opposition," the message is that, like the Muslims in Spain 600 years ago, the Jews will eventually have to give up.

Saif then offers the generous hospitality and protection of the Arabs – in other words, back to "dhimmihood" and second-class status, as long as we Jews know our place.

Gadhafi's Libya may have changed tactics and tone, but its goals remain the same.

Saif al-Islam would do well as a private citizen running an advertising agency or entertainment firm. But as the would-be successor to a totalitarian regime that keeps its citizens in poverty and fear, and seeks the destruction of Israel and the end of the Jewish civilization, Saif is doomed to failure.

The Kirshner File

Syria's call for talks causes divisions in Israel

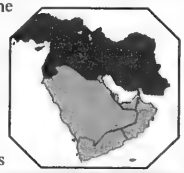
Since the end of the war in Iraq, the president of Syria, Bashar Assad, has conveyed three unmistakable, though indirect, signals to Israel calling for a resumption of bilateral peace talks.

Sheldon Kirshner in Toronto

Israel's last set of negotiations with Syria, which were sponsored by the Clinton administration, took place in the United States four years ago, and revolved around the final status of the Golan Heights – captured by Israel in the Six Day War – security guarantees, water rights and a normalization of relations within the context of a formal peace treaty.

Assad launched his first overture in April 2003, telling U.S. Congressman Tom Lantos – a survivor of the Holocaust – that he was ready to restart negotiations at the point where they ended in January 2000. He repeated his offer on Nov. 30 in an interview with *The New York Times*, saying that 80 per cent of Syria's differences with Israel had already been resolved. Last week, Assad restated his desire to renew talks, informing a London-based Arab newspaper, *Ashraq al-Awsat*, that his objective is "to reach a clear peace" with Israel.

But Assad's latest trial balloons were offset by dark rumblings from his prime minister, Naji al-Otari, who said, "There is no hope under this Zionist administration for achieving a just and comprehensive peace."



Mideast Analysis

Israel, which has historically sought a rapprochement with Syria, has responded coolly and warily to Assad's offers. Reacting to Syria's first demarche, Prime Minister Ariel Sharon said that he was open to talks without preconditions. But in fact, Sharon added two deal-breaking caveats: Israel will not withdraw to the June 4, 1967, armistice lines, and talks should start from scratch.

Responding to Assad's second proposal, Sharon said that he would be willing to engage Syria, but not as long as Damascus wages a proxy war against Israel through Hezbollah in the Har Dov region, and as long as Hamas and Islamic Jihad, both backed by Syria, continue to stage suicide bombings.

Sharon's judgment is that Israel "should not rush to embrace the Syrians before thoroughly investigating what lies behind the Syrian initiative." Pointedly questioning Assad's sincerity, Sharon suggested that Syria's motives are suspect. He argues that Syria may be more interested in fending off U.S. pressure and breaking out of its current political isolation than in actually engaging Israel in a genuine dialogue.

To a degree, Sharon is right.

Since the American and British invasion of Iraq last March, Washington's ties with Syria – a country the U.S. State Department has branded as a supporter of terrorism – have unravelled.

No sooner had major hostilities ended than U.S. Secretary of State Colin Powell and President George W. Bush both accused the Syrian government of allowing men and materiel to flow into Iraq via Syria. The Syrians denied the accusation, but to no avail. Several months ago, the U.S. Congress passed a bill – the Syria Accountability and Lebanese Restoration Act – that may yet saddle the Syrian regime with economic sanctions. The bill calls on Damascus to stop supporting terrorist groups, to withdraw its forces from Lebanon and to prove it is no longer developing medium- and long-range missiles and chemical and biological weapons.

Interestingly, the legislation passed the committee stage only three days after Israeli aircraft bombed a Palestinian militant training camp in Syria and buzzed Assad's palace in Damascus, the first Israeli attack in Syria since the 1973 Yom Kippur War.

Bush, at his discretion, can ban most U.S. exports to Syria and prevent Americans from investing there. In addition, he can freeze Syrian assets in the United States, impose restrictions on Syrian diplomats in the United States and bar Syrian planes from using American airspace.

The spectre of U.S. sanctions notwithstanding, Syria also faces the prospect of regional isolation in the aftermath of the Iraqi war. The last Baathist state in the Arab world, Syria lost much of its military clout and political influence following the collapse of the Soviet Union in 1991. With Saddam Hussein's Iraq having passed into history, Syria finds itself in the unenviable position of being surrounded by an interlocking constellation of staunchly pro-American states ranging from Israel and Jordan to Turkey and Iraq.

Syria, therefore, is desperate to curry favour with the United States, and one way of doing so would be to engage Israel yet again in a peace process.

Previously, Syria conducted negotiations with Israel from 1991 to 1996 and again from 1999 to 2000. By all accounts, the negotiations foundered over Syria's insistence to regain the northeast corner of the Sea of Galilee – captured by Syria during the first Arab-Israeli war in 1948 and wrested away by Israel in the Six Day War.

Bashar Assad

While it is true that Syria can improve its relationship with the United States by discussing peace with Israel, Damascus' interest in talks is largely animated by its burning desire to recover the Golan Heights, a point that Sharon – an opponent of a full withdrawal from the Golan – deliberately minimizes. Last week, Sharon stated the obvious: the final outcome of talks with Damascus would be the return of the Golan to Syria, a development that many members of his generally right-wing cabinet would vehemently oppose.

This is not mere conjecture. Public Security Minister Tzachi Hanegbi recently disclosed that Sharon has no intention of parting with the Golan. And in a similar vein, the seasoned Israeli analyst Ze'ev Schiff wrote, "The Israeli leadership recoils from the price involved in negotiations with Syria." Washington's former ambassador to Syria, Theodore Kattouf, agrees with this assessment, having written that Sharon would be willing to make only minor territorial concessions.

The problem is exacerbated by Israeli policy. On Dec. 31, Israel announced plans to spend $90 million (US) to expand existing settlements on the Golan – home to some 18,000 Jewish settlers – and Israel's agriculture minister, Yisrael Katz, asserted, "There is no dialogue with the Syrians. The Golan is an integral part of Israel, and we don't have any intention of giving up our hold."

Pressure, however, is building on Sharon to resume talks with Syria, even after Syria's brusque rejection of Israeli President Moshe Katsav's invitation to Assad to visit Israel.

According to reports, the top echelon of the Israeli army, from Chief of Staff Gen. Moshe Yaalon on down, believes that Israel should put Assad to the test, even if Syria's offer is merely tactical.

Their thinking, in part, stems from the assumption that the Palestinian Authority is not ready for a peace agreement, and that talks with Syria might mitigate the international criticism of Israel's decision to build a security fence through the West Bank and Jerusalem and its intention to separate unilaterally from the Palestinians.

More to the point, the head of military intelligence, Gen. Aharon Farkash Ze'evi, is of the opinion that Assad is "serious" about peace and that Israel should exploit Syria's currently weak and isolated condition. Amnon Lipkin-Shahak, the former chief of staff and a minister in the last Labour government, has observed that the fall of Saddam Hussein, combined with American pressure on Syria, makes this a propitious time for negotiations.

Ministers in Sharon's cabinet, including Foreign Minister Silvan Shalom and Finance Minister Benjamin Netanyahu, have urged Sharon to respond positively, as have the presidents of Turkey and Egypt and the United Nations' Middle East envoy, Terje Roed-Larsen. Shalom has said that while it is premature to speak of an Israeli pullout from the Golan, Israel must seriously explore Syria's offer. Netanyahu, whose government held secret negotiations with Syria in the late 1990s and reportedly agreed to a withdrawal from much of the Golan, basically concurs with Shalom, as does Justice Minister Yosef Lapid. If only for public relations reasons, Lapid has urged Sharon to announce unequivocal support for talks.

Meanwhile, Shimon Peres, the opposition leader, has called on Sharon to formally invite Assad to Jerusalem for formal talks. It would be extremely surprising if Assad accepted such an invitation. His late father, Hafez, rejected similar overtures from Yitzhak Rabin, as well as from his successor, Peres.

During the 1990s, the Syrians were not prepared to implement confidence-building measures before an Israeli withdrawal, and this is doubtless true today.

Nevertheless, Israel has nothing to lose – and probably something to gain – by testing Syria's intentions.

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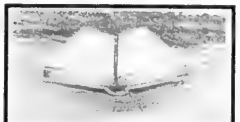
Jewish Life

A rabbi for the entire congregation

By RABBI CHANANYA M. BERZON

Virtually at the outset of the Exodus, the Almighty cajoles Moses into assuming the mantle of leadership of the Jewish people. God says to Moses: "Ra'oh ra'iti" – "I have surely seen the dire poverty and suffering of My nation." The Midrash Rabbah notes that it does not say "I have seen" once, but twice: "Ra'oh ra'iti." Both words from the same Hebrew root. So why is it repeated?



Rabbinic Reflections

Occasionally we see a word or phrase in biblical text that is repeated to stress its importance. At other times, the repetition imparts a unique second thought. Why is the phrase repeated in this verse?

The Midrash explains that God said: "Moses, you can only see one vision. But I see two visions. You see the Jews approaching Sinai and receiving My Law and so do I. But I can also see the vision of the Golden Calf." As it is stated: "I have seen (*ra'iti*) this people."

Essentially the Midrash is telling us Hashem mentions to Moses that He has observed two episodes of the Jews: their acceptance of the Torah at Sinai, and their worshipping the Golden Calf.

It is logical for HaShem to reveal to Moses that the Jews will be receiving the Torah at Mount Sinai, for He is inducing him to undertake the mantle of rabbinical leadership. HaShem is telling Moses that he will have the *kavod*, the honour, of giving the Torah to the Jewish people.

But why does God mention the tragic and humiliating episode of the Golden Calf at this crucial moment when the Jews await redemption? HaShem feels the necessity of finding a worthy leader and attempts to coax Moses into undertaking the challenging charge to become Moshe Rabbeinu – the rabbi, the leader and master teacher. Is it prudent to portray the faults and frailties of the Israelites? Does a salesman stress the defects and the deficiencies of the product he is promoting?

From the outset, HaShem impresses upon Moses the need to perceive that the Jews are not monolithic. There are those who will stand at Mount Sinai to embrace the Torah. But there are also others who will create a golden image and worship it. Moses must grasp that reality. He is undertaking the leadership of the entire nation, not just the elite. All are part of the chosen people, Am Yisrael. He has to worry about, care for, visit, teach, counsel, befriend and comfort an entire congregation from all walks of life. They are all under his charge.

"Moses!" God says. "I hope you undertake the position. But you must know that you can not be the rabbi of just a select group. You must lead the entire congregation – the entire spectrum!"

Moses takes this lesson to heart. When HaShem later threatens to destroy the nation for worshipping the Golden Calf, Moses has a direct and curt response: "God, if this is what You want, then remove me from Your Book. These are my people. I love them All and care for All of them. After all, is this not what You taught me! I will not be party to their destruction."

Every rabbi must emulate Moshe Rabbeinu by attending to all of his congregants. By doing so, he brings brachah and hatzlachah to the entire community, guiding them all on the right path.

Rabbi Berzon is spiritual leader of Young Israel of Chomedey Synagogue in Montreal.

In the presence of the Big Lie

By ELLIOTT MALAMET

What do the names Hannafin, Iskyan, Mojica, Vamsikrishna, Yuguang, Shuyin and Pappalardo all have in common? They were all victims of Sept. 11. Far from anti-western terrorism having a coherent and noble rationale that is so often excused by media liberals or naive but out-of-their-depth idealists – that terror is bred by poverty or imperialist hegemony or American trash porn culture or the white man's endless colonial sins or, of course, the Zionist entity and its worldwide conspirators – these names show how thoughtless opinions are now endlessly recycled as wisdom.

JEWISH EDUCATION
The Next Generation

The families of these men and women had, at some point, come to North America to live in freedom and economic possibility. Far from America being the "Great White Satan" oppressing other cultures, it is the refuge of those who seek liberation. Only in democracies can there be handwringing over a possible backlash against Muslims in the wake of 9/11. Only in places that have free speech can Israelis write newspaper columns savaging their own government. As columnist Mark Steyn once noted wryly, "If Washington treated Arabs the way Damascus does, you'd never hear the end of it at UN conferences."

The mendacity of what I read and hear these days is breathtaking. Everything that was uttered at the 2001 United Nations' World Conference Against Racism in Durban, South Africa, was a lie. Israeli "occupation" is a lie. The fence as an "obstacle to peace" is a lie. The West as the current cause of Africa's crippled status is a lie. When Nelson Mandela calls U.S. President George W. Bush a greater threat to peace than Saddam Hussein; when President Robert Mugabe thugs his way through Zimbabwe and leads it to absolute ruin, but an EU poll cites Israel as the greatest threat to world peace; when North Korea, Iran, Syria, and Sudan smother their people with fear and intimidation, but French diplomats pontificate about that "shitty little country;" you're in the presence of the Big Lie. In Orwellian fashion, lies have become accepted truth.

Worst of all, some of my students and academic colleagues echo these platitudes. Now, from veteran self-loathers such as Noam Chomsky this might be tragically predictable, but from otherwise intelligent and sensitive Jews (that is, who are not enraged or carrying an agenda), the trend is more troubling.

Their self-flagellation stems from a curse that often befalls Jews when they talk about Israel – a feeling that Jews are not entitled. Like a beautiful and intelligent woman who consistently dates men who are bad for her because she unconsciously feels she does not merit better, the problem of entitlement lies at the core of these discussions. The fainthearted (and historically clueless) among us ask, "Is Israel really ours? Did we steal it from the other guys?" And not Palestinian Authority President Yasser Arafat's billion dollar bank accounts, not suicide bombers, not even Hamas' stated goal of destruction of the Jewish state and its replacement with a Muslim theocracy – none of these nasty facts gets in the way of the feeling that we are undeserving.

Famed author A.B. Yehoshua once called exile the neurotic solution of the Jews to their deep unconscious fear of living in Israel. His poignantly funny solution was for the Jewish people to undergo collective psychotherapy. In the same way, we need to work through our crippling guilt over entitlement. Or perhaps we just need to embrace Peter Finch's immortal words in the movie *Network*: we're mad as hell and we're not going to take it anymore.

Jewish Life

Lawyer grapples with death penalty

***Ultimate Punishment: A Lawyer's Reflections on Dealing with the Death Penalty*, by Scott Turow, Farrar, Staus and Giroux, $29.95.**

The many-sided problem of capital punishment is always with us. In the United States, it is an issue of particular concern and debate. America is still one of the few countries in the world where people are regularly executed (Singapore and Japan are among the others, while the practice has essentially been abolished in Europe).

Books
Bernard Baskin

In recent years, the death penalty has come under fire because a significant number of people who were sentenced to death have been found demonstrably innocent. (DNA testing, in particular, has led to the overturning of a considerable number of wrongful convictions.)

Among the states that sentenced many innocent men to die in recent years was Illinois. In 1999, then-governor George Ryan declared a moratorium on further executions and named a 14-member commission to recommend how the system might be fixed. Turow, a lawyer and author, was appointed to the commission and *Ultimate Punishment* is his personal account of grappling with the issues over the two years the group worked.

At the time Turow served on the commission, he considered himself "a death penalty agnostic." *Ultimate Punishment* is the account of his transformation from someone "afraid to come down on either side of the question" to an advocate of abolishing the death sentence.

The author says if you kill a white person, you are more likely to be tried under a state's death penalty provision. True, too, if you kill a woman. Rural areas, at least in Illinois, try more people under capital provisions than do cities. And one point no one wants to acknowledge: bad lawyering can buy you a death sentence.

The most important passage in the rabbinic literature regarding capital punishment is found in the Mishnah: a Sanhedrin that executes [a criminal] once in seven years is known as destructive.

Rabbi Eleazar, the son of Azariah, argues: a Sanhedrin that executes a criminal once in 70 years is destructive. Rabbi Tarfon and Rabbi Akiva say if they had been members of the Sanhedrin, no man would ever have been executed. Rabban Simeon, the son of Gamaliel, argues that capital punishment is the most powerful of deterrents and its abolition will only lead to an increase in crimes of violence and murder. He says Rabbi Tarfon and Rabbi Akiva would have been responsible for the proliferation of murderers of Israel.

All the teachers mentioned in the Mishnah lived at a time when the Sanhedrin had been defunct for about 150 years. For all that, the opening statement that it was rare for a criminal to be executed by the Sanhedrin may well be accurate.

Rabban Simeon's argument is the stock argument of the anti-abolitionists even today. It is interesting to find these rabbis advocating the abolition of capital punishment even though the Bible sanctions the punishment in a number of instances. They evidently believed that the biblical law was intended as a solemn warning about the extreme seriousness of the crime, but that the courts were justified in circumventing the law.

In the State of Israel, capital punishment has been abolished, except for the offences of treason and genocide.

Turow concludes: "Standing back from it all, I found it hard to discern the guiding hand of reason. Adding these factors together – race, gender, geography, who the lawyers and jurors are, and the sheer serendipity of circumstances – one sees anything but the kind of bright-line proportionate morality the death penalty is intended to symbolize."

Bagels, part 2

By MARK MIETKIEWICZ

Just think of a bagel as a warm, chewy halo
The angels gave us to eat.
It will fill you with passion,
It will fill you with joy,
Not to mention two pounds of wheat.
— Richard Marcus **[www.spamula.net/cgi-bin/mt-comments.cgi?entry_id=26]**

OK, a bagel might not have two pounds of wheat, but you have to know what to put into your bagel if you want to create a mouth-watering delight. Today, some of the best bagel recipes from the World Wide Web – and then a word about bagel philosophy.

If you are looking for a bagel recipe, the first place to check out is the Jewish-food bagel archives, which contain more than two dozen varieties, including egg, onion, whole wheat, cheese and cranberry orange **[www.jewish-food.org/ recipes/bagindex.htm]**. From the too-good-to-be-true department, Julie's Fantastic Fat-Free Bagels have yeast, flour and brown sugar, but no oil **[http://vegweb.com/food/bread/601.shtml]**.

If you cannot dream of going a week without a bagel, now is the time to start perfecting your own Passover bagels. Is this really what the Israelites noshed on while sojourning in the Sinai? **[www.holidays.net/passover/recipes/pasbagel.htm]** For something different, Crazay Bagels call for cinnamon, raspberries and chocolate **[http://homecooking.about.com/gi/dynamic/offsite.htm?site=http://breadrecipe.com/az/crazaybagels.asp]**. And I'm not sure what route their inventors took from the Old Country, but Hawaiian Bagels wouldn't be authentic without dried coconut and pineapple **[http://homecooking.about.com/library/archive/blbread87.htm]**.

Never try to convince Johanne Blank that a bagel should have trendy ingredients. She says that in the United States, "most people's idea of a bagel seems to be of a vaguely squishy unsweetened doughnut, possibly with some sort of godawful flavouring mixed into it [with the 'blueberry bagel' being perhaps the most offensive], generally purchased in lots of six in some supermarket… possibly even frozen. These are not those bagels." Blank then tells us how to create the "real, honest, Jewish [Lower East Side] purists' bagel." With an introduction like that, they better be good **[http://makeashorterlink.com/?Z24812B07]**.

Speaking of purists, it takes an ex-Montrealer a few nanoseconds to bemoan the absence of the best (BEST!) bagels anywhere. Travel writer Norman Goldman has trekked from the St. Viateur to the Fairmount Avenue shrines and describes what it's like to wait as the bagels are browning in the wood ovens **[http://makeashorterlink.com/?X14923B17]**. Dare I mention that New Yorker Matthew Goodman, food maven for the *Forward*, actually agrees that the best bagels are in Montreal? **[http://makeashorterlink.com/?K5A923B17]** If you want to try to fool a Montrealer, here's Marcy Goldman's authentic recipe **[www.recipezaar.com/35261]**.

Now that you know how to bake a bagel, it's time to decide what to spread on it. Sure, you could opt for the tried-and-true lox and cream cheese. But I came across a recipe page with some creative spreads like Baked Brie with Amaretto, Peppery Avocado Puree and that old stand-by, Pumpkin Fluff Dip. (Please note that some other bagel toppings on this page are not kosher.) **[http://homecooking.about.com/library/archive/blbread26.htm]**

Although a fresh bagel is a delight, after a few days, a bagel can transform into a substance that is hazardous to your teeth. Thankfully, the Epicurious website has some clever suggestions for using bagels as an ingredient. You'll find out how to create Onion Bagel Croutons and Garlic Rosemary Bagel Chips **[http://makeashorterlink.com/?J28A52B07]**.

More than just a foodstuff, bagels have taken a place in the world of philosophy. Ponder this piece of wisdom: "Life is like a bagel. It's delicious when fresh and warm, but often it's just hard" **[www.kemc.edu/taste.html]**.

And then there's tale of a wonder-rabbi, who on his deathbed whispers to his chief assistant, "Life is like a bagel." The word spreads through the crowd waiting outside the rabbi's house, "The rabbi says life is like a bagel," until finally, at the edge of the crowd, it reaches the town fool, who asks, "What does it mean: life is like a bagel?" The question spreads back through the crowd, "What does it mean, life is like a bagel?" until it reaches the bedside of the rabbi. "Rabbi," his assistant asks, "What does it mean, life is like a bagel?" "Nu," the rabbi says, weakly shrugging his shoulders, "so life is not like a bagel" **[www.nybooks.com/articles/article-preview?article_id=6351]**.

* * * * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Portion of the Dead Sea Scrolls.

Students learn about the Dead Sea Scrolls

By CAROLYN BLACKMAN
Staff Reporter

Jewish and non-Jewish students in Ontario and Quebec are learning that there is more to Israel than conflict.

English and French-speaking students in both provinces are being given presentations on the Dead Sea Scrolls, currently on display until April 12 at the Canadian Museum of Civilization in Ottawa.

The exhibition includes 100 rare artifacts from the biblical period in Israel, including three of the original Dead Sea Scrolls discovered in a cave in 1947. The scrolls reveal currents of religious thought and society in Israel in the centuries just before and after the birth of Jesus.

Omer Eshel, educational director of Habonim Dror and Camp Gesher, as well the Israeli shaliach for Regional Jewish Communities of Ontario (RJCO), also trained staff at the Dead Sea Scrolls site in Qumran on the West Bank.

As part of his work here, he has been giving lectures on the scrolls to various groups.

"I was asked to give a presentation at the museum in Ottawa, and the museum translated the presentation into French and distributed it to schools across Quebec," Eshel said.

"By promoting this exhibit, we are promoting Israel and showing the beautiful side of the country. That is a form of Zionism."

It is important for non-Jewish audiences especially, he said, to see a Zionist youth movement teaching them something about Israel that is not related to the ongoing conflict with the Palestinians.

"They need some understanding of Israel's background. If people become knowledgeable, they will have a better perspective about things. If we can change one person's view, that is the first step."

It is also important, he said, for students to understand that life then was similar in many ways to life today.

"Habonim Dror is a socialist organization, and when we read the scroll that contains the Community Rule, we see that [the members of the Dead Sea sect it talks about] were also socialist. They were living on the first kibbutz in history.

"They ate together in a dining hall, every member had to bring his possessions and his earnings to a common fund, and they decided together how to distribute the money. More than 2,200 years later, we use the same model on a kibbutz."

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Canadian youth join the Israeli army

Continued from page 1

He credits the education he received at Or Chaim for "providing us with a strong background and a lot of motivation. And we had a lot of strong people who had the courage to make the decision.

"I'm definitely motivated by Zionist ideals, a love of Israel and a desire to contribute to the Jewish people and also a sense of solidarity and responsibility with Israel, because Israelis our age have to do this. I wanted to be part of it," he said.

The son of Rabbi Baruch Frydman-Kohl of Beth Tzedec Congregation, Yakov is somewhat apprehensive about his Gaza posting. But despite the risks, he would never consider declining to serve, as have some IDF reservists. They're just "a vocal minority," Frydman-Kohl said, adding that people in the IDF put aside their personal opinions when they serve and fight together.

"When you're here on the inside, you see the army is careful to take the moral high road and is very careful [in] how it fights. The fight in Gaza is against terrorists and that's who we have to fight."

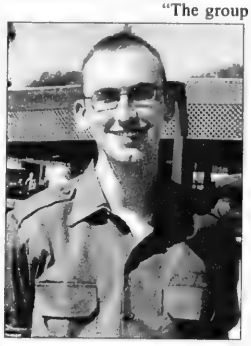
Although he was trained in tank-versus-tank, open-country warfare, Frydman-Kohl said he is ready for Gaza. The IDF has implemented very strict rules of engagement. Before firing, the tank commander must determine the enemy has a weapon and intends to use it. Then he must obtain permission from a superior officer before opening fire. Even in training, Frydman-Kohl said, crews are not permitted to shoot without orders.

* * *

Though Canadians enlisting in the Israeli army is, if not rare, somewhat unusual, Israelis who have lived in Canada and are returning to serve is as old as Israel itself.

Though her family left Israel about four years ago and made a new life in Canada, Aviv always knew she'd return for military duty.

It wasn't a decision her parents or friends were particularly happy with. In fact, her parents tried to talk her out of it, thinking that without their nearby support, their daughter would find a two-year army stint too difficult to endure.



Yakov Frydman-Kohl

Yet Aviv, who did not want her last name used, was stubborn. She was going to serve even if her parents weren't fully supportive. Her brother was already in the army and when it became clear she was going, her parents sent her with their blessing.

They felt better when she decided not to go alone.

In the year before her service, while she studied psychology at Carleton University, Aviv hooked up with other Israelis who were living in North America and considering returning for army duty. In all, 34 young recruits – 18 girls and 16 boys – returned to Israel for army service this year, brought together by a unique program called Garin Tzabar.

Five times during the last year, Aviv and other Israelis flew into New Jersey for a weekend of special seminars, orientation sessions and get-togethers for prospective soldiers, and were briefed on their rights and obligations, as well as on the social and emotional issues that would lie ahead.

Garin Tzabar is sponsored by the Tzofim (Israel Scouts) movement and supported by Israel's Ministry of Absorption, the university student division of the World Zionist Organization and the Jewish Agency's aliyah department.

Aviv, who attended William Lyon Mackenzie Collegiate in north Toronto, said the sessions gave her the confidence to make her decision.

"The group did make the difference in [me] deciding to return to Israel," she said in an interview from a base on the Golan Heights.

While the army makes efforts to connect recruits to local families, Aviv said she wouldn't have felt comfortable in that sort of situation.

"I feel more comfortable and not as lonely going back" because of her friends, she said. "We became very close. We're like a big family."

The first part of their service consisted of three months living and working on a kibbutz – in her case, Deganiah Aleph, south of the Sea of Galilee.

The kibbutz serves as their home base, their home away from home on weekends and for other army furloughs.

For Yoni Epstein, who graduated from the Community Hebrew Academy of Toronto (CHAT) two years ago, his Israeli home base was Kibbutz Yiftach in the Upper Galilee near Kiryat Shmonah.

He too participated in the Garin Tzabar program and was part of a cohort of 20 Israelis (12 boys, eight girls) returning for army duty two years ago.

Epstein's parents are Canadians who had lived in Israel for many years and who returned to Toronto a few years ago. Epstein, who was born in Israel, said all the people in his group were Israelis living in the United States. When they returned for army duty more than one year ago, they stayed in the kibbutz for three months and performed the same kind of daily chores given foreign volunteers – working in the chicken coop and barns and even in the factory that produces irrigation wares for export around the world.

A few months after returning, they began basic training. Although they travelled to Israel as a group, they performed their army service individually, Epstein said.

Epstein now serves in the IDF's education corps, which holds weekend sessions for Grade 11 students to get them ready for upcoming army duty. He instructs them in physical training.

Like Aviv, Epstein probably could have found a way not to do his army service. But his sense of loyalty to Canada was too low – he'd only lived here for three years – and his connection to Israel was too great.

"There's a lot of patriotism here and my friends are in the army. Particularly in these times, I wanted to give to the country."

Nevertheless, Epstein, whose father, Seymour, is executive-director of Toronto's Board of Jewish Education, thinks he'll head back to Canada at the end of his three-year tour of duty. He plans to pursue a university education in either business or law.

Aviv may also come back to Canada.

"If I go back, it will probably only be for school, but I think I'll end up here."

That's a pattern being forged by other Garin Tzabar participants. Epstein knows of five families that moved back permanently to Israel after they returned to be close to their children while they were in the military.

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From left, St. Paul's Liberal MP and Minster of State for Public Health Carolyn Bennett moderates a recent panel discussion on Canadian policy on the Middle East with Senator Jerry Grafstein, the *National Post*'s Jonathan Kay and Prof. David Dewitt of York University. [Ron Csillag photo]

Canada urged to shift Mideast policy

By RON CSILLAG
Staff Reporter

There are many tools Canada could use to shore up relations with Israel, but in the meantime, this country's policy on the Middle East must be more clearly articulated and communicated, according to a panel of experts.

Mainly, the panel on Canadian foreign policy in the Middle East, moderated by St. Paul's Liberal MP and Minster of State for Public Health Carolyn Bennett at Holy Blossom Temple last week, agreed that Canada should abandon its traditional middle-of-the-road policy on the Mideast conflict and adopt a more honest, pragmatic approach that recognizes both Arab intransigence and Israel's commitment to western values.

Canada could step into a vacuum left by a toothless United Nations, urged Liberal Senator Jerry Grafstein, an outspoken supporter of Israel in government circles.

Despite the UN's best efforts at spreading democracy since the end of World War II, there is only one democracy in the Middle East – Israel – noted Grafstein, who appeared on the panel with York University political scientist David Dewitt and *National Post* editorialist Jonathan Kay.

One of the "best things" Canada can do to spread democratic values in the Middle East is to enter into a free trade deal with the whole region, Grafstein said. Canada already has free trade with Israel and there have been discussions of free trade with the Palestinian Authority.

"They want to talk economics. They want to help their people," Grafstein said of other Mideast nations.

To boost relations with Israel, Canada could sponsor the Jewish state's inclusion in both the Commonwealth and the Francophonie, he added.

Kay, whose newspaper is stridently pro-Israel, drew chuckles when he said Canada has "an almost fetishistic obsession with multilateralism" that best expressed itself at the 2001 UN anti-racism conference in Durban, South Africa, and at the United Nations Human Rights Commission, chaired, as Kay pointed out, by Libya.

"There's no moralism [in Canada's stance]. It's just a means to an often immoral end."

Canada "seems to construct a universe where all countries are equal. It's a desperate eagerness to be liked, part of our inferior complex. We're like the kid in the schoolyard who will make friends with anybody."

Canada's "desperate desire for validity is why we befriended [Zimbabwe's strongman president Robert] Mugabe. It's why [Hezbollah leader Sheikh Hassan] Nasrallah returns our phone calls."

Ottawa's traditional even-handedness in foreign affairs – "the idea that we should never blame anyone – is a recipe for amorality, not for building bridges," Kay said to applause.

On the other hand, it could be true that the current Liberal government is more pro-Israel than ordinary Canadians, he added.

Kay warned that if Canadian foreign policy continues the way it has, this country "will lack the moral vision of [U.S. President] George W. Bush."

Dewitt, of York's Centre for International and Security Studies, said Canadians face three challenges when it comes to Mideast policy:

- How do we understand the region and what difference does it make in Canadians' lives?
- What do we expect the government to do?; and
- What commitments should Canada make – direct financial aid, trade or expertise?

A blanket policy is ineffective, Dewitt argued. "We have to pick and choose."

In the meantime, Canadian parliamentarians "need to convince their Arab colleagues that the [Mideast] conflict is no longer an excuse for their corruption. And you can do that without a gun."

Bennett, who chairs the Canada-Israel Parliamentary Friendship Group and is a member of the Liberal Parliamentarians for Israel Caucus, conceded she and others in government have not done a good enough job of conveying Israel's plight to fellow MPs and senators.

"We have to do a better job of explaining what security feels like in Israel. If we can't do it among parliamentarians, what hope is there in the Middle East?"

Last June, Bennett was one of 15 MPs and senators to submit a report to the Department of Foreign Affairs imploring Canada to "improve and refresh" its Mideast policy, in effect shifting to a more pro-Israel stance.

Among the key recommendations of the 25-page report were that Canada should sign a comprehensive "friendship agreement" with Israel that would strengthen Canadian-Israeli links "in virtually all aspects of society and government."

CORRECTION

The article titled "New Book Sings Praises of Active Seniors" (*CJN* Jan. 15) should have said that Nate Leipciger's father also survived the Holocaust. As well, in 1990, Leipciger joined a council advising the Polish government on matters of preserving and commemorating six former Nazi death camps in Poland.

'No-name' shul celebrates 30th anniversary

By FRANCES KRAFT
Staff Reporter

Congregation Beth Haminyan has no rabbi, no cantor, and no actual synagogue building. Even its name is what some members call a "no-name."

But the Minyan, as it's sometimes referred to, appears to be thriving. On Feb. 15, the congregation will mark its 30th anniversary with an evening celebration at Bialik Hebrew Day School, where it holds High Holy Day services.

The small, unaffiliated congregation, which holds traditional Shabbat morning services at West Preparatory School in Upper Forest Hill, will honour founding members and raise funds to support the Temmy and Albert Latner Centre for the Treatment of Psychotrauma at Herzog Hospital in Jerusalem. A pet project for the past four years, the centre helps victims of terrorism.

Beth Haminyan is "more traditional than I am, but I was drawn to it," said Lisa Morrison, who joined when she was single, about 15 years ago. The mother of three and campaign director for UJA Federation of Greater Toronto said, "I liked the community involvement. I liked the members taking responsibility and participating. It's very laidback, very down-to-earth. There's also a lot of singing." In many ways, the Ohio native said, it reminds her of the Hillel services she attended as a student at the University of Florida in Gainesville.

Morrison has made her own mark on the congregation. Last year on Shavuot, they honoured her as Woman of the Year. Among other things, she was the driving force behind the Minyan's five-times-yearly egalitarian service, which is held in a separate room.

"It was important to me that it did not impinge upon the main service," Morrison said.

The first services were held in a kindergarten room at Beth Tzedec Congregation, said Robin Silverberg, Beth Haminyan's president. A founding member who joined at age 17, she is now looking forward to her daughter's bat mitzvah, which coincides with the Minyan's 30th anniversary.

Silverberg's friend's father, Ben Grossman, started the small, chavurah-style minyan following a year's sabbatical in Israel, where he now lives, she said.

Although bat mitzvahs were not celebrated in the synagogue's early days, the traditional services "have not varied substantially from year to year," said Silverberg.

These days, girls celebrating their bat mitzvahs can read the maftir and Haftorah, but only on that one occasion. Women may also give divrei Torah and often read megillot, said Silverberg. Aside from the services of a part-time executive director and a hired ba'al koreh, "everything is participatory and member-led."

In addition to weekly services, Beth Haminyan offers a children's program, a "Lunch and Learn" program four to five times a year, and weekly Chumash classes as well as weekly Talmud classes. The congregation has even produced its own CD. Of the 115 family and single members, 13 joined this year.

Past presidents of Beth Haminyan include: back row, from left, Steve Tanny, Joel Shupac, Molyn Leszcz, Jerry Friedman, Al Newman, Ian Rosmarin; front row, from left, Elaine Posluns, Jeffrey Stutz, Jeanette Goldman, Dori Levine, Joel Eisen.

"We're known to be a warm shul," said Silverberg. "We're heimishe. We pride ourselves on the quality of our davening and our divrei Torah. We're also a community of people who care for one another, share in each other's simchahs and support each other through difficult times."

Joel Eisen, membership chair and a past president, spoke of being "overwhelmed and so moved" by the support he received when his father died, with shivah visits from members whose faces he knew but whose names he didn't. "I think that's a common phenomenon."

Eisen, 47, said the congregation also has a history of being involved in community causes. One of up to a dozen psychiatrists who are involved in Beth Haminyan, Eisen said the affiliation with the psychotrauma centre in Israel solidified members' connection with Israel.

Tickets for the anniversary fundraiser ($100 each, and partially tax deductible) are available through Canadian Friends of Herzog Hospital, 416-256-4222.

Jews who sold the artifacts were impoverished

Continued from page 3

"This was not tomb robbery," observed Irwin. "These were all commercial transactions, bought and paid for with money."

The Jews who sold the artifacts were impoverished, much like China itself during this turbulent era of war, floods and famine.

Bishop White, who had a deep interest in China's history and culture, never forgot his encounters with the Jews of Kaifeng. He wrote a book about them, and in 1942, the University of Toronto published *Chinese Jews*, now out of print.

Chinese synagogue

The ROM's collection of Chinese Jewish artifacts is eclectic. It includes:

• Ink rubbings of a 15th century stone stele commemorate the rebuilding of the synagogue in 1489. The actual stele, which once stood in the courtyard of the synagogue, is in China's possession. According to Irwin, the inscription on the stele is the earliest evidence that the Kaifeng community – "discovered" by the Jesuits in the 17th century – actually existed.

• Gray limestone bowls and a drain mouth, decorated with lotus leaf reliefs, which were used in ceremonial hand-washing.

• Sandstone basins, with relief figures of vines and lotus flowers, also for hand-washing.

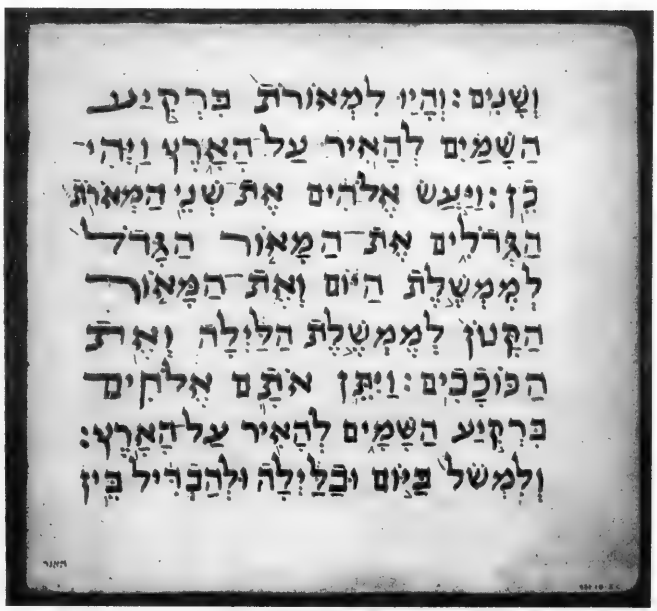
• A black, cloud-shaped slate chime stone, inscribed with four Chinese characters meaning "Jade chime stone of spiritual brightness," which was rung to summon people to prayer.

• A Ming dynasty-era wooden Torah case that is covered with a fine fabric, coated with a few layers of what is now a reddish-brown lacquer, and is gilded.

• Three leaves from the Book of Genesis and a leaf from a new year's prayer, both hand-written in Hebrew on thick Chinese paper.

The ROM displayed these artifacts in a temporary exhibition titled *Precious Legacy* in the early 1980s.

During the 1970s, the artifacts were on long-term loan to Toronto's Holy Blossom Temple, and in 1984, they were sent to the Museum of the Diaspora in Tel Aviv.



A page from the Book of Genesis ***(Artwork altered by editor)***

Liberal MP calls for gov't. to be more pro-Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL – Canada should have voted against a United Nations resolution calling for the International Court of Justice to adjudicate Israel's security fence, says Montreal member of Parliament Marlene Jennings.

"I do not think the International Court is the proper venue for any contestation or opposition to the security fence," Jennings said last week at an invitation-only briefing organized by the Quebec-Israel Committee and Women's Federation CJA. Canada was among 74 countries that abstained, while eight voted against the resolution.

"Israel is the victim and must be allowed to determine what measures it deems appropriate for its security… There has been a significant reduction in the loss of lives since the fence was built," Jennings said.

Abstention, she said, leaves the impression that "Canada is not opposed to the basic core issue, but [to] some secondary issue it might have."

Jennings, MP for Notre-Dame-de-Grâce-Lachine since 1997, criticized the "inconsistencies" in Canada's policy on the Israeli-Palestinian conflict, which she said has become less sympathetic to Israel over the past 10 years. This shift is reflected in Canada's voting record at the UN, where it has "fallen into the trap of favouring or abstaining from resolutions that are clearly anti-democratic and politicized."

Jennings called for a more "proportionate response" from Canada when Israel reacts militarily to Palestinian violence.

"Israel is subject to, is the victim of, terrorist attacks and has the right to defend its people and its land, and to decide the level of that response," she said.

"How is it that when the U.S. was attacked on its land on 9/11, Canada was one of the leading governments to support its decision to take military action [against Afghanistan]?" she asked, yet does not offer similar support to Israel.

The basis of Canada's policy on conflict should be recognition that Israel is the only democracy in the Middle East, she said. "If we consider democracy important, we have to support the democracy that exists… Protection of human rights and democracy has to be the prism through which we view any question on the Middle East."

That does not means, she added, that "everything the government of Israel does is perfect," and she favours a Palestinian state.

However, while Canada should recognize the Palestinian Authority, it should not recognize Yasser Arafat as the Palestinians' "legitimate representative," Jennings said.

Canada should take the lead in "de-politicizing" UN agencies, starting with the General Assembly, the Commission on Human Rights and the UNRWA, she said.

"We can use our bilateral relations with Jordan, Syria, Saudi Arabia and Kuwait to push an agenda for the respect of human rights in their own territory and for peace and democracy in the area. We, Canadians, are seen as agents of peace in the world."

Jennings was one of 12 MPs and senators who submitted a policy proposal last June titled *Canada & the Middle East* that calls for more sympathetic treatment of Israel. Canada's foreign policy is currently under a comprehensive review. They banded together because they felt their individual representations to Prime Minister Jean Chrétien or the foreign affairs committee were not being heeded, she said.

With the new Paul Martin government, Jennings said she is optimistic about change, noting that five of the signatories of the proposal are now in cabinet.

"This does not mean there will suddenly be a change, but I am hopeful [the proposal] will have an impact in shaping Canada's foreign policy."

Foreign Affairs Canada "will have to deal with this document now," she said. "They can't throw it in the garbage… If policy does not reflect our recommendations, there will have to be an explanation. At least the bureaucracy is being force to look at them and will have to decide yes or no. So it is already having an impact."

Jennings related how a Foreign Affairs official called her assistant last June, asking if she thought the MP "really wanted her name on this document."

"It gives you an idea of the mindset of our bureaucracy. I'm seen as on the left-wing of the party; ergo, I must automatically be pro-Palestinian."

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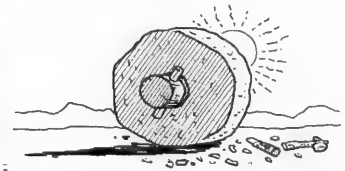

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New Jewish student paper launched in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — With last week's release of the first issue of *Sabra*, Winnipeg's Jewish students gained a new pro-Israel voice on campus.

The eight-page first edition of the newspaper, a project of the Winnipeg Zionist Initiative (WZI), contains articles, essays and reviews written largely by Jewish students and professors at the University of Winnipeg and the University of Manitoba.

"Our purpose in launching *Sabra* was mainly to show non-Jewish university students a different side of Israel that is not shown in the university student newspapers or the regular daily papers," said WZI executive director Liat Arieh.

"A lot of students, as well as members of the general Jewish community, are frustrated by the bias in the media against Israel. It was important for us to do something. This helps redress the balance."

Natalie Bjorklund, a mature student at the University of Manitoba who wrote an article in the first issue," said she has been "very unhappy with the bias against Israel that I see in the university newspapers here. I see our paper as a way to counteract that."

Zach Schnitzer, a third-year arts student at the University of Winnipeg who also contributed to the first issue, said he is new to the issues that *Sabra* and world Jewry are dealing with.

"I'm hoping to learn from this and perhaps some of the readers can learn something from my perspective."

The inaugural front page features an interview with an Israeli Bedouin who visited both universities in October on a North American speaking tour. In other stories, Schnitzer outlines his efforts to understand the issues and a young Winnipegger gives a first-hand report describing what it's like to be living in Israel amid ongoing terror attacks.

Bjorklund's piece analyzes how to tell whether criticism of Israel is legitimate or a mask for anti-Semitism. There are also a couple of stories by non-Jewish students about their experiences in Israel, as well as a review of the movie *Relentless* – about Palestinian leader Yasser Arafat's duplicity concerning the Oslo accords – and a column listing new Israeli scientific discoveries.

The paper is rounded out by two research articles by professors and write-ups of programs for students in Israel.

Besides its educative role, *Sabra* will help students develop writing and research skills, and it will foster future advocates for Israel, Arieh said.

The WZI has arranged to print 5,000 copies of *Sabra*'s first issue. Two thousand will be distributed to subscribers of the *Jewish Post and News*, Winnipeg's Jewish weekly, while the rest will be handed out on campus by student volunteers.

The next issue is scheduled for late February, and a third is slated for late March. Arieh hopes new contributors will be inspired to submit essays and articles to future editions.

Two new war crimes cases launched

Continued from page 1

Lovett said the Crown is seeking leave to appeal a decision by an Ontario Superior Court judge in the case of Helmut Oberlander, who was a translator with an Einsatzkommando killing squad. Judge Robert Reilly ruled recently he had jurisdiction to consider constitutional issues involving the way the federal cabinet, sitting as governor-in-council, removed Oberlander's citizenship. The Crown opposed the Superior Court's assumption of jurisdiction, arguing a Federal Court last summer upheld the cabinet's decision and that Oberlander should not be free to shop for another legal forum in which to challenge the decision.

Lovett said the Crown's leave application will be heard on March 5 by another judge of the Superior Court. Should the application succeed, the Crown will be entitled to appeal Reilly's ruling to the Divisional Court. Canadian Jewish Congress spokesperson Ed Morgan said Congress would seek intervenor status at that stage of the process. Congress has not yet decided whether it would seek intervenor status if the leave application fails and the case is sent back to Reilly's court.

Should the leave application be turned down, Reilly will have jurisdiction to hear Oberlander's challenge to the cabinet's decision-making process.

Some of the earlier cases have been stalled at the cabinet level despite Federal Court rulings in the Crown's favour. Of the seven ongoing cases, the Crown has been successful in six instances of convincing the Federal Court that the Nazi war crime suspect obtained Canadian citizenship by lying.

The seventh case, involving Vancouver resident Michael Seifert, is proceeding on two tracks: in one, the Crown is moving to strip Seifert of his citizenship. That case has not yet been heard in court. In a parallel extradition proceeding, another court found in August 2003 there was enough evidence to warrant Seifert's removal to Italy. Seifert is appealing that decision.

> ***Some of the earlier cases have been stalled at the cabinet level despite Federal Court rulings in the Crown's favour***

Other active cases include those involving Wasyl Odynsky, Jacob Fast, Walter Obodzinsky, Vladimir Katriuk and Michael Baumgartner.

On March 2, 2001, Judge Andrew Mackay of the Federal Court found Odynsky concealed his service as a guard at the SS forced labour camps of Trawniki and Poniatowa. That opened the door to the removal of Odynsky's citizenship, though Odynsky offered submissions to the minister of citizenship arguing against revocation. The minister is in the process of determining whether to recommend to the governor-in-council that Odynsky should lose his citizenship, Lovett said.

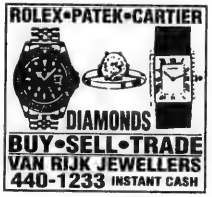
Katriuk was found by a Federal Court to have served in Schutzmannschaft Battalion 118, which took part in anti-partisan actions in Ukraine, and was found to have lied about those activities when he obtained citizenship. The Federal Court of Appeal dismissed Katriuk's subsequent appeal and in May 2000, the Supreme Court of Canada dismissed Katriuk's application for leave to appeal. Katriuk has made submissions to the minister arguing against revocation and the minister is deciding whether to recommend revocation, Lovett said.

Fast is alleged to have served as the head, or as a member, of the political department of the Nazi Auxiliary Police in Zaporozhye, Ukraine. On Oct. 3, 2003, a Federal Court judge in Hamilton ruled Fast obtained his citizenship by fraud when he failed to reveal his wartime collaboration in enforcing racial policies. Fast is expected to make submissions to the minister explaining why he believes his case should not be considered by the governor-in-council.

On Sept. 18, 2003 a Federal Court in Montreal found Obodzinsky lied when obtaining his citizenship. The Crown had alleged Obodzinsky was a member of a Schuma police battalion in the towns of Turets and Mir in what is now Belarus and following that, served in an attack unit (Jagdzug) under Nazi command in the Belarussian city of Baranovichi. Obodzinsky is expected to make submissions to the minister prior to the minister's recommendation on revocation, Lovett said.

In the Baumgartner case, a Federal Court in Windsor found in August 2001 that Baumgartner served as a volunteer in the Waffen SS and also served as a concentration camp guard at the Stutthof and Sachsenhausen Concentration camps. The minster is now in a position to recommend whether to revoke Baumgartner's citizenship, though that recommendation has not yet been made, Lovett said.

Lovett would not comment on the slow pace of activity once cases have been referred to the Minister, though she said the war crimes unit was working as fast as it could to advance the process.



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Coast to Coast

Envoy briefly exits Martin Luther King observance

By DAVID LAZARUS
Staff Reporter

A representative from the Muslim community said there was "nothing inappropriate" in comments he made about Israel during an interfaith ceremony honouring Martin Luther King Jr. that caused Israel's consul general to walk out.

Marc Attali left the hall of the Union United Church in protest after editor Yahya Abdul Rahman of the Montreal Muslim News Network condemned Israel at the ceremony on Jan. 19, a statutory U.S. holiday commemorating the civil-rights leader.

David Birnbaum, executive director of Canadian Jewish Congress, Quebec region (CJC-Q), also walked out, but while Rahman was still talking.

Both later returned after meeting in the lobby with the church's Rev. Darryl Gray.

"[Rahman] cynically took advantage of his right to speak to attack the State of Israel," Attali said in an interview, stressing that he was criticizing Rahman as an individual and not as a Muslim.

"Let me put it this way: what he said was inappropriate and totally in conflict with the spirit of brotherhood and conciliation the event was meant to be, to turn it into a political event."

According to Attali and Birnbaum, Rahman, among other things, referred to the "brutal Israeli occupation" of Palestinian land and to the Jan. 13 death of British student Tom Hurndall, an activist with the pro-Palestinian International Solidarity Movement.

Hurndall was shot in April 2003 by an Israel Defence Forces soldier in Gaza and lay in a coma until his death. The soldier implicated in the shooting is facing manslaughter charges in Israel.

Rahman said his remarks were intended to draw a parallel between the death of two activists, King and Hurndall, who both used "non-violent resistance."

But, Birnbaum said, "he very rudely and disrespectfully tried to turn an honourable event into a partisan propaganda piece."

Attali said he did not leave the hall at the same time as Birnbaum because he wanted to hear all of what Rahman had to say.

When the editor finished speaking, Attali, who was seated in the first row, approached the moderator to respond at the microphone.

"Rahman was standing next to me, and I said to him and the audience that I was disappointed that some people take the opportunity to launch accusation and to turn freedom of speech into an indictment of the State of Israel," he said.

After he finished, Attali walked out of the hall, but he told *The CJN* that he had intended to return.

"Sometimes, we have to do things to show people how we feel as Israelis and as Jews."

Attali said following the ceremony, members of the audience walked up to him, shook his hand, and said, "Well done!"

Birnbaum said he and Rahman exchanged perfunctory pleasantries before the ceremony, which consisted of testimonials and readings from King's writings, but added he "had to interrupt" when the Israel-bashing began.

Before walking out, Birnbaum twice called out from his seat, "Please honour Dr. King."

The text of Attali's remarks, which he delivered before Rahman's address, underscored the strong sympathies King held for the Jewish people and for Zionism in the context of their common struggle against discrimination and for self-determination.

Attali quoted a comment King made not long before his death: "When people criticize Zionists, they mean Jews."

Attali and Birnbaum said when Rev. Gray spoke with them in the lobby, he seemed upset by what happened and asked them to return to the hall. Birnbaum said Rev. Gray appeared to sincerely regret that a ceremony to honour King's legacy had tuned into a "political" event.

Rev. Gray could not be reached for comment.

The event was one of two organized by the Martin Luther King Legacy Committee and one of two that saw the participation of the Jewish community.

On Jan. 14, CJC-Q vice-president Frank Schlesinger attended an interfaith prayer breakfast at Montreal City hall, an event also chaired by Rev. Gray.

Birnbaum said a similar incident occurred last year at the King commemoration when a diplomatic representative of the Palestinian Authority in Ottawa also used the occasion to further the Palestinian cause.

The PA representative criticized Israel and placed a keffiyah around Rev. Gray's shoulders, Birnbaum said.

Despite this year's incident, which Attali reported to Jerusalem, Attali said he would not think twice about returning next year.

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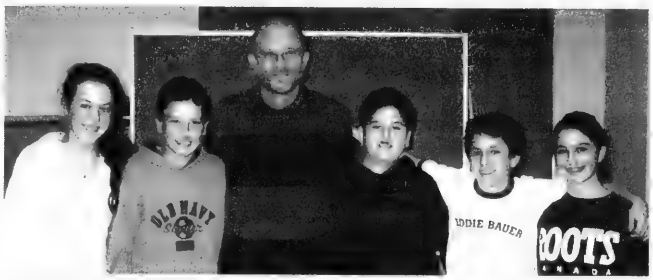


STUDENTS BRIEFING: Israeli Consul General Coby Brosh briefed Grade 8 students at Bialik Hebrew Day School recently on Israel's security situation. With him, from left, are Rachel Walker, Matthew Gold, Richie Himelfarb, Jacob Goldberg and Jackie Brown.

Controversial shirt on sale in Mtl.

MONTREAL — The Urban Outfitters clothing chain has repeated a promise to pull a T-shirt with the phrase "Everyone Loves a Jewish Girl" surrounded by dollar signs, hearts and handbags after the shirt was spotted at a Montreal store, but said it will do so only after selling off the line.

The Philadelphia-based chain had agreed to produce a modified version of the shirt without the dollar signs after a complaint earlier this month from the Anti-Defamation League, which said the shirt "reinforced a negative association between Jews and money and, as such, perpetuated an offensive stereotype."

But last week, B'nai Brith Canada called on the company to immediately pull the remaining shirts from its shelves after the advocacy group received a complaint from a student who saw them last Thursday at an outlet on Ste. Catherine Street in downtown Montreal.

The shirts are part of the chain's ethnic line of T-shirts featuring German, Irish and Italian girl logos with images of beer, shamrock and pizza, respectively.

Urban Outfitters president Richard Hayne told the *Montreal Gazette* he didn't know when the new shirts would reach stores.

"We agreed to take the dollar signs off and just keep it as it is otherwise. And it will say, 'Everyone loves a Jewish girl,'" Hayne said.

"Our agreement with [the ADL] was that we would sell out what we have and that when we printed the new ones they would be different."

B'nai Brith wasn't satisfied with that response. "If it's not appropriate to continue to produce the offensive material, it's not appropriate to sell it," spokesperson Joseph Ben-Ami told the *Gazette*.

The outlet's assistant manager, Bram Levinson, told *The CJN* that the store was inundated by calls after a *Gazette* story on the shirt ran last Friday – not from outraged members of the Jewish community, but from what appeared to be Jewish teenage girls demanding them.

"They're selling like crazy," he said.

Levinson, who is Jewish, said the T-shirts should be taken as they were intended – "tongue-in-cheek."

He said if they do promote a stereotype, it's more that of the "Jewish princess" than of the avaricious Jew.

"People have to look at this with a sense of humour."

Levinson said he only has 10 T-shirts left in stock and expects future shipments to no longer have the controversial dollar sign.

Coast to Coast

Watch for more scrutiny of Israel's security fence

According to Reports

By PAUL MICHAELS

The media attention focused on Israel's controversial security fence will no doubt continue to grow as the issue works its way to the International Court of Justice (ICJ) for hearings beginning Feb. 23. To follow what promises to be heightened critical scrutiny requires an understanding of both the fence itself and the limitations of the international justice system.

The CJN's Jan. 15 editorial "In a threat, the irony of truth" made an essential point: "The inescapable first and last principle about the security fence is this: had there been no terror, there would be no fence. The fence was brought to the Palestinians, like most of the misery in their lives, by their leader Yasser Arafat."

Much of the controversy is about the route of the fence, especially its variance from the pre-June 1967 "Green Line" and its extension, at points, into the West Bank.

In "A fence that minimizes harm," (*Ha'aretz*, Jan. 21), Ze'ev Schiff notes that even former prime minister Ehud Barak rejects the idea of building the fence on the Green Line. Schiff summarizes Barak's view: "[He] opposes building the fence on the pre-1967 border. The only thing Israel can give the Palestinians in exchange for concessions on their part, he argues, is territory. Therefore, it is a mistake to make this concession in the context of building a protective fence, rather than in the context of comprehensive negotiations. In his opinion, it is better for the fence to protrude into the West Bank, so that Israel will have something to concede in the final-status negotiations." Historian Michael Oren made the same point at a November meeting with journalists in Toronto.

While Schiff recommends a number of route modifications, he concludes: "Will these changes produce greater understanding in Europe for the steps that Israel is taking to defend itself? Unfortunately, the answer is 'No.' The dominant line in many places is that Israel has no right even to defend itself."

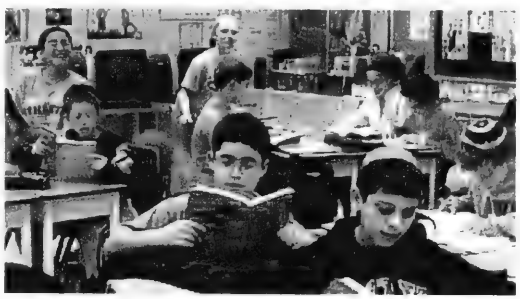
Many Israelis and international legal authorities are correct when they say the fence is a political issue that can only be resolved through negotiations involving Israelis and Palestinians. The issue does not lend itself to precise rulings on international legal disputes, which the ICJ was established to make.

This point was made in an op-ed piece titled "Keep the courts out of this territory," by University of Toronto law professor Ed Morgan (*National Post*, Jan. 15). Morgan writes: "There is either no legal answer to whether or not Canada/Quebec, Israel/Palestine, China/Tibet, Russia/Chechnya, Ireland/Ulster, etc. should have a border between [them] – or there is a legal answer that someone will forever dispute. Either way, the credibiliy of the law is undermined."

Israelis are not indifferent to the controversy surrounding the fence's route. Prime Minister Ariel Sharon, while confirming that the fence will provide security to Jewish communities east of the Green Line, has acknowledged that minor modifications might be possible. Sharon has also said that the fence should be constructed in a way that minimizes the hardship to the Palestinians.

A realistic appraisal of the situation, however, must be guided by two essential facts: First, the UN General Assembly's appeal to the ICJ – on the instigation of the Palestinians – was motivated less by legal considerations than by the goal of embarrassing and delegitimizing Israel. Second, nothing short of Israel dismantling the security fence and complying with all of the Palestinians' territorial demands will likely stem the tide of criticism from much of the international media.

Paul Michaels is communications director for the Canada-Israel Committee.



CHIDON HATANACH: Associated Hebrew Schools students prepare themselves for the chidon Hatanach Bible contest under the leadership of teacher Meny Rom. This year a record number of Associated students – 47 from Grade 5 – will take part in the Toronto component of the Canadian Bible Contest. Last year Associated students excelled in the competition, placing first and third.

The Canadian Jewish news

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Light refreshments provided for participants (nominal charge for spectators)

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Location: Kamin Educational Ctr., 300 Atkinson Ave. Thornhill, Ontario

Registration: 12:00-12:45 PM

Entry Fee: $8 Pre-registered
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What's New

By REBECCA NADLER

What's New deadlines: Monday, Feb. 2, is the deadline for the Feb. 12 issue. Monday, Feb. 9, is the deadline for the Feb. 19 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

This week's column was compiled by Carolyn Blackman.

Thursday, Jan. 29

SINGLES MOVIE NIGHT
Dynamic singles movie night presents a special screening of *The Dream Chaser* at Bloor Cinema, 9 p.m. $12 includes meet the star reception.

VOLUNTEERS FOR ISRAEL
Sar-El Canadian Volunteers for Israel is holding an information evening, 7:30 p.m. at 788 Marlee Ave., Jerusalem Room. Call 416-781-6089 or www.serve.com/CVI.

WINTER CARNIVAL
The Bernard Betel Centre for Creative Living is holding a winter carnival, 10 a.m.-3 p.m., featuring farmer's market, book sale, entertainment and fashion show. Free admission, everyone welcome. Call **Irena Shulgin**, 416-225-2112, ext. 123, for information.

ARCHEOLOGY IN ISRAEL
Archeologist **Eli Shenhav** will speak at Solel Congregation in Mississauga. Call 905-820-5915.

Friday, Jan. 30

FAMILY SHABBAT
Temple Kol Ami is holding a Shabbat program for young children and their families, 6:30 p.m., Leo Baeck Hebrew Day School, 905-709-2620 for information.

MIDDLE EAST CONFLICT
Globe and Mail columnist **Margaret Wente** will speak about her trip to the Middle East, 8:30 p.m., Temple Har Zion. 905-889-2252.

Saturday, Jan. 31

MASTER STORYTELLING
First Narayever Congregation, 187 Brunswick Ave., is having a post-kiddush talk with master storyteller **Bobby Minkoff**. Services at 9:15 a.m., talk begins about 1 p.m. For information, call 416-927-0546.

Sunday, Feb. 1

HEALING SERVICE
Experience hope, comfort, faith and support at a healing service led by **Rabbi Jay Kelman** and musician **Ken Rabow**, 3-4 p.m. Lipa Green Building, 4th floor. Wheelchair accessible parking, no fee, open to the public. Call **Etta**, 416-944-3359.

SEEING WITH VISION
An evening celebrating the teaching of the Rebbe with **Rabbi Yossi Jacobson**, 8 p.m. Shaarei Tefillah Congregation, $18. 416-222-7105, ext. 230, www.jrcc.org/ijs.

FEMINIST BOOK GROUP
Feminist Book Discussion Group, Older Women's Network, is discussing *Unless* by **Carol Shields**, 1:45, Barbara Frum Library. Call **Marge Mintz**, 416-630-5049.

JEWISH STUDIES
The JRCC Institute of Jewish Studies launches its winter semester at Shaarei Tefillah Synagogue with a lecture by **Rabbi Yoseph Y. Jacobson**, who will speak on "Seeing with Vision – celebrating the leadership and teachings of the Lubavitcher Rebbe." Tickets, $18. Call 416-222-7105, 230.

JUDAISM 101
A presentation by **Rabbi Jordan Cohen** will answer questions and question answers. Open to anyone interested in Judaism, 7-9 p.m., Kolel Building, 151 Eglinton Ave. W., $10 at the door.

Continued on page 23

Racism: Guises & Disguises
An International Conference on
Changing Contexts for Holocaust and Anti-Racism Education
In the context of the
Mark and Gail Appel Program in Holocaust and Anti-Racism Education at York University
February 14, 2004, 8:00 pm to 9:30 pm
Professor Steven T. Katz
Director of the Elie Wiesel Center at Boston University
Jewish Resistance During the Holocaust - Prejudice and Reality
Sunday, February 15, 1:00 pm to 6:00 pm
Professor Steven T. Katz
The Uniqueness of the Holocaust in the Context of Antisemitism
Professor James W. Walker
Professor History, Waterloo University and Bora Laskin Fellow
Racism and Anti-Racism in Twentieth-Century Canada
Panel Discussion with **Aleksandra Boroń** (Poznań), **Matthias Hass** (Berlin), **Peter Trummer** (Stuttgart) and **Piotr Trojański** (Kraków)
Recognizing and Addressing Racism and Antisemitism in Germany and Poland
All events take place in the Vanier College Lecture Hall, York University, 4700 Keele Street, Toronto
(for further information, please call 416-736-5695)
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FOR TICKETS, CONTACT LYNDA ROTH AT 416-785-2500, EXT. 2020

What's New

Continued from page 22

Monday, Feb. 2

MAIMONIDES LECTURES

Adath Israel Congregation adult study committee continues the Maimonides 800th Yahrzeit Memorial Lectures with **Prof. James Diamond** of University of Waterloo Jewish studies program, who will speak on "Maimonides on Abraham and the Founding of Judaism," 8 p.m. at the synagogue. Call 635-5340 for information.

Tuesday, Feb. 3

ARTHRITIS

A free public health education lecture, "Understanding Arthritis," 7:30 p.m., Leah Posluns Theatre, is presented by Mount Sinai Hospital in partnership with the Bathurst Jewish Community Centre and UJA Federation, and sponsored by Terrace Gardens Retirement Residence. Register at 416-586-8338 or www.mtsinai.on.ca/healthyliving.

Wednesday, Feb. 4

CHUG HATANACH

Prof. David Novak leads a discussion of chapters 11 and 12 of Kohelet, 8 p.m., at Beth David Congregation. All welcome.

ART OF VISITING

A workshop to increase knowledge, familiarity and comfort as a visitor addresses such issues as becoming more comfortable with visiting the sick and feeling more at ease when making a shivah call, 7:30-9:30 p.m., Darchei Noam Congregation. Led by **Harriet Lampert**, a graduate of the Toronto Hospital pastoral visiting program.

Other News

THE WHOLE MEGILLAH

Rabbi Michal Shekel will lead a study of the Book of Esther, Feb. 2, 9, 16, 6:30-8 p.m., Temple Har Zion, 905-889-2252.

CAREGIVERS GROUP

An eight-week group for caregivers challenged by dementia, Thursdays, 1-2:30 p.m. beginning Feb. 5., Baycrest Centre, 6th floor, Posluns Building. No charge. Call **Peggy Arden**, 416-785-2500, ext. 2316.

VISITING SCHOLAR

Beth Tzedec Congregation presents **Prof. Robert Wistrich** of Hebrew University of Jerusalem in a public lecture, Feb. 5, 7:30 p.m.; a seminar and luncheon, Feb. 6, 12 noon, U of T Munk Centre for International Studies; pulpit address, Feb. 7, service, 8:45 a.m.; and luncheon Feb. 7. Luncheon co-sponsored by Canadian Friends of Hebrew University. Pre-paid reservations by Feb. 3, 416-781-3511. Adults $15, children under 12, $10. Visa and MasterCard accepted.

KOSHER CLARIFICATION

A free tour and explanation of kosher and kosher production, kosher symbols and why various food items need supervision, at No Frills, Bathurst and Wilson, Feb. 4, 3 p.m.; meet at produce area. Explanation of kosher practices and kosher and non-kosher products and tour of store with rabbi/shochet, Feb. 5, 11 a.m., at kosher meat area. Call 416-935-0992 for information.

HEBREW FOR WOMEN

Learn to read, write and speak Hebrew with **Shula**. Beginner, intermediate or advanced levels, day or evening classes, Beth Joseph Lubavitch, 44 Edinburgh Dr. Call **Rachel Berkovits** to register, 416-635-6313.

30TH ANNIVERSARY

Congregation Beth Haminyan is celebrating its 30th anniversary Feb. 15 by honouring its founders. All proceeds going to support the Temmy and Albert Latner Centre for the Treatment of Psychotrauma of Herzog Hospital. All past members and community are invited. Call 416-256-4222.

JF&CS GROUPS

Jewish Family & Child Service. Information/registration call 416-638-7800, ext 215.

"Today's Woman," a five-session group for women wanting to make changes in their lives. Topics include building self-esteem, assertiveness and problem solving. Begins Feb. 9, 7-9 p.m., 4600 Bathurst St.

"When You're About to Separate, What to Tell the Kids," Feb. 5, 6:30-8:30 p.m., Promenade Mall, suite 313.

"Marriage Preparation," a 6-week program for engaged couples, begins Feb. 5, 7:30-9 p.m.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444 for information.

Earl Bales Seniors' Club: Bridge every Monday, Wednesday and Thursday at 1 p.m. Intermediate and advance players wanted. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove. St. Feb. 5 will be a movie. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave., 416-785-2500, ext. 2267.

Computer labs, Tuesdays, 10 a.m.-12 noon and Thursdays, 1-3 p.m. Volunteers and staff available to assist. Book time in person at the Wagman Centre Service Desk. Cost $5 per hour members, $7 per hour non-members. Call **Mara Swartz**, ext. 2275.

Music appreciation program, Wednesdays, 1:30 p.m. Call **Melissa Konat**, ext. 2297.

Plant care clinics, Mondays and Wednesdays, 9:30-10:30 a.m.; pressed flower program continues on Tuesdays, 1-3 p.m. Call **Melissa Konat**, ext. 2297.

A guided tour of the Silverman Heritage Museum at Baycrest Hospital takes place Feb. 6. Buses leave Wagman Centre 10:30 a.m. Register at service desk. Call **Rivka Gellis**, ext. 2272.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. for bagels and coffee. Program begins 3 p.m. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Koffler School of Music Salon Series Concerts presents The Stark Trio featuring **Alexander Stark** assistant concertmaster, Israel Philharmonic, 2 p.m. Feb. 1, Windsor Arms Hotel, 18 St. Thomas St. Call ext. 228 for reservations and information.

Nine-week sessions in musical theatre, voice and drama for kids and teens; and drama, improv playwriting and voice for adults. Leah Posluns Theatre School, ext. 464 for information, ext. 231 to register.

Koffler School of Music presents "Families Makin' Music" with **Helen Bauer**, birth to 5 years, at Koffler Centre, Sundays 2-2:45 p.m., and Promenade Family Resource Centre, Tuesdays, 4:30-5:15 p.m., ages 4 and 5. Call ext. 228 to register.

Koffler Nashir Children's Choir for ages 7 and up rehearses Sundays, 3:30-5 p.m. All children welcome. Ext. 228.

Check JCC program guide or www.bjcc.ca for information on programs at Koffler Centre and Leah Posluns Theatre School.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

Lunch and Learn with **Prof. Martin Lockshin**, who will discuss "Jewish Life on Campus," $7, includes lunch. Babysitting available.

Rabbi Aubrey Glazer will discuss "Inner Torah," four Thurday evenings, 7:30-9 p.m., beginning Jan. 29. Registsration required; members $50, non-members $65.

Four-hour workshop on tracing your Jewish roots, Feb. 1, 1 p.m., presented by **Garry Stein** of Jewish Genealogical Society of Canada, Toronto. JGS members free, pre-registration $12, $18 at the door.

Feb. 1, at Books and Bagels, the Sunday morning reading series, **Vivian Felsen**, translator of *Between the wars: Canadian Jews in Transition* will speak. Members free, non-members $5.

WOMEN'S ROSH CHODESH SERVICE: Canadian Seaway branch of Women's League for Conservative Judaism held a Rosh Chodesh women's service recently at Shaar Shalom Synagogue followed by program featuring Dr. Mark Smiley, new education director at Associated Hebrew Schools. Shown, from left, are Arlene Tennenhouse, Torah fund vice-president; Raizie Jacobson, education vice-president; Smiley; and Bertha Gold, president, Seaway branch. [Mollie Rothman photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Engagement Announcement

Lindsay H. Greisman of Toronto, Ontario and Noah J. Mintz of Montreal, Quebec, are thrilled to announce their engagement and plan to marry in May 2005, in Toronto.

The bride-to-be is the daughter of Eadie and Bill Greisman of Toronto. Proud grandparents are Beverley Levman and Irene Greisman. She is a 1997 graduate of Havergal College. Lindsay received her Bachelor of Science degree majoring in anatomy and cell biology at McGill University in 2001. She is currently studying in the Faculty of Dentistry at New York University.

The groom-to-be is the son of Elaine and Barry Mintz of Montreal. Proud grandparents are Ruth and Harry Fleisher of Montreal. He is a 1995 graduate of Herzliah High School and 1997 graduate of Marianopolis CEGEP. Noah received his Bachelor of Commerce degree at McGill University and worked as a financial analyst at Canderel Stoneridge. He is currently taking a Masters Degree in Business at the Richard Ivey School of Business, University of Western Ontario.

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All correct answers received by 3 p.m. on Friday, February 13, 2004 are eligible. The winning entries will be randomly selected from all correct answers received at *The CJN* offices on Monday, February 16, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: **"Magic Flute" Contest,** The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN and Royal Opera Canada are not eligible to enter.

On Campus

Multifaith Israel trip supercedes Mideast conflict

Rana El-Sayed and Elenna Mosoff – a Muslim student and a Jewish student – were among the campus leaders who took part in a recent trip to Israel run by National Jewish Campus Life, a department of UIA Federations Canada, and Canada Israel Experience. Below are their reflections on the experience.

By RANA EL-SAYED
Special to The CJN

For a few moments, let's put negatives aside. Writing about the Middle East without dealing with its politics is a difficult task. But I am going to attempt to show the miracle that is the Middle East with no politics attached.

This past December, I was given the opportunity of a lifetime. I was one of 13 student leaders chosen from across Canada to go to Israel and experience the wonders, myths and realities of Israel first-hand. The purpose of the trip was to educate university students about the realities of Israel from a wide variety of perspectives. While I took away a great deal of information, the most important piece of knowledge I brought back was how to listen to everything, not just what I wanted to hear – a skill I think a lot of people need to learn.

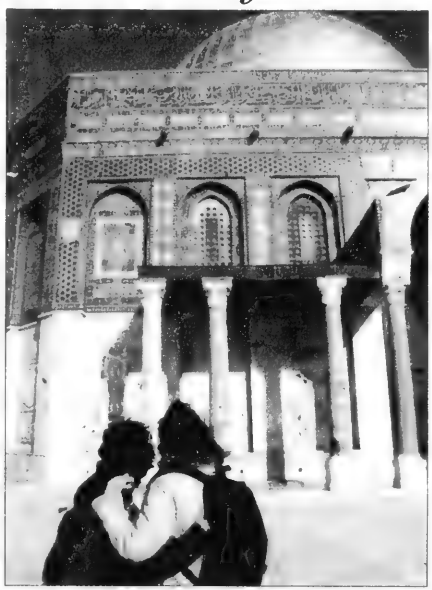
On Friday Dec. 19, the first day of Chanukah, we headed down to the Old City of Jerusalem from our hotel. After going through a security checkpoint where we went through metal detectors, we made our way to the Western Wall. Due to bad weather, there were only a few people there, but those few people made quite an impression on me. I saw a number of rabbis dancing and singing, celebrating the Sabbath as well as the beginning of Chanukah. On the women's side of the wall, there was a group of young women walking backward from the wall, having just prayed. (It is customary not to turn your back to the wall.)

As I stood there taking in this scene of celebration and ritual, I heard something to my left. It took me a few seconds to figure out that it was the bells from the Church of the Holy Sepulchre. The combination of these two sounds was remarkable, but seconds later, my emotions got the best of me when the call to prayer from the Al-Aqsa Mosque began. These three sounds in perfect harmony brought tears to my eyes. For a few minutes, I forgot about the hate, the fighting, and the conflict that I had learned so much about in the past few days. If only every moment in Israel and the occupied territories could be this peaceful and harmonious.

This country provided me with a sense of spirituality that I had never experienced before. The feeling that overcomes a person while standing in the Old City is beyond words. To see, hear and virtually feel the unity of all three religions co-existing for even a few seconds brought tears to my eyes, because I knew that as soon as I walked away from this moment, reality would set back in.

Being back in Canada and reflecting on my time in Israel has been difficult. I find myself torn between wanting to do more in the fight for peace and maintaining my peace of mind and walking away. For now, I am just learning more about all the groups on campus that deal with the Israeli-Palestine conflict. As a not-very-religious Muslim who grew up in Brantford, Ont., I have very few personal connections to either side and feel as though I could help decrease the tension and open lines of communication. If there is one thing I can truly say, it that people just do not listen to each other.

Rana El-Sayed is a student at the University of Toronto.



Rana El-Sayed, left, and Elenna Mosoff visit the Dome of the Rock as part of their multi-faith campus leaders' trip to Israel.

Politics aside

By ELENNA MOSOFF
Special to The CJN

In December 2002, I took a chance on a trip to Israel sponsored by Hillel of Greater Toronto that focused on advocacy. When I returned, I became involved in Hillel and in other Jewish causes at the University of Toronto. This winter, I went on another trip to Israel that was drastically different. It included 12 other student leaders from across the country, all of whom were not Jewish.

I knew the trip was being funded in part by UIA Federations Canada, a Jewish organization. I feared that the itinerary would be entirely biased and detrimental to Israel's cause in the eyes of those non-Jewish participants.

Yet once engrossed in the activities, I was proved very wrong.

The most significant part of the trip was our tour of Jerusalem's Old City. As a comparative religion major, it was an invaluable opportunity to explore various religious sites in the city. Enhancing this experience was the way each person in our diverse group was affected by the holy sites they were religiously and spiritually connected to. It made me excited when my Muslim friend's eyes shone with delight each time she heard the call to prayer from the mosques, and when the boys, who seemed to be engrossed only in watching the Israeli women, made an immediate emotional turn in the Church of the Holy Sepulchre. On no other Israel trip I have taken have I had such an opportunity, as every other trip was made up entirely of Jews and was geared toward that audience.

Also, on no other trip funded by a Jewish organization would I have had the opportunity to hear from such a diverse group of speakers. The reason for this diversity was to allow

Continued on page 25

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On Campus

'Peace' club just another propaganda tool

By MICHAEL TWEYMAN

Guest Voice

The CJN's recent article about a new student club at York University ("Shalom-Salam: a calm in the campus storm," Jan. 8) was remarkably naïve. Despite its name – "Shalom-Salam," or "Peace-Peace" – this club has nothing to do with peace, and everything to do with anti-Israel propaganda that helps to legitimate violence against the Jewish state. The club is a public relations vehicle for Palestinians, and its Jewish members have happily taken the bait.

Jewish students should resist what, to quote the article, seems like a beautiful utopia, with Jews and Arabs "underneath peace banners depicting Israeli and Palestinian flags [although the club does not recognize either banner] joined together with an image of a handshake."

Not only is this club ludicrous, it is also dangerous. This point was touched on very briefly near the end of the article, but it actually merited a lot more attention. In effect, the club is an implicit admission by Jewish students that both sides have made mistakes in the ongoing conflict between Israelis and Palestinians and that Jews and Arabs are equally responsible for it.

But the reality is that the Palestinians started this war deliberately and have mainly targeted innocent Jews with vicious suicide bombs. "Shalom-Salam" is simply another tactic to help create sympathy for the Palestinians and legitimize the murder of Jewish civilians. Supporting peace means telling the truth and denouncing terror as morally wrong, not running away hopelessly from the issues to hug pro-Palestinian students.

The crucial point is that this club essentially stands for nothing. I would have tremendous respect for Arab students at York if they were at the forefront of rejecting terror and violence and unequivocally proclaimed Israel's right to exist as a Jewish state. But the truth is the opposite. A knowledgeable source has said that while the club is "a nice idea in theory, [it] is in practice dominated by the militant, anti-Israel left, making those Jewish students who participate nothing more than useful fools for their propaganda purposes."

Some of the club's Arab members are known to be among the most rabid anti-Israel activists on campus, and they will likely use their membership as a rebuttal whenever anyone accuses them of being anti-Israel. Thus, their views about, for example, "so-called Palestinian terror attacks" and "Israel the colonial oppressor" can be all-the-more readily accepted by saying, "We just want peace. Look at this club we started with Jews. Jews wouldn't start a club with us if we're so bad." Wrong.

In any case, this tactic should sound all too familiar. It is the exact same one Palestinian leader Yasser Arafat used when he agreed to the Oslo accords in public and then continued being viciously anti-Israel in private.

As for Jewish students draping themselves in the Palestinian flag, this practice should also be condemned. It is not as simple as putting differences aside. The truth is that the Palestinian flag has symbolism, and part of that symbolism is terror, murder, the destruction of many Jewish families and the goal of destroying Israel.

By now, it should be clear that this war is about something more than just "ending the occupation." We must all acknowledge the simple truth that Jews are being killed simply for being Jews, and that Arabs were terrorizing Jews in Israel long before 1967 and after 1995, when "occupation" of civilians ended and 99 per cent of Palestinians lived in autonomous Palestinian areas. Only the disappearance of Israel and its people will appease many of the Palestinians.

As is the case with "Shalom-Salam," the truth often lies beneath the surface. And as the Oslo accords have shown us, only living in the real world can lead to security for the Jewish people. This is one lesson that members of "Shalom-Salam" and other like-minded Jews have yet to learn, even though the Palestinians are doing their best to teach them.

Michael Tweyman is a second-year student at Osgoode Hall Law School.

Israel trip raises tough questions

Continued from page 24

each of the participants to ask questions. Part of me felt I had been chosen for the trip to help answer some of the questions non-Jewish participants might have had about Judaism.

I recognized the value of the trip for those non-Jewish participants on one of our first nights in Jerusalem. We were gathered at a traditional Israeli restaurant and one of the participants asked about keeping kosher. The discussion moved from the laws and practices of kashrut to the observance of Shabbat to army bases. The conversation lasted a good two hours. As I looked around the table, I swelled with pride. Here I was, in Israel, a very significant place for me as a Jew, sitting with a group of fellow student leaders of all backgrounds representing the diversity of Canada, and sharing, listening, talking and answering the tough questions that we never seem to have the opportunity in our daily lives to ask.

I am a better person because of this trip. I am a better person because I experienced Israel through the eyes of outsiders. I challenge my fellow Jews to make time for questions and to give the answers to someone who is not part of our community. You may be surprised. There may be more questions that arise for you as a result of your conversation. Don't be afraid: just because we're Jewish doesn't mean we have all the answers. I definitely didn't.

Elenna Mosoff is a third year comparative religion major at the University of Toronto.

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גידי קורן וחברים

מלחמת פרץ נתניהו

הכלכלה בישראל על הפנים. הממשלה מנסה לקצץ בחוצאות, כשמנצע המדיניות הוא בנימין נתניהו, שמאמין בכלכלה חפשית ובהורדה דראסטית של הוצאות הממשלה. צעדיו הקשים נתקלו כצפוי בהתנגדות חריפה של ההסתדרות, ששיתקה, לפחות חלקית, את המשק למשך שלושה חודשים. וזה הפך בהדרגה להתמודדות אישית בין עמיר פרץ ונתניהו. בפירוש מלחמת ימין ושמאל כלכלי, שיש להם פילוסופיות מאוד מנוגדות.

כששאלו את פרץ בזמן המאבק איך הוא מרגיש כלפי שיטת המר"מ של נתניהו, ענה פרץ שנתניהו מזכיר לו גנב מכונית מטייבה: "קודם גנב לי את האוטו ואחר כך מטלפן אלי, בנייד שלי, ודורש ממני עוד כסף." (בראיון עם נחום ברנע בידיעות אחרונות). כששאל נחום ברנע מדוע פֶּרץ נראה מוטרד מהפרסום של הציטוט הזה-האם מחשש העלבון לנתניהו, ענה מזכיר ההסתדרות: "מה פתאום- העלבון לטייבה".

אחרי יותר משלושה חודשים הושגה פשרה, שרוב הפרשנים רואים בה הישג עצום לפֶּרץ. מה שברור לכל מתבונן- עד שלא ייפתר הקונפליקט עם הפלשתינאים-תקטן הכלכלה ולא תגדל, וקיצוצים רבים עוד יבואו. על רקע זה ממש לא ברור מדוע שרון מסרב לקחת ברצינות את הצהרתו של אסד, שהוא מוכן להיכנס למשא ומתן ללא תנאים מוקדמים. מה קרה? יש לנו מידי הרבה הזדמנויות לדבר עם סוריה? ומה בדיוק יהיה ההפסד בדיבור? עובדה שהדיבור עם סאדת הביא שלום שנמשך כבר כשנת דור (ממש מדהים איך שהזמן רץ). ולהזכיר שגם אז היה זה סאדת שיום, ולא בגין. אבל שישאר בינינו.

שישאר בינינו ברדיו

אחרי אלפיים שנות, חוזרת "שישאר בינינו" גם לרדיו הישראלי, כך שאלה שהתגעגעו לקולו חרדיופוני של הכותב יוכלו ליהנות בעוד חגש. ואולי ברדיו אפשר יהיה לעשות דברים שלא כל כך קל לעשות בעיתון יהודי. אז להשתמע בימי ראשון בין עשר לשתים עשרה בבוקר.

הגדר

לדעתי, החשש מהֶפסֵד משפטי בָּאגא יביא את הממשלה להזיז את הגדר שכבר נבנתה כדי להקטין את העוול לפלשתינאים. אחרי כל הקשקושים ש"זו זכותנו" כנראה תעבור הגדר די קרוב לגבולות ששים ושבע, וכך גם תשמש גבול טבעי בין מדינת ישראל ופלשתין. אז למה, למה, למה היה צריך לעבור את הקטע הטפשי הזה של "לנסות" ולקחת שטחים שיביאו את כל העולם נגד ישראל, ובכך לקומם אלפי פלשתינאים שאולי עדיין לא חֲמַסָנִיקִים??? שלא לדבר שאחוז גבוה מאוד של ישראלים שהוא בעד הגדר מתנגד לנוֹק המיותר שהוא גורם לפלשתינאים בתוואי הנוכחי שלו.

מדור הסרטים

הבטחתי לכם בטור האחרון את הנקודה הישראלית של Cold Mountain. אז קַבָּלוּ את נטלי פורמן. הנערה בת העשרים ושתים, שהופיעה בסרטי מלחמת הכוכבים, נולדה בישראל והגיעה לאמריקה עם משפחתה כשאביה, ד"ר מיכאל הרשלג, נסע להתמחות בהפריה חוץ גופית. ב Cold Mountain יש לנטאלי תפקיד קטן אך בלתי נשכח של אלמנה צעירה, שעוזרת לגיבור הסרט למצוא מחבוא. בהחלט עושה גאווה.

Barbarian Invasion הוא סרטו של דניס ארקאנד, האיש שעשה את "נפילתה של האימפריה האמריקנית" לפני כחמש עשרה שנה. היה בהחלט שווה לחכות לְסרט דובר הצרפתית ממונטריאול. במרכזו עומד המפגש בין פרופסור אוניברסיטה חולה סרטן לבין בנו, שנחשב על ידי האב ללא יוצלח, אך הוא עכשיו איש עסקים מאוד עשיר. הסיפור מרתק מאוד, ויש בסרט דיאלוגים מדהימים. הסרט עומד בניגוד גמור לשטחיות שנודפת מרוב הסרטים שמגיעים מהוליווד. זה כמו לקרוא ספר טוב. עשר בסולם קורן.

Hillel reaches out to high school students

By FRANCES KRAFT
Staff Reporter

Hillel of Greater Toronto and Beth Tikvah Synagogue have joined forces to present an eight-part lecture series for students entering university and their families.

"Being Jewish On Campus" begins Feb. 3 with Bernie Farber, executive director of Canadian Jewish Congress, Ontario region, discussing "Anti-semitism and Anti-Zionism: Two Converging Hatreds."

Zac Kaye, Hillel's executive director, has wanted for a long time to reach out to high school students, especially regarding Jewish identity and Israel affairs on campus, said Tilly Shames, Hillel's director of Israel affairs and a co-ordinator of the program.

Along the same lines, Hillel and the Canada-Israel Committee have organized visits by Hillel students to upper-year high school students at the Community Hebrew Academy of Toronto (CHAT), Or Chaim and Ulpanat Orot.

The series at Beth Tikvah, however, will offer a "greater sense of Israel education and Jewish education" than a one-time advocacy event would, said Shames.

Organizers hope that students who attend will arrive at university "at a level where they're more informed about the issues they'll be facing on campus," she said. They also hope to "pave the way for [student] involvement and understanding that there is a community on campus for them, so they don't feel isolated as a Jewish student on campus."

The sessions will run on Feb. 3, 10, 19 and 24, and on Mar. 2, 9, 23 and 30. Pre-registration for one or all sessions can be arranged through Beth Tikvah.

Hillel is also running a Jewish "university fair" at Beth Tikvah on Feb. 10 from 3 to 8 p.m. The information fair will feature tables with literature about various universities, as well as about their Hillels.

York U election saga ends with victory for Hillel-backed slate

By FRANCES KRAFT
Staff Reporter

Now that Paul Cooper is officially president of the York Federation of Students (YFS), he says his first priority is to reform the student government election process.

After two months of uncertainty and limbo following the Nov. 26 election, Cooper's slate, Progress Not Politics (PNP), was finally ratified last Thursday night by the YFS council. The slate won 27 of 32 positions in the election, including all four executive positions. On Friday morning, Cooper gained access to the YFS offices in an "entirely peaceful" transition, according to Bonnie Neuman, vice-president of students.

Earlier in the week, the PNP (represented by Cooper and two others) and a constituency committee made up of York's college presidents, representing the YFS board, entered into mediation, supervised by York's Office of Student Affairs.

The committee did not have the power to ratify the election results. The YFS council voted to ratify with 16 people in favour and 11 abstentions.

"I'm happy we were finally ratified," Cooper told *The CJN* last week. "I don't think it should have taken this long. I'm glad this whole debacle is over. It was a shame it had to happen in the first place. I'm glad to finally be able to do the work I was elected to do."

Cooper, whose slate was backed by Hillel, promised to reorient YFS' focus toward student issues such as parking, security and tuition. The federation, Hillel charged, had become increasingly involved in anti-Israel activities.

Ratification, usually a formality, was initially delayed by a YFS elections committee hearing on Dec. 4 to determine whether Cooper's campaign literature expenses violated campaign spending regulations.

The complaints were dismissed, but ratification was delayed again at a Dec. 15 meeting of the outgoing YFS council when a member of the elections committee alleged that she was intimidated into abstaining on Dec. 4. The other three members had voted in Cooper's favour.

Once classes resumed in January, Cooper's acquittal was overturned in a YFS council meeting. Following that, the administration assumed financial trusteeship of the YFS and stopped transferring the money it collects from student levies on the council's behalf.

"Now we'll be doing the job we were elected to do, but doing it in the YFS office and with the credibility we need.," said Cooper. "We want to restore credibility to this organization and make it function the way it should for students."

"We're very pleased to see this come to a closure, and we are very happy that our students are the ones who ultimately came up with the solution," Neuman said.

The abstentions, she believes, indicate that Cooper's opponents have "moved from refusals to abstentions… I think that was a recognition that it was time to move forward and get on with the job of providing services to students, which is what student government is all about."

Normally, YFS elections are held in the spring, but because of the controversy and the fact the November vote had already been delayed, Neuman recommends waiting until next year before students return to the polls.

"Obviously we need some electoral reform, and I think that should be done carefully and cautiously to make sure we get it right," she said. "My recommendation is to look at a full election with transfer of government being next January."

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Israel begins two-stage prisoner trade with Hezbollah

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Soldiers from the rabbinical branch of the Israel Defence Forces began Monday to exhume the remains of Lebanese militants buried in northern Israel as part of a prisoner exchange with Hezbollah that is taking place this week.

The cemetery, at the Amiad army base north of Lake Kinneret, has been used for Lebanese killed in clashes with Israeli soldiers.

Part of the prisoner exchange swap arranged with Hezbollah includes the return to Lebanon of the bodies of members of the Iranian-backed group killed in fighting with Israel.

Haredi soldiers removed numbered metal grave markers from each burial site before removing the bodies.

The swap is seeing the handover Thursday by Hezbollah of Israeli businessman Elhanan Tennenbaum and the bodies of three IDF soldiers – Benny Avraham, Adi Avitan and Omar Suwad – kidnapped in October 2000.

In return, Israel is releasing Friday 435 Arabs held in its jails – 400 Palestinians, 23 Lebanese and 12 nationals of other countries – as well as the bodies of 59 Lebanese who were buried in Israel.

Israel will also provide any information it has on 24 Lebanese who have been missing since 1982 and maps of mines laid by the Israeli army in Lebanese territory.

The German government, which played a key role in mediating the deal, has also promised to free two Lebanese and an Iranian currently serving life sentences in Germany, and also to try to persuade France and Switzerland to release Lebanese prisoners they hold, in exchange for the return of missing Israel Air Force navigator Ron Arad or his body.

The second stage of the exchange deals with the attempt to find information about Arad and bring him back to Israel. A joint German-Hezbollah committee will be set up to conduct the search for information, with indirect help from "other sources" – an apparent reference to Iran.

If solid information is obtained – meaning DNA samples to confirm his identity and proof of whether he is alive or dead – Israel will release Samir Kuntar, the only Lebanese prisoner who is not being freed this week, and also the only one convicted of murdering civilians in Israel rather than soldiers in Lebanon.

However, the agreement is deliberately vague on this point, saying in another place that Kuntar will be released once the discussion of his case ends, and that the parties hope this will be in two to three months.

> ***If Arad is located, negotiations will begin over his return***

If Arad is located, negotiations will begin over his return to Israel. Any deal would include the release of the three prisoners held in Germany, all of whom were involved in the murder of an Iranian dissident in a Berlin restaurant in 1992. Israel will also have to release additional Arab prisoners, mainly Palestinians.

Once the joint committee is established – which is supposed to be this week – Israel will also give it any information it has relating to the disappearance of four Iranian diplomats in Beirut in 1982.

Hezbollah leader Hassan Nasrallah, who gave a press conference in Beirut to announce the deal, said the second stage will begin immediately after Friday's exchange.

"Four Israeli prisoners are not sufficient for a comprehensive agreement, because there are additional Israelis in Lebanon," he explained.

Specifically, he said, Hezbollah believes Arad is in Lebanon, and not in Iran, as Israel believes.

"If the Arad affair ends positively," Nasrallah said, Israel will release a large quantity of other prisoners, who, he hinted, may include Israeli Arabs as well as Palestinians.

"Israel has expressed willingness to pay a heavy price if the second stage goes well," he said.

If Israel fails to implement the second stage, he said, Hezbollah will continue to kidnap Israeli soldiers.

In Israel, President Moshe Katsav said Monday he was willing to pay "any price" for Arad's release, including the release of terrorists.

Defence Minister Shaul Mofaz on Sunday told a meeting of the Manufacturers Association in Tel Aviv that "today, Israel is closer than ever to the possibility of obtaining real information about the fate of Ron Arad.

"We will not rest until we have brought all the captives and MIAs home: Ron Arad, Zacharia Baumel, Yehuda Katz, Zvi Feldman and Guy Hever. The deal ties Ron Arad's fate to the next stage of implementation. But I say that very cautiously, because we are dealing with a very cruel enemy.

"This is the best deal we could achieve under the present conditions," Mofaz said. "The price we had to pay for the return of Elhanan Tennenbaum and the three soldiers was extremely high… The decision was difficult but, in my opinion, correct."

As Mofaz made those comments, the IDF and the prisons service prepared for the first stage of the exchange, finalizing the list of 400 Palestinian prisoners to be released and exhuming and readying the bodies for transfer to Lebanon. The final list of prisoners to be released was published on the prisons service's website Monday night, in case anyone who chose could petition the High Court of Justice against a particular release. (It is considered very unlikely the court would uphold such a petition.)

According to Israeli sources, which Palestinians will be released is entirely at Israel's discretion and Hezbollah will have no say in the matter. The only prisoners the cabinet will release are those with less than two years still to serve and without "blood on their hands." But Israel promised Hezbollah that only security prisoners, as opposed to ordinary criminals, will be included in the deal. Many of those to be freed will be administrative detainees rather than convicted prisoners.

Nasrallah said in his press conference that Hezbollah's key achievement in the deal was Israel's agreement to release Palestinian prisoners and not just Lebanese. The Palestinians, he said, will be released to their homes in the territories and not be deported to other places.

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Israel and Ethiopia deepen bilateral ties

By ANNA MORGAN
Staff Reporter

JERUSALEM — Israeli Foreign Minister Silvan Shalom spent three days in Ethiopia earlier this month promoting bilateral diplomatic and economic relations between the two countries.

For the past 13 years, Israel and Ethiopia have exchanged ambassadors. However, the past few months have seen a flurry of activity with a visit to Jerusalem by Ethiopian Foreign Minister Seyoum Mesfin, followed by Shalom's recent trip to Ethiopia.

An entourage of businesspeople from 20 Israeli companies, including representatives from the agricultural and telecommunications industries, accompanied the official delegation.

Israel now considers developing its relationship with Africa to be an important diplomatic endeavor, said Miriam Ziv, a senior Israeli Foreign Affairs spokesperson who accompanied Shalom on his trip.

Clearly, Ethiopia and Israel have a historical basis for friendship, Ziv told *The CJN*.

Ancient legends trace the origins of the Ethiopian kingdom to a child, Menelik – born to the Queen of Sheba and King Solomon – who returned to Ethiopia from Jerusalem with the Ark of the Covenant. A copy of the ark is replicated at the centre of every Ethiopian Orthodox church and Magen Davids appear on many historic monuments. Books and movies have been devoted to exploring links between the ancient ark and an isolated church on the shores of Lake Tana in northern Ethiopia.

More recently, Ziv pointed out that Israel had good working relationships with many African countries until the 1973 Yom Kippur War, when most severed ties to show affinity for Egypt, a member of the Organization of African Unity (OAU).

"Many African leaders fondly remember seeing Israelis working on their farms," Ziv said.

In 1991, Israel renewed relations with Ethiopia when Marxist dictator Mengistu Haile Mariam's government fell to the Ethiopian People's Revolutionary Democratic Front.

Since then, Israel has come to realize Africa's economic importance as an emerging market and the significance of developing friendships with sub-Saharan countries. Uganda and Rwanda have recently improved ties, and last year Ugandan President Yoweri Museveni visited Israel.

The African Union (the former OAU) passes about 50 resolutions annually dealing with their continent and one about the Middle East.

"When it comes to the Middle East, the language is horrible," Ziv said. "Not once have they condemned terror against Israelis. It's all terrible. In 2001, there was a resolution that even paid tribute to the intifadah."

More attention was clearly needed to develop understanding between Israel and the 54 African countries.

In recent developments, Ziv suspects that Ethiopia's vote at the United Nations against sending the security fence issue to the International Court of Justice (ICJ) at the Hague was probably based on concern over its own border dispute with Eritrea, a country with whom Israel also enjoys good relations.

"Ethiopia understood these types of problems shouldn't be dealt with at the ICJ," Ziv said, adding she was encouraged by the fact that Ethiopia broke ranks with the African Union and voted on the merits of the issue.

On the agricultural front, Ziv noted that Ethiopia and Israel have a great deal to share.

Israel has a history of resolving water and land shortages and can help developing countries transform current traditional subsistence farming methods to more sophisticated production techniques. But the foreign ministry's budget for MASHAV, an official overseas development program that focuses on sharing Israel's technological and agricultural experience with the developing world, has recently been halved, Ziv said.

The Foreign Ministry is hoping that the recent implementation of an investment agreement between Ethiopia and Israel will encourage the private sector to step in and compete in areas such as water management and agricultural development.

Ziv said African leaders have recently shown interest in developing self-sufficient economies and Israel has experience in that area.

Plight of Falash Mora shows divide

By ANNA MORGAN
Staff Reporter

JERUSALEM — It's difficult to pinpoint exactly when the Israeli involvement in the plight of the Falash Mora in Ethiopia began, and it's hard to predict how it will end.

Some trace the problem to the airlift of 15,000 Ethiopians in 1991, when members of the Falash Mora community were whisked into Israel alongside their Jewish neighbours, the Beta Israel.

Others blame the American Jewish organizations who promised the Falash Mora homes in Israel and encouraged them to congregate in refugee camps to facilitate their emigration.

In either case, humanitarian organizations now claim that the Falash Mora, who moved away from their traditional villages and support networks into two camps in Addis Ababa and Gondar, are facing impossible living conditions. Activists are calling on the Israeli government to bring all 23,000 of them to Israel immediately.

As Ethiopian descendants of Jews who converted to Christianity, the Falash Mora mostly lived in villages isolated from both the Beta Israel and Christian communities. Now, many are hoping to reunite with family members already living in Israel.

In February 2003, an Israeli interministerial committee voted to bring in the Falash Mora. Since then, 200 to 300 immigrants have arrived monthly. At that rate, it could take – at the very least – close to 10 years to transport the entire group.

Steven Kaplan, a professor of African studies at Hebrew University, said the problem with a slow immigration is that the process many be endless.

"So far, no matter how many are brought in, the remaining population doesn't change," he said.

"Enormously complex family structures where households aren't always made up of biological children contribute to a never-ending community."

Lobby groups in Israel and America, who have been unrelenting in keeping the issue alive over the years, argue that discrimination is the primary reason behind the prolonged process.

Yet the Israeli government has continuously passed legislation in favour of the Falash Mora, and most political parties, including the right-wing and religious parties, support their immigration.

The only party opposed to the immigration is Shinui, which questions the feasibility of bringing 20,000 immigrants to Israel when the country is so financially pressed by the security needs caused by the intifadah.

The Ethiopian community itself is split on the issue. While some, such as the Southern Wing to Zion group, are working to bring the Falash Mora to Israel, others believe the Falash Mora should be helped to resettle back in their original communities in Ethiopia.

Danny Adino Ababa, a reporter for *Yediot Achronot*, immigrated to Israel from Ethiopia in 1984.

A recent demonstration in Israel urging the government to do more for the Falash Mora. [Isranet photo]

"It is a tragic story," Ababa was quoted recently as saying in the newspaper. "We [the Beta Israel] remained Jewish and they converted [to Christianity]," he said, adding that the government of Israel is humiliating the Beta Israel by bringing in the Falash Mora.

Ababa also said that bringing the Falash Mora to Israel will only make the integration of the existing Ethiopian community in Israel that much harder.

Current statistics indicate that if another 20,000 are brought to Israel, they will make up a third of the total number of Ethiopian immigrants.

Many Falash Mora will have to undergo a conversion process when they arrive. However, once they become citizens of the State of Israel, there will be no distinction made between them and other Ethiopian Jews, said Batia Eyob, executive director of the Israel Association of Ethiopian Jews (IAEJ).

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Sharon defiant

Prime Minister Ariel Sharon said last week he will not resign over a corruption scandal rocking Israeli politics. "I have no intention of resigning and am confident of my ability to complete my current term," Sharon told *Yediot Achronot* in one of several media interviews. Businessman David Appel was indicted last week for trying to bribe Sharon in the late 1990s when Sharon was foreign minister. If Sharon is believed to have offered favours in return, he could be charged within weeks.

Bulge in Wall repaired

Jordanian experts have fixed a bulge in a retaining wall of Jerusalem's Temple Mount. Israel said the bulge was caused by renovation work conducted by the Waqf, the Islamic trust that oversees the compound. Israeli experts said the bulge could have caused the Wall to collapse, but the Jordanians denied the defect was that serious.

Fence moveable: Shalom

Foreign Minister Silvan Shalom said the Palestinians should return to the negotiating table because Israel is ready to make changes in the controversial barrier being built in the West Bank to prevent terror attacks. "The fence is moveable," he said. In an interview with the Associated Press at the World Economic Forum in Davos, Switzerland, Shalom said Israel has pulled back similar fences on the borders with Egypt, Jordan and Lebanon and could do so again.

Minister to Pakistan?

An Israeli cabinet minister said he is planning a landmark trip to Pakistan. Agriculture Minister Yisrael Katz told Israel Radio that he has received an invitation to visit Pakistan in March, which would be a breakthrough given the Islamic state's long-standing hostility to Israel. A spokesperson in Pakistan's Foreign Ministry in Islamabad denied that Katz received a formal invitation, saying he may be part of a UN agricultural delegation scheduled to visit Pakistan.

Hezbollah kills soldier

An Israeli soldier was killed last week along the Israel-Lebanon border. Jan Ruchansky was killed last Monday by a Hezbollah anti-tank missile fired at an Israeli bulldozer that was defusing mines.

Gaza boy killed

Soldiers killed a 12-year-old Palestinian suspected of trying to infiltrate Israel from the Gaza Strip. Two other boys were wounded in the incident, which took place after the army spotted a group of seven Palestinians approaching the Gaza Strip boundary fence with a ladder. There are frequent infiltration attempts at the site of the shooting, and sometimes terrorists send boys as scouts to test the response time of the Israel Defence Forces.

Files from JTA and Ha'aretz

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Participate in the City Budget Process
Over the next few months, various Council Committees will consider the City of Toronto's 2004 Operating and Capital Budgets. Members of the public are invited to attend and contribute towards the process.
There are various methods to have your opinion considered:
• present an oral deputation (presentation of your views) in front of a Council Committee
• submit a written deputation to a Council Committee as listed below
• send a written letter to your local City Councillor
Please inform the appropriate Committee contact, as indicated below. If you intend to present an oral deputation to one of the various Committees, there will be a 5 minute time limit.
All meetings are held at Toronto City Hall, 100 Queen St. West, 2nd Floor, Committee Room 1.
Economic Development and Parks Committee
Monday, February 2 9:30 a.m.
Contact: Betty Henderson at 416-392-8088
Planning and Transportation Committee
Thursday, February 5 2 p.m.
Contact: Janette McCusker at 416-392-6627
Works Committee
Tuesday, February 3 9:30 a.m.
Contact: Trudy Messer at 416-392-8027
Administration Committee
Friday, February 6 9:30 a.m.
Contact: Christine Archibald at 416-392-7039
Community Services Committee
Thursday, February 5 9:30 a.m.
Contact: Ros Dyers at 416-392-8018
Public deputations can also be made at the joint meeting with Budget Advisory Committee and Policy and Finance Committee on March 30, 2004. Toronto City Council will approve the budget April 19 - 23, 2004.
For assistance in determining which Committee to present your views or for information on how to contact your City Councillor, please call Access Toronto at 416-338-0338.
For further information about the City budget please visit our Web site at www.toronto.ca

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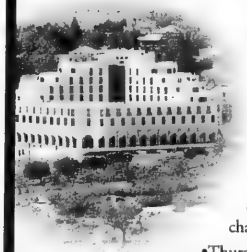
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Photo: Shmuel Schneider

Saudi peace plan calls on Arab states to absorb refugees

By YOAV STERN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — According to a new plan being prepared by Arab states, Israel will negotiate a peace agreement with all the Arab states, not just the Palestinians, and they would absorb Palestinian refugees.

The Kuwaiti newspaper *Al Siyasa* reported Saturday that the initiative, led by Saudi Arabia, would include "declarations of peace agreements between all Arab states," which will bring an end to the conflict between Israel and the Arabs. The states would normalize their ties with Israel, including the appointment of ambassadors.

The Arab states will demand that Israel withdraw to its borders prior to the June 1967 war – in other words, to leave the West Bank and Gaza and withdraw from the Golan Heights.

The initiative also includes a "creative solution" for the problem of Palestinian refugees, a key issue in the Israeli-Palestinian conflict.

According to the plan, some two million Palestinian refugees would be allowed to return to the new Palestinian state that would be established. More than two million others would be absorbed by other Arab states and compensated for their suffering.

Arab countries would open their gates to the refugees on the condition their number doesn't exceed 10 per cent of their existing population.

Under the deal, Iraq will also accept Palestinian refugees. Israel will not be required to absorb any Palestinian refugees.

The new Arab initiative, led by Saudi Crown Prince Abdullah, was presented last week to the U.S. State Department. It would be brought for approval at a summit of Arab League leaders to be held in Tunisia in March.

Egypt, Jordan, Morocco and probably Qatar are the main supporters of the plan. The plan is based on a prior peace initiative presented by Saudi Arabia, and approved in a summit held in Lebanon in 2002. According to the previous Saudi plan, Arab states would recognize Israel's right to exist in peace, and will hold ties with it if it withdraws to the pre-1967 war lines.

On Monday, Palestinian lawmakers expressed opposition to the section of the plan that calls for more than 2 million Palestinian refugees to be absorbed by other Arab states.

Hatam Abdel Khader, a member of the Palestinian Legislative Council, was quoted as saying that while logic dictates that Israel would not allow 5 million Palestinians into its territory, the Palestinians are not willing to give up their "right of return." He said any proposed change to this demand would have to be approved by Palestinian institutions.

Abdel Khader also said Palestinians won't agree to any change regarding their "right of return" unless it is based on United Nations resolution 194, which holds that refugees should be permitted to return to their homes "at the earliest practicable date."

Authors & Poets

The CJN is pleased to announce

The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

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CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Hamas proposes 10-year truce for Israeli pullback

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A top Hamas official has said his organization could declare a 10-year truce with Israel if Israel withdraws from territory captured in the 1967 Six-Day War.

Abdel Aziz Rantisi told Reuters late Sunday Hamas had come to the conclusion that it was "difficult to liberate all our land at this stage, so we accept a phased liberation.

"We accept a state in the West Bank, including Jerusalem, and the Gaza Strip. We propose a 10-year truce in return for [Israeli] withdrawal and the establishment of a state," he said in a telephone interview from hiding in the Gaza Strip. His comments appeared to strengthen signs of a big political shift by a faction sworn to destroy Israel.

Israel dismisses any talk of Hamas moderation as a smokescreen for military preparations by a group at the forefront of suicide bombings that have killed hundreds of Israelis during more than three years of violence.

Indeed, Rantisi told Reuters late Sunday any such new proposal would not mean that Hamas recognized Israel or spell the end of the Israeli-Palestinian conflict.

The terrorist group has rejected peace talks and demanded that a Palestinian state be formed on all the land that was Palestine under the British mandate preceding the creation of Israel more than five decades ago.

Hamas spiritual leader Sheikh Ahmed Yassin said recently the group could accept a Palestinian state in the West Bank and Gaza Strip, but he gave no indication how long that might ensure peace.

Rantisi said the truce could last 10 years, though "not more than 10 years."

Discussion within Hamas on accepting a state in just the West Bank and Gaza Strip was not new, he said, but the fact that "the movement has taken a decision on this" was new.

Rantisi said he did not expect Israel to respond favourably to the new suggestion, "when it has rejected the Palestinian Authority's offer for less land than what we are proposing."

Germany offers special compensation to victims of Nazi medical experiments

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — The German government has agreed to compensate for Nazi concentration camp survivors who were subjected to medical experiments during the Holocaust.

An official announcement of the new compensation program, to be administered by the New York-based Claims Conference, is expected to be released in the coming days.

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A symbolic, one-time compensation of about $5,400 (US) will be paid to each of the 1,778 survivors of the medical experiments, who were held in special blocks of the concentration camps set aside for this purpose. Most of them are now in their 80s or older. Another 119 people whose family members died as a result of these experiments are also slated to receive this special compensation.

There are 389 survivors of the Nazi medical experiments now living in Israel. The remaining survivors (or their heirs) are scattered in 33 other countries.

The proposal for this special program for the victims of Nazi medical experiments was first made by the Claims Conference in discussions with the German government that resulted in a program for former slave and forced laborers, a global compensation agreement signed in 2000.

In recent years, the Claims Conference has administered the distribution of payments to Holocaust victims from several humanitarian funds. Some of the money for these funds came from the dormant accounts of Holocaust victims at Swiss banks.

The executive vice-president of the Claims Conference, Gideon Taylor, told *Ha'aretz* that a major effort was made to locate the surviving victims of Nazi-era medical experiments. Now that this effort has been concluded, he explained, the Claims Conference will begin distributing the compensation payments.

Part of this effort also included collecting testimonies from the survivors, and their stories will now be officially published. Some of the documentation will be stored at the New York offices of the Claims Conference, and some will be transferred to Yad Vashem, the Holocaust museum in Jerusalem.

"Until now, there was little historic research focusing on the victims of medical experiments," Taylor said. "The information we found will make a huge contribution to investigating some of the most horrendous events in world history."

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BVG has been creating unforgettable summer memories since 1962! We offer an excellent variety of camp activities in a very safe and exciting environment. Centrally located, we have 2 air-conditioned buildings, outdoor heated pools, 2 gymnasiums, a 400 seat theatre and sports fields. Campers enjoy sports, hiking and cook-outs in the beautiful outdoor areas and relief from the sun and heat in the comfort of air conditioning. Lunch, snacks, towels and transportation included in fees.

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Contact: Jennifer Dunbar
Tel: 416-483-4325, ext. 2740
Fax: 416-481-5632
Website: www.bss.on.ca
E-mail: jdunbar@bss.on.ca
Year round fun in the arts at BSS! BSS Erin Gilmour Arts Workshops is a co-ed program for talented young people who have a passion for the arts. Exceptional hands-on instruction is offered with distinguished and talented professionals. Ages 7-18. Film, Photography, Acting, Dance, Art, Comedy, Musical Theatre (credit course).

CAMP BB - RIBACK
1607 90th Ave., S.W.,
Calgary, Alberta T2V 4V7
Director: Max Lipsman
Tel: 403-252-2267 Fax: 403-252-2127
Website: www.campbb.com
Camp BB - Riback provides a Jewish Summer Experience for Children from Grade 1 to Grade 10. We provide an array of activities which include horseback riding, rock climbing wall, challenge ropes course, waterskiing, canoeing, arts & crafts, sports, dance, audio/visual, hiking and tripping and musicals. Check out our website for more info at www.campbb.com

CAMP B'NAI BRITH OF OTTAWA
P.O. Box 23108,
Ottawa, Ont. K2A 4E2
Executive Camp Director: Morley Mason
Camp Director: Keith Mason
Tel: 613-228-8495 Fax: 613-228-8496
Website: www.cbbottawa.com
E-mail: cbbo@rogers.com
A privately owned, *peanut sensitive* camp in the foothills of the Gatineau park 45 minutes from Ottawa. Spectacular waterfront area with a sandy beach encompassing a full waterfront program. Camp programs include an Olympic-size heated pool for swim instruction, all sorts of landsports, arts & crafts, drama, dance instruction and Judaic programs. Kosher kitchen and full medical staffed infirmary on camp premises, and an introductory 2 week starter camp for younger children. Registered charitable institution therefore, a portion of fees is tax deductible.

CAMP EDEN DAY CAMP
1238 Centre St.,
Thornhill, Ont. L4J 3M9
Owner: Lior Gluzberg
Tel: 905-882-1679 Fax: 905-881-7711
Website: www.campeden.ca
Located in Thornhill, Camp Eden is dedicated to providing children with a safe and structured environment where creativity is unleashed in an enjoyable yet educational manner. Camp Eden offers a Specialty Arts Program, featuring art instructors from the KLIM School of Art. Boys and girls 3-13, overnights, and a brand new specialty sports program.

CAMP EIN GEDI
1300 Yonge St.,
Toronto, Ont. M4T 1X3
Director: Lior Gluzberg
Tel: 416-646-5406 Fax: 905-881-7711
Intimacy. Comfort. Individuality. Confidence ... 80 camper capacity, with a 4:1 ratio. Great for first time overnighters. A directorship team boasting over 50 years experience working with children. A naturally beautiful and spacious camp site on the lakefront. Specialize Art Instructors courtesy KLIM School of Art. All our food is Kosher.

CAMP EITAN
475 Patricia Ave.,
Willowdale, Ont. M2R 2N1
Director: M. Levine
Tel: 416-225-1187 / 416-781-2333
For boys and girls, ages 3-12. Provides door-to-door transportation, hot kosher lunches (COR) and basic swimming instruction. Prices are: July session, $575; Aug. session, $575; or $995 for both sessions. A recent innovation in the boys' division is a special baseball camp at our same low cost, and basketball clinics. Our campers are sure to enjoy this popular feature.

CAMP GEORGE (URJ)
3845 Bathurst St., Ste. 301,
Toronto, Ont. M3H 3N2
Director: Dr. Ron Polster
Tel: 416-638-2635 Fax: 416-638-8803
As the Union for Reform Judaism's first Canadian camp, our program is designed to enhance the physical, social, and personal skills of youngsters completing grades 3-9 in a warm, nurturing, and friendly Jewish environment. Superb water sports and game facilities are located in a magnificently wooded lakefront setting 2½ hrs. north of Toronto.

CAMP GESHER
272 Codsell Ave.,
North York, Ont. M3H 3X2
Toronto area contact: Shaul Zobary
Tel: 416-633-2511 Fax: 416-636-5248
Ottawa area contact: Galit Germanov
Tel: 613-798-4696, ext. 386
E-mail: gesher@sympatico.ca
Website: www.campgesher.com
Camp Gesher is part of the Habonim Dror Youth Movement. OCA member. A camping adventure inspired by kibbutz life. Waterfront; sports; hobbies; Judaic program; Hebrew. Ages 9-17. Full session 7½ wks; 2 half sessions 3½ and 3 wks. Special 13-day Junior Camping program for Grades 2 & 3.

CAMP HATIKVAH
#1 - 5763 Oak St.,
Vancouver, B.C. V6M 2V7
Administrator: Beverly Pinsky
Tel: 604-263-1200 Fax: 604-261-1209
Website: www.camphatikvah.com
Camp Hatikvah for campers ages 8-15 is located on Lake Kalamalka in the Okanagan Valley - one of the best sites in Canada. Waterfront activities include waterskiing, canoeing, kayaking wake & knee boarding & swimming. Our campers gain from the expertise of our qualified staff of 80. Programs stress Jewish values and individual creativity. At Camp Hatikvah Summer 2004 will enable your children to spend the best summer of their lives.

CAMP KATONIM
5 Balfour Beach Rd., POB 1085,
Roches Point, Ont. L0E 1P0
Director: Mark Arbus
Toronto tel: 416-410-9460
Website: www.campkatonim.com
E-mail: katonim@excite.com
An exciting overnight camp experience in a day camp setting on Lake Simcoe. Swimming, waterskiing, canoeing, sailing, overnights, land sports, camp shows, theme days, arts & crafts. Transportation from Thornhill, Richmond Hill and Newmarket. 1-8 wk. sessions for children 3-15 years. Providing summer fun for over 56 years.

CAMP KEHILA
7026 Bathurst St.,
Thornhill, Ont. L4J 8K3
Contact: Salomon Beldeb
Tel: 905-669-7654, ext. 223
Fax: 905-669-5138
Summer2003 was a special summer at Camp Kehila with great success. We anticipate that summer 2004 will be even more fun and action packed. We have added impressive new innovative, and educational programs, such as karate, cartooning, and dance, all under the guidance of professional teachers. To book your child for the early bird special contact Salomon at 905-669-7654, ext. 223.

CAMP KIMAMA ISRAEL
Associate Director: Deddy Paz
Summer address: July 1-Sept. 1
"Mevoot Yam beach village,
Michmoret, Israel 40297
Tel: 972-9-8662222
Fax: 972-9-8684173
Winter address: Sept. 1-June 30
24 Keren Hayesod, Kfar Shmaryahyu
Israel 46910
Tel: 972-9-9500544
Fax: 972-9-9584357
E-mail: info@campkimam.org
Website: http://campkimam.org
Camp Kimama Israel offers Jewish youth ages 8-18 a first-class, English-speaking, sleepover camp in Israel with kids from Israel and around the world. Give your child the experience of a lifetime. Join us at Kimama, Israel's first and only international Jewish Summer Camp - a revolution in the Jewish Camping experience.

CAMP LAKELAND
787 Delaware Ave.,
Buffalo, New York 14209
Director: David Miller
Tel: 716-886-3145 Fax: 716-961-0663
E-mail: summer@camplakeland.com
Website: www.camplakeland.com
A Jewish camping experience for children 7-16 years. Activities include waterskiing, go-carting, log rolling, digital photography, arts & crafts, ropes course, drama, sailing, kayaking, windsurfing, heated pool, kosher kitchen and much, much more. Located 3 hrs. from Toronto; 1½ hrs. from Buffalo, New York. Special 30% discount for Canadian campers.

CAMP MOSHAVA CANADA
159 Almore Ave., 2nd floor
Toronto, Ont. M3H 2H9
Director: Miriam Altman
Tel: 416-630-7578 Fax: 416-630-8301
E-mail: office@campmoshava.org
Website: www.campmoshava.org
An Orthodox, Zionist camp embracing the Bnei Akiva ideals of Torah, Avodah and Aliyah, situated in the Kawartha Lakes region. Heated swimming pool, waterskiing, canoes, rock climbing wall, high ropes course, mountain biking, sports field, Bet Knesset and Bet Midrash. Shomer Shabbat camp under COR supervision, with medical staff on site.

CAMP NORTHLAND-B'NAI BRITH
1118 Centre St., Suite 202,
Thornhill, Ont. L4J 7R9
Contact: Denise Harris or Ellen Nash
Tel: 905-881-0018 Fax: 905-881-9019
Website: www.campnbb.com
A resident camp for boys and girls 7-15, on 725 acres in the picturesque Haliburton Highlands. Programs are designed to meet the needs of each age group. Campers are offered waterskiing, windsurfing, canoeing, kayaking, sailing, tennis, drama, arts & crafts, nature, sports, and Judaic cultural programs. Food services supervised by COR.

CAMP RAMAH IN CANADA
491 Lawrence Ave. W., Suite 400,
Toronto, Ont. M5M 1C7
Director: Michael Wolf
Tel: 416-789-2193 Fax: 416-789-3970
E-mail: info@campramah.com
Website: www.campramah.com
Camp Ramah is located in the Muskoka region of Ontario and serves children ages 9-16. At Ramah we believe that the summer is an important time for growth. We offer a full range of activities including a full waterfront program, sports, and much more, all in the context of fostering Jewish commitment and values. Camp Ramah also offers a special needs program for children ages 12-21. Contact the office for more information.

CAMP ROBIN HOOD
Tel: 416-736-4443 Fax: 416-736-9971
registration@camprh.com
Website: www.camprobinhood.ca
For boys and girls 4-15 years. A natural camp setting where fun and skill development are products of successful interactions between campers and counsellors. Our swimming program, with twice a day instruction, is one of the best in the field. Door to door transportation makes our service, fast, efficient and safe.

CAMP SHALOM
788 Marlee Ave.,
Toronto, Ont. M6B 3K1
Executive Director: Malka Klein
Tel: 416-783-8744 Fax: 416-783-9363
Website: www.campshalom.ca
Camp Shalom (founded 1948), non-profit Zionist overnight camp, in Gravenhurst, Ont. on Lake Muskoka. 245 campers, ages 8-13 for each 4 wk session. Kosher (COR). Activities include Jewish programs, ropes course, waterski, canoe, sail, kayaks, instructional swim, tennis, baseball, tennis, landsports, arts & crafts, jazz, drama, cooking, newspaper, singing & dance, mini-golf and media. Our 56th year!

CAMP SHOMRIA
1111 Finch Ave. W., Ste. 456,
Downsview, Ont. M3J 2E5
Contact: Shlicha Shlomit Flexer
Tel: 416-736-1339 Fax: 416-736-1405
Co-ed, 130 campers, ages 7-16, special grade 2 & 3 program, up to 6 weeks of summer fun. Located on sandy beach lakefront. Programs focus on Jewish identity, progressive Zionism, kibbutz, building lasting friendships, group co-operation, social and community awareness. Waterskiing, kayaking, canoeing, swimming, Israeli song and dance, drama, crafts, theme days and more! Run by Hashomer Hatzair Youth Movement (affiliated with the Kibbutz Artzi Federation in Israel) for over 50 years.

COTTAGE REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
Contact: Ann Szabo
Tel: 905-889-2690, ext. 2112
Fax: 905-889-3827
Cottage Reena offers an exciting vacation option for teens and adults with developmental disabilities. It provides much needed respite for families. Cottagers spend 2 fun-filled weeks in the beautiful Georgian Bay district, participating in a variety of leisure/recreational activities, with a focus on building life and social skills.

CRESTWOOD VALLEY DAY CAMP
411 Lawrence Ave. E.,
Toronto, Ont. M3C 1N9
Director: Rochelle Wise
Tel: 416-444-9595 Fax: 416-444-2127
CRESTWOOD KNOWN FOR UNBEATABLE SPIRIT! The Preschool Camp (2½-5) is renowned for its dynamic and challenging activities taught by expert specialists. Junior & Senior Camps (6-10) provide advanced programing. "NEW" Introductory golf/and the climbing wall (Grade 1 & up). Four heated pools on property provide top facilities for daily instructional swim. Crestwood cares - about your child & you!

DANCE PLACE, THE
885 Sheppard Ave. W.,
North York, Ont., M3H 2T4
Director: Jacque Foesler
Tel: 416-633-2726 Fax: 416-633-6093
Website: www.thedanceplace.org
Camp 'Dance Plus 2004' ages 7-15. The place to be this summer. Enjoy a complete Broadway experience. Be part of a Broadway-style musical. Ballet, Jazz, Tap, Visual Arts, Music, Drama, Production, Recreation and Swim periods, plus a field trip. Period 1 July - August 2 August. Two convenient locations: The Dance Place and the Etobicoke School of Dance. For a great summer - 416-633-2726.

DAVINA'S SWIM SCHOOL
Contact: Davina Schwartz
Title: Swim With Davina
Tel: 416-717-3782
Davina has just designed and built her own pool (chlorine-free). She brings her 10 years' experience in swimming instruction, focusing on a unique, relaxed and personalized style that emphasizes a low instructor-to-student ratio. Her program includes child/adult aqua aerobics, Red Cross and lifesaving courses and instruction for autistic children.

EGALACRES FARM CAMP
4930 C-9 RR#2,
Beeton, Ont., L0G 1A0
Co-ordinator: Jan Stewart
Tel: 905-729-2627 Fax: 905-729-2628
All aspects of farm life and animal care. Swimming, hiking, fishing, paddle boating, horseback riding and lessons, all sports, including archery, drama, crafts and more. Residential and day camp. Co-ed, 3 different groups. For more info please contact Jan.

ELITE BASKETBALL CAMPS
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Tel: 905-326-9214
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Elite Camps provides athletes the opportunity to develop their basketball skills. Whether your child is a beginner, intermediate or advanced player we offer programming tailored to their needs and challenge their current abilities. Elite Camps is accredited by the Ontario Basketball Association and offers Passover Break, March Break and Summer programs. Camps will be held at the BJCC, Crescent School, Newmarket High & Dr. G.W. Williams.

HARBOURKIDS CAMPS
235 Queens Quay West,
Toronto, Ont. M5Q 2J8
Marketing Co-ordinator:
Michael Taylor
Tel: 416-973-2987 Fax: 416-973-6055
Website:
www.harbourfront.on.ca/camps
HarbourKids Camps at Harbourfront Centre offer Toronto's most diverse selection of day camp experiences for children ages 4-17. Optional busing, extended hours program and meal plan available. Accredited member of the Ontario Camping Association. For information or a brochure, call 416-973-4093 or visit www.harbourfront.on.ca/camps.

HUMAN MOVES DAY CAMP
4936 Yonge St., Ste. 257,
Toronto, Ont. M2N 6S3
Director: David Carmichael
Tel: 416-636-6700 Fax: 416-636-9664
E-mail: info@humanmovesdaycamp.com
Human Moves Day Camp will help your child develop the fundamental skills needed to feel competent participating in a variety of physical activities and sports for life. Every aspect of the program has been designed to support the individual development of your child, working toward building their confidence and self-esteem.

IRISH EXPERIENCE, THE
4052 Black Willow Court,
Mississauga, Ont. L5C 3N3
Program Director: Garry O'Sullivan
Tel: 905-804-9402 Fax: 905-804-0788
Website: www.irishexperience.net
E-mail: info@irishexperience.net
The Irish Experience, a non-denominational summer travel program organized by Toronto teacher, Garry O'Sullivan, for Canadian high school students who want to experience Ireland by hiking its countryside, exploring its cities, and studying its rich history and celebrated literature **while earning high school credits** in English or History.

ISRAEL ALIYAH CENTER
Program Director: Iris Ashkenazy
Tel: 416-633-4788
ISRAEL PROGRAM CENTER
4580 Dufferin St., Ste. 506,
Toronto, Ont. M3H 5Y2
Tel: 416-638-8824
Websites: www.israelprograms.org
www.aliyah.org
Long and short term programs in Israel. An opportunity to combine a visit to Israel with the authentic experience of Israeli culture and way of life. Volunteering at Magen David Adom ambulance, professional internship programs, learning of Hebrew exploration tours throughout the country and more. Programs for young adults and families. Participants live, learn and work in a kibbutz in Israel. A chance to meet people from all over the world and together to experience the unique atmosphere of the kibbutz.

JUMPSTART ARTS AND DECOR
1845A Avenue Rd.,
Toronto, Ont. M5M 3Z4
Contact: Grace or Ashira
Tel: 416-256-9511 Fax: 416-256-7551
Website: wwwjumpstartARTS.com
Let your child's imagination run wild! Now registering for Spring (March 15-25) and Summer camps (June 28-Sept. 3). Choose from 1-Day or 1-Week long camps. Available for Grades K-12 with age appropriate grouping. Choose from Culture, History or Discovery themes. Call 416-256-9511. Register online at www.jumpstartArts.com

LUBAVITCH DAY CAMP
770 Chabad Gate,
Thornhill, Ont. L4J 3V9
Director: Rabbi Mendel Bernstein
Tel: 905-731-7000 Fax: 905-731-7005
We cater to children from ages 2½-12. Our camp features trips, hot lunches, crafts, sports, door to door transportation, instructional swimming, a Torah atmosphere and a creative playground. We offer a large discount for registering before March 15th and a further discount for each additional child.

MENORAH NURSERY
4300 Bathurst St.,
Downsview, Ont. M3H 3R4
Administrator: Helen Dodick
Tel: 416-398-6212
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

PAR GOLF CAMPS
821 Eglinton Ave. W.,
Toronto, Ont. M5N 1E6
Director: Joshua Cooper
Tel: 416-968-GOLF (4653)
Website: www.learngolf.com
As we enter our 12th summer of providing quality golf instruction at affordable prices, we are excited about the upcoming season. We offer 2 week sessions throughout the summer for boys/girls 7-18. Our door-to-door bus service runs throughout Toronto, Richmond Hill and Thornhill. We also offer weekend spring junior programs and adult camps. If you want to learn golf, this is the place!

PRIPSTEIN'S CAMP
5702 Cote St. Luc Rd., #20,
Montreal, Que., Canada H3X 2E7
Director: Ronnie Braverman
Tel: (514) 481-1875 Fax: (514) 481-7863
E-mail: ronnie@pripsteinscamp.com
Pripstein's is a traditional, co-ed residential children's summer camp situated in St. Adolphe d'Howard in the beautiful Laurentian mountains about 60 miles north of Montreal, Canada. Our staff consists of 100 counsellors, specialists & program staff, plus 28 kitchen, maintenance and medical staff.

RICHMOND HILL COUNTRY CLUB DAY CAMP
8905 Bathurst St.,
Richmond Hill, Ont. L4C 0H4
Director: Michael Silverman
Tel: 905-731-2800, ext. 242
Fax: 905-731-7283
A beautiful natural environment offers the perfect setting for camp at Richmond Hill Country Club. All campers receive a daily Red Cross swim program and specialties in arts & crafts, sports, drama, dance, archery, cooking, rock wall and science. Our staff are well trained with a low camper to staff ratio.

ROBIN HOOD SPORTS ACADEMY
Tel: 416-736-4443 Fax: 416-736-9971
registration@camprh.com
Website: www.camprobinhood.ca
Our skills development program helps boys and girls improve specific abilities in baseball, tennis, soccer and basketball. New for this year is our Personal Challenge Sports (mountain biking, high ropes, climbing wall and roller hockey). Players choose a major in each 2-week clinic and learn in a challenging station approach. Recreational swim rounds out the day. Transportation is integrated with that of Camp Robin Hood.

SAFARI ZOO CAMP
AT JUNGLE CAT WORLD
3667 Conc. 6
Orono, Ont. L0B 1M0
Director: Christa R. Klose
Tel: 905-983-5016 Fax: 905-983-9858
Website: www.zoocamp.com
For children 6 to 18 - a unique, residential Camp, hands-on experience with a variety of animals. Fun, interactive programs explore miracles of nature. Wildlife Presentations, Educational Sessions, Night Safaris, Campfires. Junior Zoo Keeping, Wilderness-Survival, Eco-Games & Crafts, Hiking, Mountain Biking, Canoeing, Rock Climbing, Caving, Swimming & Waterslides.

SHENDY'S SWIM SCHOOL
Director: Eric Shendelman
Tel: 905-763-7915
Website: www.come.to/shendys
E-mail: shendy.geo@yahoo.com
If you are looking for experienced and well trained instructors, small classes and a friendly atmosphere, then Shendy's Swim School is for you. We provide programs in all Red Cross and Lifesaving levels. Shendy's Swim School is a 10-year commercial member of the Ontario Camping Association, and provides many leadership and recertification classes for camp staff and C.I.T.s.

SHOWTIME MUSIC THEATRE DAY CAMP
7 Palmerston Gardens
Toronto, Ont. M6G 1V8
Director: JoAnne Harrop
Tel: 416-536-3371 Fax: 416-536-1237
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WESTCOAST CONNECTION
TRAVEL CAMP INC.
1985 Leslie St., #218,
Toronto, Ont. M3B 2M3
Director: Fran Grundman
Tel: 416-447-3303 Fax: 416-447-3875
Website: www.westcoastconnection.com
We are in our 22nd year of providing teens from Canada and the USA a summer of a lifetime! Choose from our Active Teen Tours, Outdoor Adventures or golf or ski/snowboarding programs. Programs are open to students ages 13-19, and vary in duration from 3-6 weeks. We explore Western Canada, the USA, Europe & Australia/Hawaii. Meet teens from all over North America. For a summer of a lifetime, call now for our brochures or visit our website.

ZODIAC SWIM & SPECIALTY CAMP
Summer Address:
Toronto French School
(318 Lawrence Ave. E.)
Toronto, Ont.
Directors: Rick & Ellen Howard
Tel: 416-789-1989 Fax: 416-789-5525
7-13 year olds have 1/2 day opportunity in chosen specialty (i.e. various sports, arts, other options), 1/2 day in other activities. 3-6 year olds enjoy multi-activity, age-appropriate program. Daily Zodiac instructional/recreational swim program. 8 weeks (1/2 week options). Located at beautiful indoor/ourdoor Toronto French School (Bayview/Lawrence).

Watch for the
Live 'n Learn supplement
in the
March 4th issue of
The Canadian
Jewish News

Canada's Premier Golf Camp

Par Golf Camps is now entering its 12th fabulous summer as Canada's premier golf instruction organization.

Instruction is provided for beginners, intermediate and advanced golfers all under the auspices of Joshua Cooper, golf professional and coach of the Maccabi Youth Golf Team. Campers are picked up at home and brought to the campsite, an 18 hole golf course with a driving range, short game area and indoor facilities. Therefore, there is no busing throughout the day as all activities are held at the same location.

Children are placed in select groups based on their age and ability. The daily routine focuses on different aspects of golf. Campers play nine holes twice a week throughout their two week session. One month and leadership training programs are also available.

In addition to junior camps, Par Golf hosts adult golf camps. One, two and three day golf camps are held throughout the golf season. On course instruction is a primary focus at all two and three day adult camps. Golfers learn in actual playing scenarios instead of just on a driving range.

Par Golf Camps is offering weekend junior programs beginning in May. Call us for more information.

For more information on any of our programs, please visit our website at www.learngolf.com or call us at telephone (416) 960-GOLF (4653).

PAR GOLF CAMPS

PAR GOLF CAMPS

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(416) 960-GOLF (4653)

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www.camplakeland.com

Day camp programs in Markham

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CAMP KEHILA 2004

Camp Kehila
מחנה קהילה

Highlights

Camp Kehila has access to all the facilities that our centre has to offer.

* A creative & warm Jewish environment.
* Daily prayers & insights on the Parasha.
* Jewish holidays including an emphasis on Sephardic customs.
* Oneg Shabbats.
* Daily instructional & recreational swim in our heated SKC pool.
* Brainwaves computer program.
* Daily sports activities in the exceptional SKC gym and adjoining park facilities.
* Music, drama, arts & crafts, dance, cartooning, karate, and much more.
* Exciting weekly field trips.
* Theme days.
* Special events.
* Cookouts.
* Hot & nutritious Kosher lunches & snacks.
* Door to door transportation (within boundaries).
* Air-conditioned facility.
* Caring qualified staff.
* All our staff is professionally trained for sports and CPR.

Ages 3 - 12
Monday - Friday
9:00a.m.-4:00p.m.

1st Session
June 28- July 23

2nd Session
July 26 - August 20

Early Bird Special
Register before March 1st

WE ARE LOOKING FOR RESPONSIBLE SUMMER CAMP STAFF

A Summer Experience Your Child Will Never Forget!
To register call Salomon @ 905 669 7654 Ext. 223

An enriching camp experience

Camp Katonim is a fabulous summer day camp located on majestic Lake Simcoe near Keswick. In a beautiful country setting, less than 40 minutes away from Thornhill, children enjoy an enriching camp experience with full waterfront facilities. Busing is arranged for Thornhill, Richmond Hill, Aurora and Newmarket residents.

The camp, which has about 120 campers, offers a well balanced program with instruction in all waterfront activities, including Red Cross and recreational swim, canoeing, sailing, and waterskiing.

As well, land sports, drama productions, theme days, arts & crafts and Friday evening Oneg Shabbat, are an integral part of the Katonim experience. Campers also enjoy canoe trips and overnights in nearby provincial parks. Camp Katonim offers an overnight camp experience in a day camp setting.

Camp Katonim has 1-8 wk. sessions for children 3-14 years old. There is also a CIT program for 15 & 16 yr. olds. The staff is mature, experienced and energetic, dedicating themselves to ensure that your children have the best camping experience possible. For over 56 years, Camp Katonim has continued to provide the highest quality camping adventures and many wonderful lasting memories.

For more information call the Camp Director, Mark Arbus **416-410-9460**. See our website at **www.campkatonim.com**

North American style sleepover camp in Israel

Camp Kimama Israel offers Jewish youth ages 8-18 the opportunity to enjoy a first-class, English speaking, North American style sleepover camp in Israel with kids from Israel and around the world. Kimama is situated minutes from Caesarea in Michmoret – a beautiful, pristine and secluded seaside Mediterranean resort. The beach village is fenced and gated, completely guarded, secured and protected, with full control over all entries.

Activities include: Sea & Waterfront Activities – Swimming, Sailing, Surfing, Kayaking, SCUBA Instruction & Underwater Archaeology; Arts & Crafts; Horseback Riding; Camping, Nature & Environment; Sports – Basketball, Roller Hockey, Soccer, etc.; Performing Arts; CIT Program; Hebrew Lessons; Jewish Identity, Community Service, & Leadership Programs, and more.

We are running two sessions of two weeks each from July 18 - August 12. You can register for either one, or both consecutively, with pre- and post-camp options. Our representative will be in Toronto over Passover for presentations and personal consultations. For more information visit us online at www.campkimama.org.

Give your child the summer experience of a lifetime while strengthening both Jewish identity and attachment to Israel. Come spend it with us at Kimama, the first and only international Jewish Summer Camp in Israel – a revolution in the Jewish Camping experience!

A UNIQUE DAY CAMP ON BEAUTIFUL LAKE SIMCOE

SWIM INSTRUCTION
CANOEING
SAILING
ARCHERY
THEME DAYS
WATERSKIING

CAMP KATONIM LAKE SIMCOE

ARTS AND CRAFTS
BASKETBALL
TENNIS
BASEBALL
OVERNIGHTS
CAMP PLAYS

Camp Katonim offers 1-8 week sessions for children ages 3-16 years.
Bus service available from Thornhill and Richmond Hill.
For over 55 years Camp Katonim has continued to provide lasting summer memories.
www.campkatonim.com
For information, registration or for staff inquiries please call:
Toronto 416-410-9460

CAMP KIMAMA ISRAEL
THE FIRST INTERNATIONAL JEWISH SUMMER CAMP
A North American style sleep over camp, in English, for Jewish youth in Israel
Summer 2004
Session I, July 18th - July 29th
Session II, August 1st - August 12th
WWW.CAMPKIMAMA.ORG
Tel:972-9-9500544
Fax:972-9-9584357

Experience the Summer of a Lifetime

Camp BB - Riback
Office: 1607-90th Avenue S.W., Calgary, Alberta, T2V 4V7 Phone (403) 252-2267
Fax: (403) 252-2127 Toll Free 1-800-267-2267
Summer: Pine Lake, Alberta, T0M 1S0 Phone (403) 886-4812 Fax (403) 886-4824
Web: www.campbb.com E-mail: campbb@telusplanet.net

Building Jewish Leaders for Tomorrow

- SWIMMING POOL
- ROPES COURSE
- WATER SKIING
- POTTERY
- CLIMBING WALL
- HORSEBACK RIDING
- MOUNTAIN BIKING
- ARTS & CRAFTS
- CANOEING
- AUDIO/VISUAL
- MACCABIAH
- KANANASKIS
- SHABBAT
- MUSICAL PRODUCTIONS

Camp BB Riback
PINE LAKE, AB

The Programs

Wonder Week	(Grades 1 - 3)
Campers	(Grades 3 - 6)
Machon	(Grades 7 - 8)
Leadership Training	(Grade 9)
Counsellor-in-Training	(Grade 10)

All Alumni - Check out our website for updates

www.campbb.com

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... creating unforgettable summer memories since 1962.
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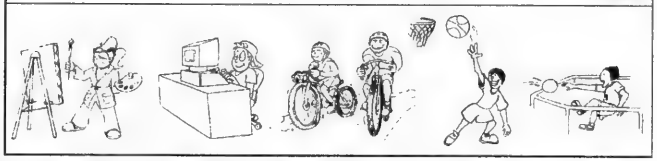
for Girls and Boys agee 2 to 15



Camp 'Dance Plus' 2004
Dance Drama Visual Art Set Design Vocal Music Musical Production
Summer Performing Arts Day Camp
(The Broadway experience)
Ages 7 - 15 yrs.
Professional Teaching Staff
The Dance Place
885 Sheppard Ave. West, M3H 2T4
Phone 416.633.2726 Fax 416.633.6093

Camp Moshava Canada – Camping above all the rest!

Camp Moshava Canada, the only Orthodox, Zionist, Bnei Akiva camp in Canada, is situated on 250 acres of beachfront property in the beautiful Kawartha Lakes region.

At Camp Moshava, no matter one's requirements, all campers' dietary needs are met. Our 2nd service salad bar is extremely popular with the campers.

Moshava has a Beit Midrash and an outdoor Beit Knesset, an unparalleled indoor Recreation Centre (Matnas) featuring regulation size basketball, volleyball and floor hockey courts as well as an indoor/outdoor stage. The camp boasts an extensive high ropes course, rock climbing wall, biking, and a ball hockey rink.

Moshava has a 2-week "splash of camp" (Nitzanim) program designed for grade 2 graduates. The camp's regularly scheduled days include informal Jewish education, instructional swimming in an outdoor heated pool, canoeing, water-skiing, a full sports program, thematic arts & crafts and drama. Special days include colour war, sports day, canoe trips, overnights, hiking, nature trips and chesed program.

What makes Camp Moshava unique goes far beyond facilities, events and personalities. The atmosphere and camaraderie that exists amongst staff and campers is truly special. Only those who have actually encountered a Shabbat at Camp Moshava Canada can truly appreciate what the experience is like! Camp Moshava is not just a summer camp experience, it's an experience of a lifetime!

Basketball • Archery • Shiurim • Chugim • Volleyball • Tubing
Climbing wall • Ropes course • Baseball • Soccer • Biking

CAMP MOSHAVA CANADA STILL HAS A VERY FEW AVAILABLE SPACES FOR 2004!

Thank you for your continued support

SELECT STAFF POSITIONS AVAILABLE.

For more information please call the camp office at 416-630-7578
or e-mail to office@campmoshava.rog (Internet: www.campmoshava.org)

Canoeing • Waterskiing • Arts & Crafts • Beit Midrash • Overnights • Drama

Camp Shalom - 56 and going strong

Camp Shalom is getting ready to celebrate its 56th year in the upcoming 2004 camping season. Located on beautiful Lake Muskoka, the camp has established itself as one of the most outstanding Zionist Jewish camps for boys and girls aged 8-13 in the Gravenhurst area of Ontario.

Shalom campers experience the joys of a terrific summer vacation, under the care of a well-trained staff, with a better-than-3:1 camper-to-staff ratio. As a not-for profit camp affiliated with Canadian Young Judaea and accredited by the Ontario Camping Association, Camp Shalom imbues its campers with a sense of Jewish history, cultural values and the centrality of Israel in Jewish life. The Camp Shalom ethic promotes the ideals of mutual respect, sharing and fair play in interpersonal relationships.

Camp Shalom features an individualized program wherein each child is free to choose from over 25 daily activities including canoe, sailing, ropes, baseball, basketball, tennis, inter-camp sports, archery, self-defense, gymnastics, dance, fitness, beach volleyball, mini-golf, daily instructional swim, waterskiing, kayaking, drama, arts & crafts, photography, expanded tripping program, nature, scouting, music, camp newspaper, sports house leagues, rock climbing, media program, golf activities and more.

The Camp Shalom staff is looking forward to the upcoming summer and the privilege of sharing another wonderful season with so many fortunate campers. Come join our family!

Visit our website
www.campshalom.ca

CAMP SHALOM

- A premier residential camp on beautiful Lake Muskoka for 8-13 year old boys and girls
- Jewish history/culture/Zionism
- Highest standards of programming and staffing
- Full land sports, tennis, waterskiing, sailing, canoeing, fitness, ropes course, arts & crafts, drama, media, archery, photography, self-defence, guitar, music, tripping and much more!
- Glatt Kosher kitchen
- Peanut-free camp

JULY 2004 SOLD OUT!
Register before we sell out for August.

For further information call
416-783-6744

CAMP RAMAH כתרת רמה
AND THE BUSH זסכה WAS NOT זסכה CONSUMED זסכ

CAMP RAMAH IN CANADA
The Max and Beatrice Wolfe Campus

SPACE AVAILABLE FOR 2004!!!

Outstanding waterfront program, athletics, mature trained staff, Kosher, cultural activities, Hebrew language milieu, drama, music, arts & crafts, ceramics & photography.

JOIN US FOR A SUMMER OF FUN AND GROWTH

One-month sessions (grades 3-7):
June 23 - July 18, 2004; July 19 - August 16, 2004 or
Full season (grades 3-10): June 23 - August 16, 2004

Tikvah program for special needs campers ages 12-21

Taste of Ramah (current grade 2)
1 or 2 week session • August 1-8 or 1-16, 2004

Staff positions available include:
Counsellors, Waterfront, Trippers, Judaica Teachers, Specialists

For more information on all camp programs contact:
Camp Ramah in Canada, 491 Lawrence Ave. W. Suite 400
Toronto, ON M5M 1C7
416-789-2193 Fax: 416-789-3970
Email: info@campramah.com

Ramah - The Camping Arm of the Conservative Movement

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Take your game to the next level!

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Winter March
Passover Summer

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- Skill Clinics
- NBA 2-Ball Competitions
- Tournaments
- For Boys & Girls Ages 7-13

★ TEEN CAMP
- Advanced Skill Clinics
- Strength Training Sessions
- Tournaments
- For Boys & Girls Ages 13-16

★ GIRLS ONLY HOOPS CAMP
- Skill Clinics
- NBA 2-Ball Competitions
- Tournaments
- For Girls Ages 10-14

Day camps held in Toronto, Willowdale, Newmarket and Aurora
905-326-9214 www.elitecamps.com

Human Moves Day Camp helps kids develop the skills they need to be active - for life

Under the direction of David Carmichael, former Director of National Projects at ParticipACTION with more than a decade of experience as a director at summer camps, Human Moves Day Camp will help your child develop the fundamental skills needed to feel competent participating in a variety of physical activities and sports for life.

The summer camp, operated by Frank's Swim School in the Lawrence and Avenue Road area of Toronto, will provide 4 to 12-year-olds with many fun, positive experiences. There's also a Leader-in-Training program for 13 to 16-year olds.

The program at Human Moves Day Camp in unique. Each child will receive daily instruction of more than 2 hours in a speciality program. Children will also receive daily instructional swimming and will participate in a core program geared toward strengthening their mind, body and character.

Give your children that extra advantage. Send them to Human Moves Day Camp. Every aspect of the program has been designed to support the individual development of your child, working toward building their confidence and self-esteem.

For more information about the camp. visit www.humanmovesdaycamp.com or call **416-636-6700.**

Do you want your child to be active - for life?

At our camp, your children will develop the core skills they need to strengthen their mind, body and character

WE STRIVE FOR SMILES!
Didn't receive our brochure? contact us and we will get one to you.

HUMAN MOVES DAY CAMP

humanmovesdaycamp.com
416·636·6700 Operated by Frank's Swim School

BSS this summer

This summer, Bishop Strachan campus in Forest Hill will hum with activities for serious artists and students 7 to 17. Whether your child attends the Erin Gilmour Arts Workshops or the Summer Academy, the atmosphere will be lively, the learning experience unparalled. After your child taps his or her creativity here, summer will never be the same.

The Erin Gilmour Arts Workshops connect new and established working artists, with young people who are passionate about the arts. The roster includes acting, photography, film, dance, visual art, performance, strings amd choral music; and two workshops offer high school credits. Also, there's a March break workshop called Shakespeare for Kidz.

BSS constantly seeks new programs and artists to enhance young artists' understanding and technique, with approaches from traditional to avant garde. These one- to four-week workshops are hands-on, with low student to teacher ratios. Enabling young people to immerse themselves in art, they address every child's unique interests and experience.

In addition, from June 28 to July 23, BSS offers many Grade 9-12 credit courses at its co-educational Summer Academy. Small classes and skilled teachers give the quality education only BSS can. Scholarships are available.

Call 416-483-4325; and check www.bss.on.ca

SUMMER AT BSS
Arts Workshops and Credit Courses

BSS Erin Gilmour ARTS WORKSHOPS
- Co-ed Ages 7-17
- Film & Video
- Musical Theatre
- Dance & Art
- Hip Hop
- Alternative Media
- Music
- Shakespeare for Kidz

BSS Summer Academy
Earn a credit this summer!
- Full & Half Credit Courses
- Co-ed Grades 9-12
- Wide range of courses available

Scholarships are available.

The Bishop Strachan School
INSPIRE THE MIND. NURTURE THE SPIRIT.
298 Lonsdale Road, Toronto, Ontario M4V 1X2

Harbourfront centre

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HarbourKids CAMPS

Summer Session:
July 5 – Sept. 3, 2004
For ages 4 –17

- Camp by the Water
- Canoe Awards
- Chess Challenge
- Circus
- Creating Dances
- Creative Arts
- Discovery Day Camp
- Dungeons & Dragons
- Film Animation
- Golf
- Jr & Sr Olympia Multi-Sport
- Kinder Canoe
- Outdoors Bound
- Pathfinders
- Photo Image Works
- Opti Sail
- White Sail
- Explorers Course
- Bronze Sail
- Sea Kayaking
- The Second City Improv
- Soccer
- TheatreKids
- Tennis
- Wild Science
- Counsellor in Training

March Break camps are available. Call, or visit our website for more information.

235 Queens Quay West • 416-973-4093
www.harbourfront.on.ca/camps
Canada Toronto

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp at **905-731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

Something Magical Happens Every Summer at...
NEW!!! Downtown Branch
LUBAVITCH DAY CAMP
Register before March 15th for early bird discount!
(905)731-7000

Hashomer Hatzair / Camp Shomria

Camp Shomria offers a dynamic and exciting summer camp experience for youths 7-16 from Canada, the U.S., and around the world. A variety of challenging sports, theme days, educational and cultural activities create an atmosphere designed to build life-long friendships. It's located on Otty Lake, a beautiful waterfront, ideal for a wide selection of fun-filled water activities.

Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. A special one-week introductory camping experience is offered to campers in grades 2 and 3. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

Staff are dedicated and committed. Most were Shomria campers. Camp Shomria has a full-time registered nurse on site. Health and safety is our top priority. OCA standards of excellence are met and often exceeded. To learn more about Camp Shomria, please call Shlomit or Miriam at 416-736-1339.

SUMMER - up to 6 weeks available
Special one-week introductory camping experience is offered for campers in grades 2 and 3.
WINTER - 1 week
Camp Shomria
Contact Shlomit or Miriam at
416-736-1339

Want to turn your dream into REALITY?

Now is the time to take up the opportunity. The Israel Program Center is offering students an *"Invitation to Involvement"* in Israel:

- ✓ **Magen David Adom:** 2 months of volunteering on an ambulance. Summer and winter programs available. No prior experience required. Includes first-aid training course in Israel.
- ✓ **Volunteering:** Work on a Kibbutz, do Community Service helping disabled, elderly, terror victims, Civil Guard duty guarding hospitals, institutions, helping the police, and many more opportunities.
- ✓ **Israel Internship Program:** 2 to 6 months internships designed according to individual requests and qualifications. Placement in all fields and all locations of country. Live independently while gaining invaluable work experience.
- ✓ **Kibbutz Ulpan:** 5 months studying Hebrew – 3 days a week – and working on kibbutrz – 3 days a week, plus seminars and trips. Hard work, serious study and lots of fun and growth in an international group setting.

For more information please contact the Israel Program Center @ 416-638-8824 or e-mail at Israel_programs_ca@jazo.org.il www.israelprograms.org and www.aliyah.org

הסוכנות היהודית לארץ ישראל
The Jewish Agency for Israel

ISRAEL Aliyah CENTER

The Jewish Camp Council of Toronto

1118 Centre Street, Suite 202
Thornhill, ON L4J 7R9
Tel: 905-881-0018 • Fax : 905-881-9019

CAMP NORTHLAND - B'NAI BRITH

- a child's world
- a total living experience located on 725 acres in Haliburton, Ontario just 2 1/2 hours from the GTA
- a creative Jewish environment with Judaic and cultural arts programs
- offering swimming, sailing, waterskiing, canoeing, kayaking, windsurfing, tennis, basketball, landsports, drama, and dance, arts and crafts, adventure sports, tripping, mountain bikes
- no peanuts or nuts of any kind allowed in camp

ACT SOON AS SPACE IS VERY LIMITED IN MANY CATEGORIES!

FRIENDS OF NBB

- alumni and others provide fundraising support for Camp Northland-B'nai Brith - Donation cards for all occasions
- become a "Friend" and receive a tax-deductible receipt for your donation
- "Mini-Camp" August weekend and "Friends Day" exclusively for "Friends" and their families

VISIT OUR WEBSITE www.campnbb.com

All programs provide food service under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto

Call now for more information regarding registration and staff positions

UJA FEDERATION
No one gift changes more lives.

URJ Camp George: Reaching New Heights

As the Union for Reform Judaism's first Canadian camp, Camp George opened its doors in 1999 and has acquired a wonderful reputation after only five seasons. Located in a magnificently wooded lakefront setting 2¼ hours north of Toronto, the camp program is designed to enhance the physical, social, and personal skills of youngsters completing grades 3-9 in a warm, nurturing, and friendly Jewish environment. The camp's athletic activities include tennis, soccer, basketball, softball, beach volleyball, street hockey, and ultimate frisbee. In addition, Camp George also has a full mountain biking program and a state-of-the-art ropes challenge course (which includes both high and low elements, two climbing walls, and a giant swing). Water sports include waterskiing, sailing, canoeing, and kayaking, and all campers participate in a Canadian Red Cross swim program. The camp's tripping program consists of overnight adventures, day hikes in Algonquin Park, bike trips and 3-4 day canoe and hiking trips.

The camp's arts program is just as diverse. Activities include drama, arts and crafts, pottery, photography, Israeli Folk Dancing, and modern dance. The arts are integrated into much of the regular camp program and are included in a variety of special programs, including a 2-day Maccabiah event, *Tikkun Olam* projects, day trips out of camp, and *Yom Yisrael*.

Here's what the Camp George community has to say:

"...What do I love most about camp? It's not one thing really. It's not the ropes course, or the climbing wall, or swimming, or waterskiing, or the camping trips, or the sports. It's all of these things... It's being part of a community where all of these activities are available every day."

- Camp George Camper

"The conversations I have with camp friends are different than the conversations I have with my school friends... I always knew it was important to be Jewish – but it was because my parents always said so. Only at camp did I begin to discover why it is important for me."

- Camp George Staff Member

"At Camp George, I learned how to manage my time, how to delegate authority, and how to rely on others... In confronting the wide range of camp experiences, I gained valuable tools for tackling a wide range of life experiences."

- Camp George Alumnus

"My daughter just completed her fourth season at Camp George. I continue to be inspired by the level of professionalism and commitment of your staff. Her stories reflect a most enjoyable time with her friends and the incredible staff, meaningful activities, the learning and development of many skills, and an awareness and appreciation of her heritage in ways she may not receive in other areas of her life..."

- Camp George Parent

"From my perspective, the best part of my granddaughter's Camp George experience is the continuation and nourishment of her connection with Judaism and a feeling that she has a home in the Jewish community."

- Camp George Grandparent

Camp George is OCA accredited. The season consists of two 3½ week sessions, with a special 12-day option for August session Grade 3 campers. Select spaces are still available for the 2004 season. For further information, or to receive an application package, please contact Dr. Ron Polster, Director, 416-638-2635, or visit www.campgeorge.org

CAMP GEORGE
A Camp Institute of the Union for Reform Judaism and the Canadian Council for Reform Judaism

...Where Children Reach New Heights Every Day!

A Few Select Camper Spaces are Still Available. Call to Inquire Today!

Dr. Ron Polster, Director
Karen Kollins, Assistant Director
Sam Reisman, Chairman

www.campgeorge.org
416-638-2635

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- Cook-outs...and more!

Supervised Sports
- Soccer, Volleyball
- Basketball, Baseball
- Badminton
- Table Tennis
- Archery...and more!

Nurse on duty 24 hours, Lifeguard
Day Camp: July 5–August 27 - 8:30–5 p.m.
Residential: July 4–August 6, Sunday - 4:30 – Friday - 6:00 p.m.
Camp closed from July 24–31
Don't miss our ANNUAL OPEN HOUSE - Sat., June 5 - 9 a.m.–8 p.m.
For more information, call 905-729-2627

EXCITING SUMMER RESPITE ACTIVITIES AT REENA

Cottage Reena 2004

Reena is once again sponsoring a Summer Cottage program from June 21 to August 13, 2004, for teens (over 16) and adults with a developmental challenge.

This integrated 12-day vacation package incorporates life skills and social skills-training into exciting and varied leisure/recreational activities.

The cottages are located in the beautiful and rustic Georgian Bay tourist district.

A full and exciting program is being planned.

Summer Recreation Program

AN EXCITING ADVENTURE

Reena offers an exciting adventure for children 10-15 years and young adults 16-21 years old with a developmental disability.

Indoor sports, music, computer fun and arts/crafts are offered weekly at the Toby and Henry Battle Developmental Centre at (Clark/Bathurst Street) along with community outings and swimming.

You can register for a day - a week - or the full program which runs for eight weeks between June 28-August 20, 2004.

Priority is given to individuals living with their families in the Community.

Reena

Are you interested in great summer activities?
For information or application form, contact
Ann Szabo at 905-889-2690 ext. 2112
Deadline for applications: May 10, 2004

Towards a better future...integrating people with developmental disabilities into the community

SHOWTIME!
MUSIC-THEATRE CAMPS
presents
17TH SUCCESSFUL YEAR
2 WEEK SESSIONS
for kids 5–13, C.I.T.'s 13–15
June 28 – July 9, July 12–23,
July 26–August 6, August 9–20
Information: JoAnne, 416-536-3371
joanne@gabel.org

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DAVINA
FALL/WINTER/SPRING SESSIONS
RATIO 3:1
10 Years of Teaching Experience
●Red Cross and Lifesaving courses
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Upper Canada Child Care Centres
Summer Day Camps
Exciting Field Trips • Swimming
Creative Arts • Games • Sports
Music • Drama • Cooking • Science
Themes & Special Events • FUN!
Extended Hours
7:00 am to 6:00 pm
Family Discounts
for 2 or more children

We also offer a great March Break Program
Come join the fun!

- North Meadow Day Camp
  Bathurst & Steeles.
  Thornhill 905-889-5270
- Ashton Meadows Day Camp
  16th Ave. & Woodbine.
  Markham 905-887-2539
- Buttonville Day Camp
  16th Ave. & Woodbine.
  Markham 905-946-1216
- Children's House Day Camp
  22 Church St. N.
  Stouffville 905-640-2905
- Fenside Day Camp
  York Mills & Victoria Park.
  North York 416-444-2441
- Rockford Day Camp
  Bathurst & Steeles.
  North York 416-663-6286

- Rosedale North Day Camp
  Bathurst & Hwy. 407.
  Thornhill 905-771-6820
- Shaughnessy Camp
  Don Mills & Sheppard.
  Don Mills 416-499-6500
- Stornoway Day Camp
  Bayview & Hwy. 407.
  Thornhill 905-707-6805
- Three Valleys Day Camp
  York Mills & Don Mills.
  North York 416-443-9414
- William Armstrong Day Camp
  Markham Rd. & Hwy. 7.
  Markham 905-471-4099
- Wilshire Day Camp
  Dufferin & Hwy. 407.
  Thornhill 905-709-2273

Another exciting year at Camp B'nai Brith Ottawa

Camp B'nai Brith of Ottawa is a privately owned overnight camp located in the foothills of the Gatineaus, 45 minutes outside of Ottawa. We have a long and successful camping history of well over 60 years. Our camp prides itself in welcoming children from all over the world. Although we are a private Ottawa camp we treasure our many campers from Montreal, Toronto, New York, Florida, Israel and even the Caribbean.

Camp B'nai Brith has a varied program to stimulate children with many different interests. We offer an extensive number of different programs such as drama, arts & crafts, dance, tennis, basketball, miniature golf, all camp programs (Grey Cup/Super Bowl, World Cup, Colour War, etc.) and tremendous camp spirit. Our waterfront overlooking the Ottawa River has a sandy beach which is home to our vast watersports. They include waterskiing, windsurfing, knee-boarding, kayaking, canoeing, sailing and a Catamaran. Our Olympic size pool allows campers to enjoy swimming away from the hub of activities at the beach. Camp B'nai Brith of Ottawa is very proud of our extremely successful Red Cross aquaquest program which offers all levels of instruction up to and including Bronze Cross.

Camp B'nai Brith of Ottawa offers a kosher kitchen (Ottawa VAAD Kashruth) and is also a PEANUT SENSITIVE camp. In addition, we offer a Judaica program which is fun but yet traditional. This includes weekly Shabbat services. We also have an indoor gym, dance studio,recreation hall and an on-site infirmary which has a fully qualified medical staff.

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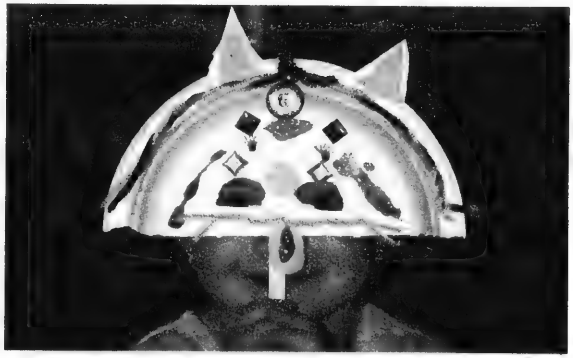

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Nutritionist helps parents win the food fight

By CAROLYN BLACKMAN
Staff Reporter

Joey Shulman, a chiropractor and registered holistic nutritionist was inspired by her young patients to write her book, *Winning the Food Fight*.

Shulman, 31, vice-president of nutrition at Truestar Health, an integrated wellness website, said that when she was practising in Oakville, she would see a number of children with such ailments as attention deficit disorder, asthma, eczema or ear infections.

"Children with ADD would come in with Ritalin in one hand and a Big Gulpy in the other. Their parents did not see the connection.

"They were confused. They did not know how to feed their kids, and they were throwing up their hands in nutritional bewilderment."

She was motivated to write the book, she says, so that she could encourage parents to try the natural route. "I had to let them know that food can be healthy, tasty and fun at the same time.

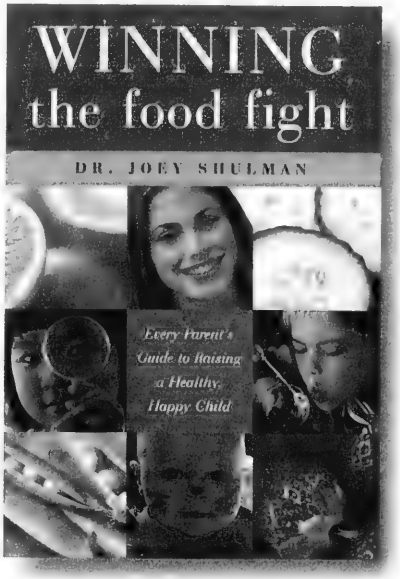
"They needed to learn how to use the grocery store as a defence against illness or disease."

Among the reasons kids are having health problems, she says, is that they are eating too many dairy foods and too much processed flour and refined sugar, and they're not getting enough essential fats such as those found in fish, walnuts and avocados.

Cow's milk has been linked to runny noses, ear infections, asthma, juvenile diabetes and stomachaches, she says.

"Children can get their calcium from a number of non-dairy sources such as almonds, soybeans, calcium-fortified orange juice, sunflower seeds, salmon or broccoli."

While restricting children from drinking sugary carbonated drinks is a step in the right direction, she says, replacing them with sugary fruit drinks is not. "Parents should be aware that certain fruit and power drinks contain just as much sugar as the pop itself, approximately 11 teaspoons of sugar! Sticking to bottles of water and 100 per cent real fruit juices is the best bet for health."



Parents hesitate to turn around children's eating habits, she says, because it is too much of a challenge. "Food is one way for children to maintain power.

"If we give our kids some choices, however, we would empower them. They're not going to starve themselves. Even if they say no the first few times, eventually, they will eat."

She's not asking parents to be inflexible. "I like to use the 80/20 rule. If children fall off the wagon 20 per cent of the time, they'll get back on."

Shulman suggests making changes in "tiny baby steps. Begin by watering down the juice, serving veggie dogs instead of hot dogs, or serving whole wheat bread. It has to be a family affair. Let the kids see that you are eating the same way."

Changing slowly is the sure recipe to success, she says. "You just have to stick to your guns. Kids don't carry nutritional baggage. If you decrease the amount of saturated fat they consume, give them lots of whole grains, greens and fresh food, they'll get used to eating that way."

Shulman recommends the following recipes:

DELICIOUS AND HEALTHY NACHOS

1 onion, diced
1 green pepper, diced
2 tbsp. olive oil
1 package veggie ground beef
1 cup salsa (mild, medium or hot)
1 bag baked nacho chips
soy or low-fat shredded cheese to taste

Sauté onion and green pepper in olive oil over medium heat for 5 minutes. Add veggie ground beef and salsa in skillet. Stir and let simmer for 5 minutes.

Spread baked nacho chips on a foil-covered cookie sheet. Spread ground beef mixture over the nachos. Sprinkle with shredded cheese. Bake at 350 for 10 minutes. Serves 2-3.

GUACAMOLE

4 avocados
5-8 tbsp. salsa (mild, medium or hot)
¼-½ tsp. cumin (spice)
½ tsp. crushed garlic
½ tsp. lemon juice

Mash up green flesh of avocado with fork until creamy. Add salsa, cumin and garlic, and mix. Add a small amount of lemon juice to prevent browning. Serves 3-4.

FLAXSEED OIL DRESSING

¾ cup flaxseed oil
¼ cup red wine vinegar
1½ tsp. Dijon mustard
½ tsp. maple syrup
½ tsp. crushed garlic
½ tsp. oregano

Mix all contents together and store in fridge. Dressing will last five to seven days. Yields 1 cup.

SCRUMPTIOUS SPELT OATMEAL CHOCOLATE CHIP COOKIES

1 cup olive oil
1 cup maple syrup
1 tsp. vanilla
¼ cup boiling water
1 cup spelt whole flour (available in bulk form in health food stores or some grocery stores)
1 tsp. salt
1 tsp. baking soda
2 cups oatmeal
¼ cup flaxseeds or ½ cup flaked coconut
1 cup chocolate chips

Beat oil, maple syrup and vanilla with beater for 2 minutes until foamy. Add boiling water and stir. Add flour, salt, baking soda and oatmeal and stir with wooden spoon. Mix in flaxseeds or coconut and chocolate chips. On non-stick or lightly greased cookie sheet, flatten out small balls of dough with fork. Bake at 325 for 18-25 minutes. Makes 3 dozen.

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Seniors Scene

Singer, pianist love to perform

By CYNTHIA GASNER
Special to The CJN

It was an ad in *The Canadian Jewish News* a-year-and-a-half ago that brought together musically talented singer, Bob Wise, 84, and pianist, Nathan Rosen, 60.

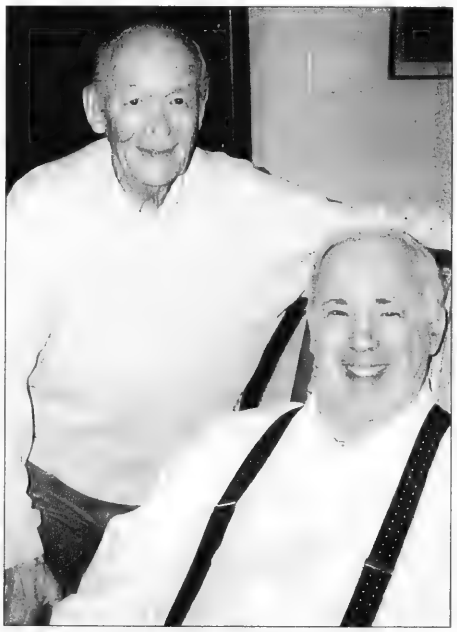
Wise had just moved to Toronto from Montreal, where three of his four children live. Soon after his arrival, the singer began looking for an accompanist for his performances.

The octogenarian, who retired in 1993 from the family business, a chain of 127 variety stores called Wise Department Stores, says he has loved to sing since he was a child.

"I love my audience and I perform the songs they remember," Wise says, adding his favourite song stylist is Frank Sinatra.

"They tell me that I sing like him."

When he was 19, without any formal training, he joined a singing group called Be Natural. They entertained troops in Quebec and Ontario.



Singer Bob Wise (left) and pianist Nathan Rosen.

His career took off after he performed as a guest on a cruise ship. His appearance was filmed and was later viewed by Montreal's Golden Age organization, who asked him if he would perform in hospitals and seniors' homes.

When he moved here, he decided to put an ad in *The CJN* because, he says, "I realized that I needed a project."

He says he got six replies, "but right away, it struck me that Nathan Rosen was the best accompanist I could find."

Rosen, whose family moved to Toronto from Montreal when he was 10 years old, is a well-known accompanist, composer of Jewish music, arranger, conductor and music teacher. He has accompanied, and is sought after by, many cantors in Toronto.

Rosen says he was impressed with Wise.

"Bob performed at Grossinger's with Eddie Fisher and he has made some recordings. He has a natural crooner's voice.

"Although Bob has never taken formal music lessons, he has a gift and he relates to his audiences. The great thing about him is that he has a great facility with words – and he communicates. He gets close to his audience, looks them in the eye and they respond."

Since Wise and Rosen began collaborating, the duo have performed together at hospitals, seniors' residences, including the Baycrest Centre for Geriatric Care, and at parties, functions and simchahs.

Rosen attended Northview Heights Collegiate and received a music education degree at the University of Toronto and his certification as an Associate of the Royal Conservatory of Toronto at the Royal Conservatory of Music.

The pianist was recently honoured by Adath Israel Congregation, and his composition of Sim Shalom was performed by the synagogue's choir and an orchestra directed by Boris Brott. To honour Rosen, the synagogue published a book of his liturgical music, which is available through cantor Eli Kirshblum.

For more information or to book the duo, call Rosen at 416-635-6208.

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You And Your Money

A monthly feature by Michael Korman of Raymond James Ltd.

Income Trusts and you

Recently, I was talking with my cousin Saul Korman at his clothing store, Korry's. As I admired his fine selection, I realized that different garments do offer different features.

The same can be said of your income investments. Some income investments look the same, but just as you need a suit to be properly fitted, you need professional advice to determine which income investment is right for you.

Many investors are interested in maximizing the income they receive from either their businesses or from current investments. One of the best ways to accomplish this income objective may be through a relatively new asset class called *Income Trusts*, which offer a reasonable risk/reward.

First introduced to Canadian investors in the early 1990s, Income Trusts allow operating businesses to move away from the traditional corporate structure. They are able to pay out most of their cash flow as a distribution into the hands of the investor, otherwise known as the unit holder. This method *effectively eliminates double taxation*, enabling investors to receive a higher payout from income that is taxed only once — in their hands.

Income Trusts are businesses that simply give most of the distributable income they generate — often 80 cents of each dollar of profit generated — to the investor.

Income Trusts increasingly attractive to 50–74 year age group

In order to do so, an Income Trust company should have certain characteristics, the least of which should be strong and growing cash flow, a mature product or service that provides a steady cash stream of income, and the ability to give tax efficient income without double taxation.

Another interesting feature of Income Trusts is their tax treatment. While business and interest income is taxed at the investor's marginal rate, capital gains and dividend income receive preferential tax treatment. One of the key features of an Income Trust is the portion of the cash flow that is tax deferred. This income is referred to as a "return of capital" and is not a return of the investor's original investment, but *a transfer of beneficial tax credits from the trust itself!* When the unit holder sells his or her holding, it is normally taxed at the investor's capital gains rate.

Proposed Legislation. Add to this the recent legislation introduced in Ontario this past December to address the liability issue of income trusts. According to two industry colleagues, John Priestman of Guardian Capital, who manages the Guardian Monthly High Income Fund, and Hugh McCauley of Acuity Funds Management, a lead manager of the Acuity High Income fund, some institutional investors have minor concerns that the tax treatment and flow-through nature of trusts assume that unit holders receive, with their right of income, the obligation of business liability.

Some investors have shied away from income trusts for fear of possibly being exposed to liabilities incurred by these companies. For this reason, Standard and Poor's has not included the trusts in Canada's benchmark Standard & Poor's/TSX composite index.

Under the proposed legislation, however, *all investors in income trusts based in Ontario will receive limited liability*. According to Oscar Belaiche of Dynamic Mutual Funds, if you purchase your income trusts inside a mutual fund, you are deemed to hold only a unit and not the actual trusts. I agree with this interpretation, and this is my preferred method for clients to hold income trusts.

Experts predict that demand for trusts could spike higher if investors no longer have to worry about the theoretical possibility of being held liable for the actions of a trust whose units they own. My opinion is that the sector has become extremely important to seniors for income, and since government bond investments in company pension plans may experience minimal return potential next year, the legislation will pass, creating a flood of demand for the strongest Income Trusts.

Different Asset Classes. Generally, Income Trusts can be divided into four main groups:

- Business
- Resource
- Utilities
- Real Estate

According to Dynamic Fund Research, the entire Income Trust industry has grown from a market capitalization of $11 Billion in the early 1990s to a current value of over $67 Billion. Over 125 income trust issues are now on the market, each offering different characteristics to suit the investor. My opinion is that regrettably, some of these businesses are best suited to a regular incorporated structure, and the investor is well advised to seek professional advice before investing in these businesses.

Demographic Shift. The need for income is supported by demographics. The 50 to 74 age group is expected to compose over 50% of Canada's population in 10 years, according to Dynamic fund research. As this group shifts its focus from strictly capital preservation to a need to grow and preserve tax efficient retirement income, the importance of Income Trusts will likely grow.

The higher after-tax yield compared to other income generating products makes Income Trusts a highly effective retirement investment for those seeking steady cash flow. Pre-tax yields often range from 7% to more than 12% for many resource trusts. These attractive yields, combined with the potential for modest appreciation of 2% to 3%, create an attractive means to offset historically low interest rates for your retirement dollars.

What to look for. Remember that income trusts are high yielding equities that own an underlying business. With your advisor's assistance, you can find specialized mutual funds that look for mature businesses that are:

- dominant in their industry;
- generate stable, mature cash flow;
- have management with a stake in the trust; and
- manage businesses with low debt or cash requirements.

So with all these characteristics, I am reminded of my trip to the clothing store. If the suit fits, wear it!

We welcome your opinions on this and future features. Michael Korman is an Investment Advisor with Raymond James Ltd. If you would like to share your thoughts or offer ideas on topics related to investments or financial planning, email Michael at:

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NEXT MONTH: Allocating your money – what to look for in your stocks and mutual funds.

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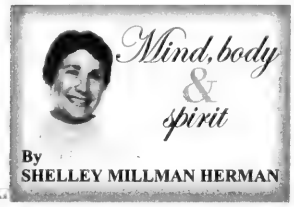
Timeless wisdom, Part 1



By SHELLEY MILLMAN HERMAN

As a health and fitness enthusiast who exercises and practises yoga most days, I have long been interested in discovering the true meaning of life, as well as the purpose of my own unique existence in this world.

Hence, I pursued an undergraduate degree in philosophy, which entailed studying many non-Jewish philosophical approaches to life, none of which gave me any real sense of meaning, or life direction.

As the years passed, I decided that, as a Jew, the time had come to study the philosophy of my own religion. I have now spent more than a decade studying Torah sources, attending (and giving some) lectures on Jewish philosophy. The more I learn, the more fascinated I become with the brilliance and incredible, timeless wisdom in Torah texts, their commentaries and other Jewish sources.

Throughout my journey of Jewish discovery, I have also continued to be health and fitness oriented, and I read numerous materials on the topic.

It occurred to me that since the Torah is supposed to embody instructions for living, on all subjects, it would be interesting to investigate Torah sources on health and wellness along with the writings of early Jewish scholars, and to explore how their teachings continue to be relevant today.

In Deuteronomy, you find the injunction to "take care of yourself, and guard your soul diligently."

Rabbi Moshe Chaim Luzzatto (also known as the Ramchal) 1707-1746, one of the greatest Kabbalists of all time, wrote: "Man's use of the world... should be motivated by the need to best maintain his health and preserve his life... Indeed, one of the commandments requires that we keep our bodies fit... so that our soul will be able to best serve God."

Exploring Torah sources on health, wellness

Rebbe Nachman of Breslov (1772-1810), who was the great grandson of the Baal Shem Tov, wrote: "What we eat and drink is a major factor in the level of happiness we experience and our ability to free ourselves of depression and anxiety."

If anyone has ever wondered whether traditional Jewish sources address the importance of maintaining our health, we see that we are, in fact, mandated to preserve our health!

Through my investigation, I discovered the teachings of, among others, the Rambam, also known as Maimonides (1135-1204), one of the most influential Jewish philosophers, and acknowledged to be one of the greatest medical authorities who ever lived.

Here is a small example of the Rambam's 800-year-old understanding of health and wellness. I will let you decide whether you think his wisdom continues to hold relevance today.

"Bodily health and well-being are part of the path to God... One must avoid anything that may harm the body, and cultivate healthful habits," says the Rambam in *Mishneh Torah*.

The Rambam believed "the most important task of the physician, and a greater proof of his skill, is not so much to cure the sick as it is to prevent illness in the first place." Nowadays, there is extensive literature on the importance of preventive medicine. It seems that the Rambam was the forefather of this most "current" approach to wellness!

The Rambam was also fascinated with the diversity of healing plants in nature, and his extensive medical writings include a compendium of herbal and other remedies. Interestingly, today's most popular health journals include numerous discussions on the use and benefits of herbal treatments!

The above excerpts represent only a brief glimpse of the Rambam's teachings, which include specific instructions on how and when to eat, sleep and exercise. I will introduce some of these in my future columns.

Shelley Millman Herman is a yoga instructor and motivational fitness coach for women and girls. She can be reached at shelley.millman@sympatico.ca.

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'O Canada we stand on guard for thee — with what army?'

By JOSEPH SERGE
Arts Editor

Canadian humour can best be characterized by self-deprecation. If *This Hour Has 22 Minutes* or *the Royal Canadian Air Farce* have taught us anything, it's that Canadians love to make fun of themselves.

And we're also unique in that being so close to the United States, we can't help but have something of an inferiority complex.

Yet, at the same time, there's nothing that makes us prouder than *not* being American. Notice how travelling Canadians rush to stitch the maple leaf on their backpacks.

What is the difference between Americans and Canadians? Author Allan Gould attempts to explain this in his newest book of humour *Anne of Green Gables vs. G.I. Joe (Friendly fire between Canada and the U.S.)* (ECW Press).

Allan Gould

Gould, born in Detroit and living in Toronto, has dual citizenship. Who better, then, to define the differences between our two nations?

His strength lies in his shorter one-liners rather than in some of his lengthier chapters.

For instance, early in the book he defines some terms that differ between Canadian and American English (besides their annoying habit of removing the letter "u" from words such as "humour" and "candour").

Canadian English:
Group of Seven: A phrase referring to a number of Canadian artists who formed a loose association in 1920 and proclaimed themselves both modern and Canadian.
American English:
Group of Seven: A global economic term referring to seven major non-Communist powers that have been meeting at formal summits since 1975. In reality the term should refer to six powers, Gould says, but out of the biblical injunction to "be kind to dumb creatures" Canada has also been included.

Canadian English:
French: One of two official languages of Canada.
American English:
French: A wine-guzzling European people of dubious moral character due to a penchant for wasting time in cafés, surrendering rather than fighting, and refusing to vote with the United States at the United Nations.

Canadian English:
Liberal: Name of the official ruling federal party in Ottawa, save for brief interregnums over the past century.
American English:
Liberal: Communist; bleeding heart; pro-abortion; anti-school prayer; do-gooder; fun hater; anti-smoking fanatic; Darwinian.

Another witty chapter is "Our Country Then and Now," in which Gould lists the differences in Canadian attitudes in the past and present.

Then:
Former prime minister Pierre Trudeau destroys the Canadian economy, alienates the West, and by invoking the War Measures Act, turns the whole nation into a banana republic – without the good weather.

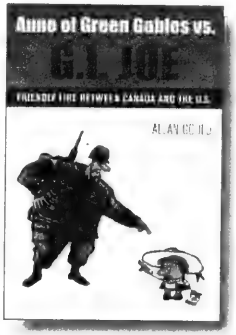
Now:
Pierre Trudeau dies and is given a Churchill-like funeral; the entire country mourns for months; his son considers entering federal politics before the Canadian economy gets too strong again.

Then:
Canada lacks any kind of federally sponsored medical care, and people die like flies in their beds at home.
Now:
Canadians proudly have universal medical care and die in hospital corridors like flies, waiting for beds.

In a longer chapter that compares the American and Canadian national anthems, he breaks down the Canadian anthem line by line as if it were being studied by "half a dozen U.S. talk show hosts, some university professors of Canadian history and culture; and a number of American scholars of 19th century poetry of the new world."

Some excerpts:

The true North Strong and Free.
"What a laugh. 'Strong and Free?' *With what army?*"
"Free? Ever try to get away buying something up there without being hit by a provincial tax and some kind of value-added tax they have?"
From far and wide, O Canada, we stand on guard for thee.
"If 'far and wide' refers to the half a million immigrants they accept every few weeks, and most of them future terrorists from what I hear, then this lyricist was certainly prescient."
"Stand on guard? I'll say it again: *with what army?*"



He does the same thing with the American anthem, as criticized by Liberal MP Carolyn Parrish and *National Post* columnist Robert Fulford. Unfortunately, it doesn't work as well.

In the chapter "Monarchism versus Republicanism," Gould compares the countries' two different political systems. Although the United States gave up the monarchy in the American Revolution, he says Americans today have a sort of "monarchism envy."

"Look at the Rockefellers, the Roosevelts. The Fords. The Kennedys. The Clintons. The Bushes. Ted Turner and Jane Fonda. Ted and Tina Turner. All royal family substitutes. Just as telling… In 2002 alone, either Princess Diana or her two sons by Prince Charles were on 73 covers (of People magazine). This was nearly half a decade after her death."

Canada, of course, has always had a monarch. "Sadly, most Canadians, if asked who is the head of state, would probably answer 'the prime minister!'… Actually, more Canadians would probably say, 'The president' and not be too far off the mark, especially after the Free Trade Agreement went through."

Of course nothing defines a nation more than its bumper stickers:
American: Bin Laden — Dead or Alive!
Canadian: Joe Clark – Is he dead or alive?

American: Buy American!
Canadian: Sell to the Americans!

And what can be more self-deprecating than the usual subject of Canadian humour: our army.

"A recent study by *Jane's Defense Weekly* reported that 'there is more modern weaponry in the average U.S. high school than in the entire Canadian Armed Forces.'"

And this one I thought was particularly true:

The United States on Bin Laden: The monster must be stopped.

Canada on Bin Laden: "Thank God he mentioned us, along with other countries, as a country that's worthy of being attacked."

Some of Gould's chapters on our political systems do tend to ramble on a bit – his biography of former prime minister Mackenzie King tended to be a couple pages too long (or maybe it's just my age showing – Mackenzie who?), but overall this book has quite a few laughs.

And it's informative too.

In one chapter, he describes how Canadian stores had a hard time keeping a pregnant Barbie doll (her friend Midge) in stock, while American stores pulled it off the shelves due "to a storm of complaints."

I think this alone stands as the definitive indicator of how Canadians differ than Americans.

And there was something he mentioned almost in passing that I'll hold onto forever as proof of my Canadian identity.

From now on, I will always refer to that tragic date as 11/9, *not* 9/11. This is, after all, how we Canadians write down dates.

Thanks for that one, Allan.

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Documentary explores discord at Concordia University

By SHELDON KIRSHNER
Staff Reporter

It's a day of infamy that Montreal's Concordia University may never live down.

On Sept. 9, 2002, Arab students and their sympathizers rioted, refusing to permit Benjamin Netanyahu – the former Israeli prime minister – to exercise his right to free speech at a campus forum organized by Jewish students.

In the name of security, Concordia's callow administration abruptly cancelled Netanyahu's speaking engagement, thereby caving in to undue pressure and legitimizing the brazen assault on a fundamental freedom that most Canadians hold dear, but take for granted.

The television images of that violence– students rioting and breaking glass and a fearsome phalanx of police fiercely guarding Concordia's main building in the downtown core – are still searing.

The events and repercussions of that sorrowful event, which may yet prove to be the opening shots of further campus strife across Canada over the flammable Arab-Israeli conflict, are the subject of *Discordia*, an aptly titled 54-minute documentary produced by Adam Symansky for the National Film Board of Canada. It is scheduled to be broadcast Wednesday, Feb. 4, on CBC Newsworld at 10 p.m.

Co-directed by Ben Addelman and Samir Mallal, this dispassionate film unfolds largely through the eyes of three campus activists: Samer Elatrash, a Palestinian whose group, Solidarity for Palestinian Human Rights, spearheaded the opposition to Netanyahu's appearance; Aaron Maté, the pro-Palestinian vice-president of the student council, and Noah Sarna, the co-president of Hillel, the Jewish student association that co-sponsored the ex-prime minister's visit.

To their credit, the directors practise explanatory rather than partisan journalism and thus paint a reasonably balanced picture of the discord that convulsed Concordia, whose enrollment consists, in part, of an estimated 3,000 Arab students and 800 Jewish students.

Hillel leader Noah Sarna, draped in the Israeli flag, is one of the Concordia student activists profiled in the NFB documentary *Discordia*.

From a personal point of view, the student activists profiled in *Discordia* are quite amiable. But behind their pleasant demeanours seethe the political passions that may never cool.

Elatrash, the son of Palestinians who lost their land when Israel occupied the West Bank in the 1967 Six Day War, is a dyed-in-the-wool Palestinian nationalist. Although he was born in the Toronto area, he considers himself an exile and longs for the moment when he can live in a sovereign Palestinian state.

Claiming he is not anti-Semitic, Elatrash says he has never uttered an anti-Jewish remark. His claim may be buttressed by the fact that his spunky red-haired girlfriend, Emily Bitting, and his comrade-in-arms, Maté, are Jewish.

But when it comes to Netanyahu, Elatrash has tunnel vision. In his opinion, Netanyahu has no business on campus. "We were going to shout him down," he declares, apparently oblivious to the hallowed notion that universities should be sanctuaries of civil discourse.

Maté, whose grandparents perished in Auschwitz and whose father, Gabor, is vehemently opposed to the policies of the current Israeli government, is more of a nuanced figure.

He brands Netanyahu as a "war criminal" and supports the view that he should be barred from campus. Yet he theoretically believes in the concept of free speech, at least for anyone but Netanyahu. The contradiction is glaring, and unfortunately, the filmmakers do not really address it.

Maté's conflicted feelings are also evident when he dissents from the left-leaning student council's high-handed decision to ban Hillel without due process.

Surveying the turbulence on campus, Sarna – a Jewish day school graduate who regards Israel as a powerful symbol of Jewish survival – turns Concordia's current advertising slogan on its head. "I got a real education for the real world," he observes in a bitter and ironic comment.

And in a heated verbal clash with Maté, Sarna accuses him of being a "self-hating" Jew. "It sucks to be so disliked," laments Maté, the recipient of a rash of Internet hate mail.

In a poignant moment, Sarna's mother recalls a childhood free of anti-Semitism. Yet now her son faces "new worries," she remarks, referring to the turmoil at Concordia.

It seems clear that the events at Concordia may have been the precursor of a new era of campus chaos in Canada.

Maté alludes to this sombre possibility when he observes that developments in the Middle East are spilling over into this peaceful country.

If this proves to be the case, *Discordia* many open many eyes.

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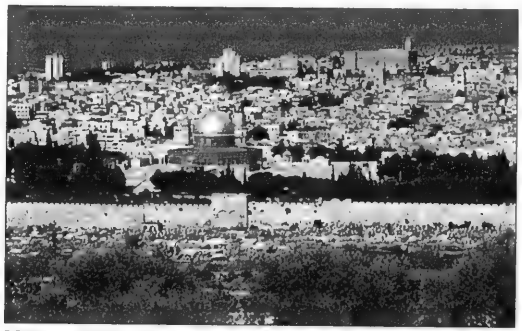
TRAVEL TALK

By BILL GLADSTONE

TORONTO COMPANY OFFERS TOURS OF JAPAN AND CHINA THROUGH JEWISH EYES

Toronto travel professional Harriet Morton of Tour East Holidays has announced she is escorting Jewish tours to both Japan and China this spring.

In the land of the rising sun, the itinerary includes visits to the Tokyo Holocaust Education Centre, the Anne Frank Centre, the Sugihara Chiune Memorial Museum and synagogues in Tokyo and Kobe. Also included are visits to the lively port of Yokohama, the old castle town of Takayama, the former capital city of Kyoto, the Atomic Bomb Memorial Dome in Hiroshima and the historic castle in Osaka. Shabbat is spent with congregants of the Ohel Shelomoh Synagogue in Kobe. Travel is from April 15 to April 26 at a cost of $4,799.



More than 1.1 million tourists are expected to have visited Israel in 2003. [Israel Ministry of Tourism and Itamer Grinberg photos]

The 18-day China trip includes visits to Shanghai, a Yangtze river cruise, the ancient monuments of Xian, Jewish historic sites in Kaifeng, multiple sites in and around Beijing and more. Travel is from May 6 to May 23 at a cost of $5,199. For details on the all-inclusive packages, call Morton at 416-960-5549.

* * *

Tourism Upswing in Israel: Tourism to Israel had another extraordinary month in November 2003, with a 46 per cent increase in visitors over November 2002.

"The dramatic increase mirrored an identical 46 per cent increase in October," said Rami Levi, Israel's tourism ambassador North and South America.

Levi and other tourism experts expected December to be a high tourism month as well. When the numbers are tallied, they expect them to show that more than 1.1 million tourists visited Israel in 2003.

Figures released by the Israeli Government Tourist Office in Toronto indicate that the number of Canadians visiting Israel also jumped 22 per cent between January and November 2003. Israel welcomed nearly 26,400 Canadians during that period, compared to 21,600 the year before.

"We're witnessing an exciting tourism turnaround," said Dani Shahal, Israel's consul for tourism to Canada.

According to Israeli Tourism Minister Benny Elon, every 100,000 tourists bring the equivalent of $2.7 million to Israel and provides 4,000 jobs. For travel information on Israel, visit www.goisrael.com or call 1-888-77-ISRAEL.

* * *

Wireless Internet At Inbal: The Inbal Jerusalem Hotel (www.inbal-hotel.co.il) has introduced wireless Internet access in its expansive lobby, which ensures high-speed communications from any laptop computer. (If needed, visitors can obtain modem cards from the front desk.)

The new "wi-fi" connection is one of a series of upgrades under way at the popular five-star hotel (formerly the Laromme). Recently, the hotel received the prestigious Readers' Choice award from *Condé Nast Traveler* magazine as one of the top five Middle Eastern hotels. In its end-of-2003 world review of hotels, *Condé Nast* readers gave the Inbal Jerusalem 77.7 points, the highest ranking of any Israeli hotel. (The King David Hotel in Jerusalem received 69.9 points and the American Colony 69.6 points.)

Situated in the heart of Jerusalem, the 294-room Inbal overlooks the Liberty Bell Park and the Old City. It is within short walking distance of many of Jerusalem's historic and religious sites as well as the city's cultural and entertainment centres.

* * *

Upcoming singles trips: Jewish Singles Vacations, a group tour operator for Jewish singles based in Brookline, Mass., has announced two upcoming group vacations. The first, to Puerto Rico, takes place Feb. 22 to Feb. 29. The second, a four-night getaway to New Orleans, takes place March 24 to March 28. Both are for Jewish singles ages 35 to 55. 617-782-3396. E-mail: jsv@tourgroups.com. Website: www.tourgroups.com/jsv/.

* * *

Canada, United States and Abroad:

• "Ancient Treasures and the Dead Sea Scrolls," a major exhibit of rare artifacts on loan from the Israel Museum, is on view at the Canadian Museum of Civilization in Ottawa-Hull until April 12. A free lecture series on the Scrolls runs on Thursday evenings from Feb. 5 to March 25. Call 800-555-5621 or visit www.civilization.ca.

• Inspired by the tradition of opening the door for Elijah during the Passover seder, Canadian artist Melissa Shiff created a video installation consisting of an antique rocking chair with a video monitor on the back showing a video loop of doors opening into various homes. Originally created last year for the Times Square Seder project, Shiff's Elijah Chair is on view at the Jewish Museum, 1109 Fifth Ave., Manhattan, from Feb. 6 to April 11.

The Old City of Jerusalem. Tourism to Israel is on the upswing.

• A multi-faceted exhibition called "Vienna: Jews and the City of Music, 1870-1938," is on view at the Yeshiva University Museum, 15 W. 16th St. in Manhattan, from Feb. 8 to June 30.

• A Holocaust Memorial Center is scheduled to open in the Detroit suburb of Farmington Hills, Mich., in the spring. The website is www.holocaustcenter.org.

• The city of Berlin celebrates the 125th anniversary of the birth of Albert Einstein with an exhibit of photos and artifacts in the City Hall, among other events. The exhibit runs March 12 to Aug. 29.

• The German city of Speyer, once home to an important and flourishing Jewish community, is planning a major exhibition to commemorate the 900th anniversary of the dedication of the original Speyer synagogue. The opening is scheduled for November. For more information, visit www.museum.speyer.de.

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Eye on Arts

By Bill Gladstone

TV SERIES EXPLORES OUR MULTICULTURAL HISTORY

Susan Poizner, who grew up in Toronto's Jewish community, is a seasoned, award-winning journalist who lived and worked in Russia, Israel, Britain and other countries for 17 years. She wrote for the *Jerusalem Post* and the *Jerusalem Report* during six years in Israel and for The BBC and Associated Press Television in London.

Poizner's independent production company ThinkStock Inc. specializes in educational programs exploring Canada's ethnic heritage and history. It has produced a 13-part series, *Mother Tongue: The Other Side of History*, which explores our multicultural history from a female perspective.

"The goal of *Mother Tongue* is to show viewers the role Canada's ethnic communities played in the history of this country and to show how these communities keep their traditions today," Poizner explains.

Episode 1 tells the story of **Eliza Anne Parker**, a runaway slave who settled in the black community of Buxton, Ont., before the Civil War. It airs on TVOntario on Feb. 1. Future episodes cover a Jewish labour unionist in Winnipeg, an Acadian mail-order bride in Caraquet, N.B., and an Icelandic suffragette in Gimli, Man. Website, www.mothertongue.ca.

Toni Parker tells the story of her great grandmother Eliza Anne Parker.

* * *

Names in the News: Anne Michaels (*Fugitive Pieces*) and **Irshad Manji** (*The Trouble with Islam*) are among the authors participating in the 12th Annual Kama Reading Series in support of World Literacy of Canada. The five-part series begins at the Royal Ontario Museum on Jan. 28 with tickets going for $150 (416-977-0008)... **Jordan Pettle** has joined the cast of the **Michel Marc Bouchard** play *Written on Water*, which continues until Feb. 14 at CanStage, 26 Berkeley St. (416-368-3110)... **Dennis Foon's** *New Canadian Kid* is "a small jewel of play" that "captures the importance of celebrating our differences," says director **Leah Cherniak**. Now in previews at the Lorraine Kimsa Theatre for Young People (416-862-2222, www.lktyp.ca), the play focuses on the immigrant experience from the point of view of newcomers to Canada. Runs Jan. 29 through March 7... The Art Gallery of Ontario unveils the design for its transformed building by acclaimed architect **Frank Gehry** on Wednesday, Jan. 28... Gefen Publishing of New York and Jerusalem has produced a book to mark the first anniversary of the Columbia space shuttle disaster on Feb. 1. *Journey of Hope: The Story of Ilan Ramon, Israel's First Astronaut,* focuses on **Ilan Ramon's** training and final flight. The author is **Alan D. Abbey**.

* * *

Singing in Jerusalem: The 35-year-old **Boys Choir of Harlem** is one of New York's most cherished cultural institutions. *Harlem in Jerusalem* is an hour-long program documenting the choir's 1999 tour of Israel. Before packed houses, the choir performs selections from a diverse repertoire that includes soaring hymns like *Amazing Grace* and jazz standards by the likes of **Scott Joplin** and **Duke Ellington**. Vision TV, Thursday, Feb. 5, 10 p.m.

* * *

Music Notes

• **The Koffler School of Music** presents a salon concert featuring **The Stark Trio** with **Alexander Stark**, assistant concertmaster of the **Israel Philharmonic Orchestra**. $50, proceeds assist with musical education at the school. Windsor Arms Hotel, Sunday, Feb. 1, 2 p.m. 416-636-1880, ext. 228.

• Pianist **Anton Kuerti**, tenor **Peter Collins** and the **Canadian Opera Company** join in performing **Brahms's** first piano concerto. Toronto Centre for the Arts, Weston Recital Hall. $65-$55. Thursday, Feb. 5, 7:30 p.m. 416-872-1111.

* * *

Casting Calls

• **Medina Theatre** is holding auditions for a staged reading of *Kiss The Moon, Kiss the Sun*, by Canadian playwright **Norm Foster**, to be directed by **Herb Goldstein**. B'nai Brith Lodge, 15 Hove St. Thursday, Jan. 29, 7 to 9:30 p.m. 416-785-0344.

• The non-paying, non-Equity **Markham Little Theatre** is holding auditions to cast *One For The Road*, **Willy Russell's** play set in northern England. The director is **Mark Nathanielsz**. Show dates are April 21 to 24. Auditions are Feb. 3 and 4, 7 to 10 p.m. 905-472-0889, www.markham-littletheatre. com

* * *

Arts in Brief

• Producer **Mitchell Marcus** presents *Salt-Water Moon*, the **David French** play set in Newfoundland in 1926. The Theatre Centre, 1087 Queen St. W. (at Dovercourt). $15. Jan. 28 to Feb. 1. 905-881-6546. www.salt-watermoon.com

• **The Danny Grossman Dance Company** presents the Canadian premiere of **Anna Sokolow's** *Rooms*. The program also includes Grossman's *National Spirit* and *Couples*. Premiere Dance Theatre, Harbourfront, Jan. 28 to Feb. 1. $37.50-$17.75. 416-973-4000.

• **Books & Bagels,** the Miles Nadal JCC's Sunday morning reading series, presents **Vivian Felsen**, translator of *Between the Wars: Canadian Jews in Transition*, by **Israel Medres**. Miles Nadal JCC, 750 Spadina Ave. Coffee and bagels, $5 (members free). Sunday, Feb. 1, 11 a.m. 416-924-6211.

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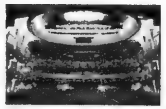

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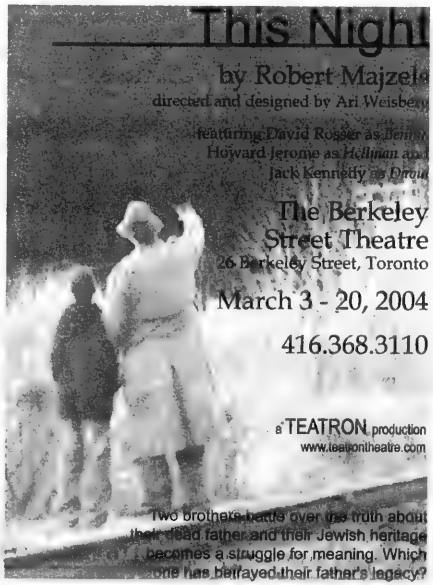
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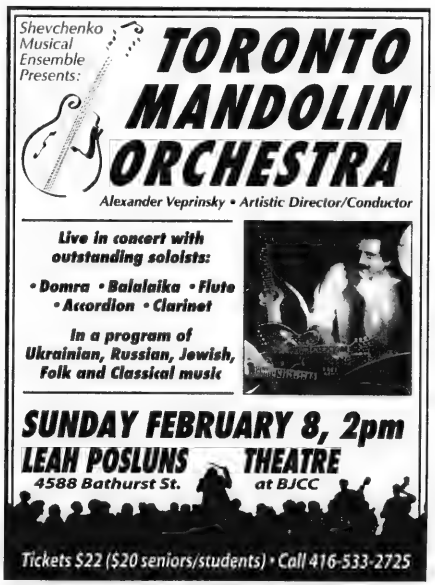
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Arts & Travel

Friedmans captured again on home video

By LARRY ANKLEWICZ
Special to The CJN

Capturing The Friedmans has just been released on video. This is probably one of the most harrowing documentary films I have ever seen. It is also one of the best.

It tells the true story of Arnold Friedman, an admitted pedophile who, along with his 18-year old son, Jesse, was arrested in 1987. They were both charged and convicted of sexually abusing young boys.

What makes this such a fascinating and disturbing film are the doubts raised by the film as to the guilt or innocence of the Friedmans and its depiction of the destruction of the family in the wake of the scandal surrounding the police investigation.

From the outside, the Friedmans appeared to be a perfectly normal suburban family. Arnold was a school teacher who taught computers after school and on weekends at his home. He was an excellent musician and had worked professionally as a band leader in the Catskills after he completed his university education.

But there was something different about this family.

Arnold was later to admit that he had had sexual contact with two young boys before he moved to Long Island. Then, when Arnold ordered a porn magazine from the Netherlands, American postal officials intercepted the publication and began investigating Arnold's sexual interests.

Filmmaker Andrew Jarecki originally decided to do a film about David Friedman, who was a successful party clown in the New York area, entertaining hundreds of ordinary kids as well as the children of the rich and famous.

When Jarecki began to look closer, he discovered that David Friedman was the oldest son of Arnold Friedman and brother of Jesse Friedman, both of whom had been convicted and sentenced to prison for sexual assault.

Suddenly the film changed its focus. Jarecki got David and his mother to sit for on-camera interviews. He also interviewed many of the police officials, judges and lawyers who had been involved in the case.

Jarecki found that he had stumbled across a much bigger story than he had anticipated.

Arnold was a passionate amateur photographer. He chronicled his wholè family's life on film or video. Everything the family did found its way onto a permanent record, including the entire family's reactions to the charges laid against him and Jesse. Much of this material has been incorporated into Jarecki's film. We become witnesses to the stress and anxiety the family members experience, and we see the complete collapse of the family unit.

The way the film is constructed, with new facts introduced to stir things up whenever you think you understand what has happened, it keeps you on edge and guessing until the end of the film. You never know for certain whether Arnold and Jesse actually did what they were accused of doing.

Capturing The Friedmans is not an easy film to watch, and it gives you a lot to think about. And some of the images remain with you for quite a while. What more can you ask from a film?

And now you can rent or purchase your own copy of the film and decide for yourself whether Arnold and Jesse are guilty or not.

Infected Mushroom causes trance

By RICHARD ROSENBAUM
Special to The CJN

On the night of Jan. 17, the Israeli trance music group Infected Mushroom took the stage at the Koolhaus in Toronto to provide a revved-up crowd with a raw, intense electronic experience. More accurately, it was the morning of Jan. 18, since the duo didn't appear until after 2 a.m.

Trance, for those who may not know, is a variety of electronic dance music characterized by repetitive beats and hypnotic rhythms.

Infected Mushroom is recognized worldwide as one of the leaders of the genre. In fact, however, they often seem to transcend the genre – even some people who hate most trance music still love Infected Mushroom.

For four hours before the duo began their performance, the audience enjoyed the trance spinning of DJs Deko-ze & Addy, and Gabriel & Dresden. But the crowd's reaction at the arrival of Infected Mushroom – Erez Aizen and Amit Duvdevani – showed who we were all really there to see.

The group tours extensively, but although they have been here four times, I have missed them until now. Ironically, I was in Israel the last time, and I was particularly excited to attend the show this time.

When they began their set, Aizen and Duvdevani were greeted by fans in the front rows waving Israeli flags. Huge grins broke out on their faces at seeing this, and they launched into a powerful set that lasted just over an hour and a half.

They played songs from their albums and did flawless improvisations on keyboard and digital sampler as they mixed one track into the next.

Highlights included the songs *Deeply Disturbed* from their most recent release, the double-disc *Converting Vegetarians*, and impressive show closer *Bust A Move* from their 2000 album *Classical Mushroom*.

The genius of Infected Mushroom lies in their flawless use of the one thing that so much trance music, almost by definition, tends to dispense with – melody. They're not afraid to incorporate any sound that might work: guitars, piano, banjo, carnival music, as well as every variety of beep and blip.

At this time, with calls for boycotts of all things Israeli, it's heartening to see the total acceptance on the trance scene of a group who have won the fans' devotion by the sheer force of their creativity and innovation. There were no politics that night. There was only the music.

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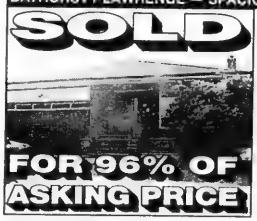

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Maccabi official a fixture on basketball scene

By PAUL LUNGEN
Staff Reporter

In the world of sports, Bernie Offstein was known for his love of basketball, his devotion to Maccabi Canada and the State of Israel, his mentoring of young athletes and his no-nonsense, can-do attitude. Offstein, vice-president of Maccabi Canada and a security consultant for the Toronto Raptors, died last week after a brief illness. He was 64.

Hundreds of members of the sports community joined family and friends for a service at Steeles Memorial Chapel that overflowed the limited seating. The large turnout was a testament to the affection and respect he commanded, and as his longtime friend Mike Katz noted, Offstein was a larger-than-life character who exhibited boundless energy and helped countless young athletes.

"He gave to the community and never had his hand out for anything," Katz said.

Offstein was a very sociable individual with numerous contacts in the sporting world. He used those contacts to help others reach their fullest potential, he said.

Katz, who delivered one of two eulogies for Offstein, said his friend "lived the fullest 64 years of anybody imaginable."

"Bernie was a devout fan of all sports but his first love was basketball, and it was through his involvement with that game that allowed him to help and touch the lives of so many people.

"When he showed up at a game, his presence validated the event. Everybody involved from players to coaches to referees to fans [was] suddenly important. I don't know why. He just had that effect."

Katz, who coaches the Humber College Hawks men's basketball team and is an assistant coach with the Canadian national team, said Offstein was a private person, but was "unfailingly blunt and direct" when discussing public issues.

A man who was true to his humble roots in midtown Toronto, Offstein was familiar with all the local gyms and fields where youngsters practise their sports. His humble origins, Katz said, served as the basis for the "nurturing and caring role he provided for the many young athletes he befriended and helped over the past 40 years. He had an eye for talent and could spot a diamond in the rough. He was not often wrong."

Bernie Offstein

Allen Gerskup, chair of Maccabi Canada's national athletic committee, remembered Offstein as a tremendous supporter of Israel. Between them, Gerskup and Offstein made more than 50 trips to the Jewish state, but they never visited the ancient Dead Sea fortress of Masada. Instead, Offstein shlepped him to countless gyms across the country to watch youngsters play basketball. Perhaps if Masada had a basketball court, the two would have made it to the site, he quipped.

Sadly, Gerskup added, their plan to visit Masada in May won't take place.

Although Offstein was never a Maccabi athlete, he has been connected with the movement since the late 1970s, Gerskup said. His first role was to help arrange tryouts for the softball team, which was making its Maccabiah Games debut in 1981.

Although he held a volunteer position, Offstein spent lots of his own money on Maccabi business. During the 1986 youth games that were held in Toronto, Offstein treated the entire Israeli contingent to dinner, Gerskup recalled.

A fixture with Canadian teams that competed in Israel, Offstein made sure things ran smoothly.

"I travelled with the guy. What a treat. Bernie was not a grey person. He was a black-and-white person. If he believed in something, he'd fight for it. He made things happen," Gerskup said.

"He was the life of the party" who wouldn't hesitate to partake in good-natured ribbing, Gerskup added.

Tributes for Offstein poured in from the sporting world.

"He was always looking out for the betterment of our players," Canadian national team coach Jay Triano told the *Toronto Star*.

"If anyone needed anything, Bernie would try to help them. If there were more people like him working the sport, we'd be far better off."

Katz recounted the reaction of NBA star and Canadian national team member Steve Nash: "I'm shocked," Nash said in a message to Katz. "I will never forget his loyalty, support and friendship. He had such a big heart and was a riot to be around. I miss him already."

Raptors GM Glen Grunwald told Katz "we have lost a good man."

Offstein, a member of the boards of the Ontario Basketball and Canada Basketball, also served as a security consultant to the Raptors. For two seasons, he travelled with the Raptors, tending to their security needs. Last summer, he flew to Puerto Rico at his own expense to provide security for Nash during an Olympic qualifying tournament.

Offstein worked as a criminal intelligence officer with Revenue Canada for more than 45 years. Although he had no formal training in accounting or security, he was street smart and he knew a lot about people, Gerskup said.

"He was a diamond, but rough around the edges. He got things done."

"For him to be my friend was something special."

Offstein is survived by his wife, Sheila, his brother Gord, in-laws David and Huguette Jacobson and Milt and Arlene Barsky, and nieces and nephews Karen, Simone, Rivah, Melanie, Mike and Etienne.

FLIP OVER FOR ANSWERS TO CROSSWORD.

Rocky the Roadrunner – a fledgling franchise's most identifiable character

By ELI SHUPAK
Special to The CJN

The most recognizable character on any first-year expansion franchise is quite often the mascot, so it's no surprise that many fans identify with Rocky the Roadrunner more than with the players skating for Toronto's new American Hockey League club.

He's certainly gotten plenty of exposure in the past several months, appearing on stage with Mayor David Miller in Citytv's New Year's Eve countdown at Nathan Phillips Square and in front of 500,000 people at last summer's SARS benefit concert.

Rocky is also hoping to get air time when Conan O'Brien brings his late night television talk show to town next month for a series of tapings at the Elgin Theatre.

For Allen Bargman, the man who plays Rocky, it's all about creating an identity for the new team in town.

"It's like a little baby," he said of his association with the Roadrunners, the Edmonton Oilers' top minor league affiliate. "It's a new experience with a new team in a new building. It's very exciting."

Bargman landed the gig after making an appearance at a Ricoh party last year at the Liberty Grand.

While he's old for a mascot at 41, Bargman says the job keeps him young and it "sure beats working for a living."

After selling real estate and then running his own decorating business, he entered the sports entertainment business eight years ago in the Toronto Raptors' inaugural season as part of their "sports magic team." The crew performed on-court entertainment during time-outs and backed up the Raptor mascot during dances and skits.

Bargman enjoyed seeing what the mascot did and went about putting together an audition tape that he sent out to every National Hockey League team.

He hooked up with the Tampa Bay Lightning and was their mascot for the 1996-97 season. From there, he turned to the diamond and landed with the St. Louis Cardinals for a year.

After spending half a season with the Jupiter (Fla.) Hammerheads minor league baseball team, Bargman returned home to Toronto to care for his father who had suffered a stroke.

When the Blue Jays held mascot auditions, he tried out, but came second. Bargman then spent three seasons with the Toronto Lynx soccer club before becoming Rocky, the best job he says he's ever had.

"I love to entertain, but it's a lot easier to do it with a head on," said Bargman, who years ago dabbled in amateur stand-up comedy at Yuk Yuks.

"I'm able to do things in costume that I would never do out of it. It affords you anonymity where nobody knows who you are, and if you look goofy, that's okay because you're supposed to."

And while the costume offers its benefits, he says there are some drawbacks as well.

On a typical game night, Bargman will lose six pounds and sometimes gets a sore back from lugging around the costume's heavy gear.

He hopes to stick around for another couple of years – as long as his body holds out, he says.

Bargman is out in the community almost daily these days drumming up support for the Roadrunners as they begin the second half of their debut season, and Rocky is scheduled to make a round of school appearances starting at the end of the month, with three to five visits per week.

Miami Beach versus Jerusalem

I have an idea, which I offer to anyone who wants to run with it: an Israel-Diaspora Real Estate Program (IDREP).

The IDREP would be designed to facilitate and encourage Diaspora Jewry to buy property in Israel.

Israel's economy is recovering modestly after three years in the doldrums. This is potentially good news. However, it is clear that investment of foreign currency is needed to ensure healthy economic growth. Tourism to Israel is one way of bringing foreign currency into the country. Another way is by buying a second home in any of the beautiful urban or rural sites across the Land of Israel.

Here's how IDREP could work. A Diaspora real estate company would partner with an Israeli real estate company to form IDREP. They would share online access to Israel's equivalent of MLS (private and commercial listings). If a Jew in Toronto wanted to buy a property in Tel Aviv, for example, he would visit the Toronto company, peruse the database of Israeli properties and earmark the ones he is interested in.

He would then travel to Israel on a real estate mission co-ordinated by the real estate companies. There, he would see his earmarked properties, attend workshops on the laws of property acquisition, taxes etc., and meet homeowners.

The partnership between the Diaspora and the Israeli real estate companies would have built-in checks and balances to protect all parties. Commissions could be split between the two companies or their agents, with an option of placing some of the funds in a foundation that would encourage and/or subsidize real estate investment in Israel.

IDREP could also offer time-sharing properties. You could then visit Israel, either through direct payment or by swapping your home with an Israeli interested in visiting the Diaspora.

According to Dubi Weiss, sales manager for the Moriah Plaza Club, time-share customers save up to 50 per cent off a regular vacation would cost in a five-star hotel.

Diaspora Jews have spent millions of dollars on condominiums in Miami and other southern locales. South Florida has one of the largest concentrations of Jews outside of Israel, when you include the annual migration of snowbirds.

According to online economic sources, it is estimated that Jewish investment in Israel, however, is about one-sixth of what it could be. It appears that most Diaspora Jews have not included Israel in their investment portfolios, but have instead left the risks up to Israelis.

Donating to Israel has given Diaspora Jewry the chance to invest in the development of our homeland, secure the existence of the Jewish people and take care of the weakest among us. Giving tzedakah to Israel must continue, as it is a divine venture, with God as the broker.

It is important however, that we increase our level of financial investment in Israel so that Jews in the Diaspora and in Israel have a more mature and equal relationship, which is not inherent to the giving of tzedakah.

IDREP would bolster the personal incomes of our Israeli brothers and sisters working in the real estate market, bring much-needed foreign currency into the country and fulfil the Jewish imperative of living in Israel and experiencing one's Jewishness in a time and space imbued with history and holiness.

Being a condo owner in Miami is nice. Being a homeowner in Israel, however, is Jewish. IDREP is yours if you want it.

"The hope of 2,000 years. To be a free people in our own land… In the land of Zion and Jerusalem." – *Hatikvah*

To comment on this article, e-mail mail@veahavta.org.

Left, right, centre

By AVRUM ROSENSWEIG

Apples, Baked in Phyllo for Tu B'Shevat

6 apples, cored
1/2 cup raisins
1 tsp. cinnamon
white sugar
1/2 cup chopped almonds
phyllo dough
margarine

Core the apples, with a wide hole and chop the apple that you remove, along with an additional chopped apple, if desired. Chop the almonds, mix with sugar, cinnamon, raisins and apple and add a bit of wine if the mixture is dry. Stuff this into the apple.

Cut 1 sheet phyllo dough into quarters. Place an apple in the centre of one quarter and fold the dough up around it. Brush dough either with beaten egg or melted margarine. Bake at 350°F until golden brown, about 45 minutes. Serves 6.

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About Life

Dear Ella,

I got married a few years ago, and along with my husband, I inherited a fairly large extended family.

Everyone is very sweet and considerate. They always have a gift for us, whether it's a birthday, an anniversary, a holiday or a hostess gift.

I don't want to sound ungrateful, because I am not. I appreciate their thoughts and kindness, but frankly I have no use for most of the things they give me. My girlfriend told me I should start regifting, which would save a lot of money and time shopping.

I actually like the idea but somehow feel very guilty at the thought of giving away one of their gifts. My cupboards are filling up quickly. What do you think?

Recycle Reuse Regift
Dear Recycle Reuse Regift,

Many people have mixed feeling about regifting. After all, someone who cares about you put thought into buying this gift.

There are two areas to consider: first, the fact that you are giving away a gift that was meant for you, and second, that you are giving a gift to someone without having bought it yourself.

Let's work on the first part. When you receive a gift, all that is required of you is to be grateful. The gift is now yours to do with as you please. It may mean using it, returning it, donating it, selling it on eBay, or in a garage sale or yes… regifting it.

Now for the second part. Regifting does not mean that you are not putting time and thought into your gift. It simply means you are turning to your own cupboards instead of the shopping mall.

Not to worry. With a little direction and practice you too can be a regifting pro. First, you must have an excellent memory, or label where your gift came from. Never regift within the same social circle. Never regift something that you have used even once. Remove all existing cards and wrapping. Don't regift for the sake of getting rid of something. If the gift does not fit the recipient, buy something. Above all, give from your heart. It doesn't matter where the gift comes from.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

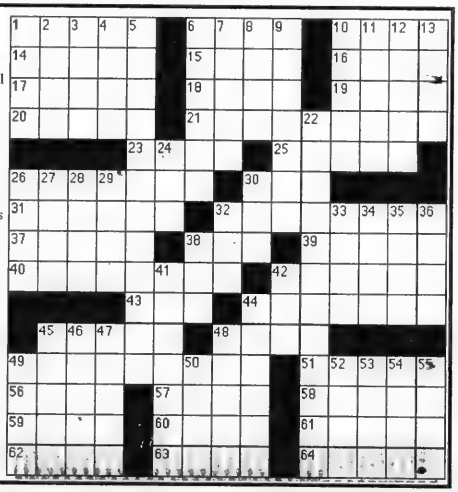
Crossword Puzzle

(Answers to the crossword are on page 54.)

On Israel's Map
© 2004, Bernard Mann
Note: Some knowledge of Hebrew will be helpful in solving this.

Across
1. A mountaineering instructor might say: "That kind of lake is called ____."
6. He sailed the Ark
10. The Old City's Lion's or Damascus
14. Ancient Jewish kingdom as later named by the Romans
15. Kazantzakis protagonist Z____
16. Ancient Roman poet
17. "That is ____ that will require much extra effort"
18. Uncles, in Barcelona
19. Why? in Hebrew
20. U.N.'s Ralph _____
21. High peaks, as Tabor and Merom
23. Israel's great general and MK Yigal
25. "There ____ house for miles around!"
26. Israel's north country
30. Year, in Yucatan
31. After the Passover feast in ancient times, the head of family might say, "Let the _____ __ counted!"
32. In Hebrew, residents of a northern city associated with the Kabbalah
37. City or province of SE Iraq
38. Vigor
39. Angry
40. Guarded the basket, in coach-talk
42. Valleys, as in Yizrael and Hayarden
43. 007 author Fleming
44. Texas historic battle-site, as remembered by Mexicans
45. Prophet who chastised David (his name in Hebrew)
48. Songbird
49. David's provenance, Israel's capital
51. The South of Israel, in Hebrew
56. Stadium track
57. Islet number one?
58. Fruit tree whose name was given to a mount in 49 Across
59. Hills and Sills, familiarly
60. High _____
61. Stravinsky's ____ of Spring
62. Dies ____
63. Bus. letter term
64. Game player manufacturer

Down
1. "You give 'im ___ with your left, then an uppercut with the right!"
2. Ballet dancer wear
3. Israeli general, Yom Kippur War hero, commanded 162nd Armoured Division
4. In a mtn.climbing accident, a ___ unit will be sent out
5. This stream is a main source of the River Jordan (in Hebrew)
6. "It's ____ ____ and it's not Curly, but ...." (Three Stooges talk)
7. Hunter constellation
8. ___ Abbas
9. A lucky cat ___ ____ lives
10. Uplands taken from Syria in 1973, now a permanent part of Israel
11. Had (imperfect), in Honfleur
12. Where Solomon's mines are
13. Electronic design automation systems
22. Two peaks, in Hebrew with the English conjunctive: the first is known as Scopus, in English, the second is south of Mt. Herzl.
24. Side away from the wind
26. Prod
27. Followed by ter, instrument for measuring electrical current
28. Foliage unit
29. Verent preceder gives disrespectful
30. Cleopatra's nemesis
32. Turner or Kennedy
33. Sea between Uzbek and Kazakh republics
34. Blew the shofar, in Hebrew
35. Times, in Hebrew
36. Business note or telecom
38. What one writes with, often
41. One native of the Land, in Joshua's time, in Hebrew
42. Beer cousin
44. Fur animal
45. "____ Again!"
46. Valley between the Dead Sea and Gulf of Eilat
47. Peter Greenway's film, "The ___ Luper Suitcases"
48. Options: _____ dry
49. First chapter of the Bible's book about the man who suffered much
50. King of cats
52. Landed on
53. Hayworth
54. Above
55. Prefix meaning divided into two, such as two sides of an animal



The Canadian Jewish news

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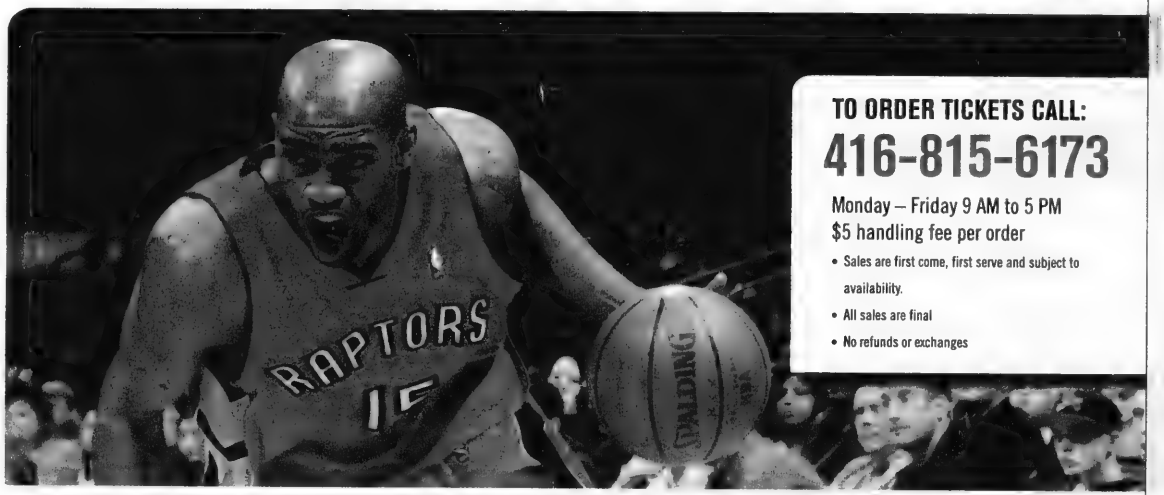

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This Week

National

Kashrut agencies don't monitor cattle feed. *Page 3*

Roma hate case heads to Supreme Court. *Page 6*

Books & Authors

Duplessis renounced anti-Semitism on eve of war, book reveals. *Page 35*

Arts & Travel

Native filmmaker wants to tell her grandfather's story. *Page 36*

CJN Profile

Lilian Nattel takes rigorous approach to her craft. *Page 40*

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On the same day

Last week, a Palestinian police officer from Bethlehem took a seat at the back of the number 19 bus in Jerusalem and detonated a bomb killing 10 people and injuring more than 50. Later that day, Israel received the bodies of its soldiers Benny Avraham, Adi Avitan and Omar Suwad as part of a prisoner exchange with Hezbollah. As part of the exchange, Israeli businessman Elchanan Tennenbaum was liberated from captivity in Lebanon. Below is the state ceremony at Ben-Gurion Airport paying tribute to the fallen soldiers.

Please see related stories on pages 8, 9 and 33.

[Israel and Israel Sun photos]

Yechezkel Goldberg

'That's the way Chezi was'

By ANNA MORGAN
Staff Reporter

Last Thursday morning, Yechezkel (Chezi) Goldberg, 41, missed his regular bus, a service he had helped arrange between his West Bank town of Betar Illit and Jerusalem. The social worker took a different route into the city to keep an appointment with a family in crisis.

The alternate route put Goldberg on the number 19 bus with Ali Jaara, a Palestinian policeman from Bethlehem who detonated himself, killing Goldberg and 10 others, and wounding 50 more. Hamas and the Al Aqsa Martyrs Brigade, an offshoot of Arafat's Fatah movement, are both claiming responsibility.

Continued on page 33

Shabbat Tu b'Shvat: Beshallach
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Havdalah: 6:20
Greater Toronto Area

1836 today
News
week.

More than 30 countries oppose Hague fence hearing — see page 31

The News in Brief

CANADA

Order Announcements

OTTAWA — A number of Jewish Canadians were among the Order of Canada appointments announced last month. Promoted to companions of the order were former publisher Avie Bennett and University of Toronto law professor emeritus Martin Friedland. Among those named officers of the order were historian David Bercuson, entrepeneur Irving Schwartz and writer/filmmaker William Weintraub. New members of the order included social worker Manuel Batshaw, real estate developer Jonathan Wener, journalist Abraham Arnold, lawyer Arthur Drache, Rabbi Lawrence Englander, scientist Sidney Averson Katz and clothier Harry Rosen. For all the appointments, see www.gg.ca/honours/order_e.asp.

WORLD

Joe's Jewish Question

ATLANTA — CNN morning anchorman Bill Hemmer called U.S. Senator Joseph Lieberman's campaign to apologize for asking him to answer a question "as a Jew" in an interview ahead of last week's Democratic presidential primary in New Hampshire, the *Jerusalem Post* reported. "Senator, as a Jew, do you believe the construction of the security wall in Israel is the right path to peace?" Hemmer asked Lieberman on Jan. 23. The senator called the question "inappropriate" and said he would answer it "as an American who happens to be Jewish."

MP Fired From Post

LONDON — Charles Kennedy, leader of Britain's Liberal Democratic Party, fired Jenny Tonge as party spokesperson on children's issues last month for saying she might be a suicide bomber if she were Palestinian. Speaking to a pro-Palestinian group Jan. 22 and later repeating her comments on television, Tonge said she did not condone the bombings, but added they are "truly born out of desperation" and "if I had to live in that situation… I might just consider becoming [a bomber] myself."

Poll Reveals Prejudice

ROME — Europeans maintain anti-Semitic stereotypes and anti-Israel attitudes, a new poll says. The survey, published last Monday on the eve of Holocaust Remembrance Day in Europe, found some 40 per cent of respondents believe Jews "have a special relationship with money" and more than one-third said Jews "should stop playing the victims because of the Holocaust and the persecutions of 50 years ago." Less than 60 per cent found Israel "sympathetic." The poll was conducted in nine Western European countries for the *Corriere della Sera* newspaper.

Trouble for Howard?

LONDON — Nearly one in five Britons would prefer that a Jew not be prime minister and one in seven think the Holocaust is exaggerated, according to a poll published last month in Britain's *Jewish Chronicle*. The survey of 1,007 people in England, Scotland and Wales found 18 per cent disagreed with the statement, "A British Jew would make an equally acceptable prime minister as a member of any other faith." Michael Howard, a Jew, was recently chosen to lead the opposition Conservative Party.

Security Funding Boost

PARIS — France will provide more than $18 million to increase security at Jewish institutions, Prime Minister Jean-Pierre Raffarin said at the second meeting of a new cabinet committee on anti-Semitism. According to an Israeli government survey, violent anti-Semitic attacks were down worldwide in 2003, except in France. There were 235 such attacks last year, compared with 319 in 2002. But they rose sharply in France, from 69 in 2002 to 85 in 2003.

Argentine Aliyah Down

BUENOS AIRES — The number of Argentine Jews who moved to Israel declined sharply last year. Israel released a report showing 1,400 Argentines made aliyah in 2003, a 77 per cent drop from 2002, when 6,300 Argentines moved to Israel. The decline is believed to be due to improving economic conditions in Argentina.

Palestinian Aid Opposed

NEW YORK — Some 73 per cent of Americans oppose the $200 million in annual U.S. aid to the Palestinians, versus only 15 per cent who favour it, says a new poll sponsored by the Zionist Organization of America. As well, 65 per cent said the Palestinian Authority can't be trusted to fulfil peace deals with Israel. The poll of 1,000 Americans was taken in mid-January.

AFN Rejects Ahenakew Nomination

OTTAWA — The Assembly of First Nations (AFN) has rejected former native leader David Ahenakew as a candidate for a federally-funded aboriginal committee that is to study democratic reform in the national aboriginal group.

Citing an anti-Semitic rant by Ahenakew at a native health care conference in December 2002, an AFN spokesperson said "the nomination committee could not consider him."

Ahenakew, who headed the Federation of Saskatchewan Indian Nations (FSIN) for 10 years, faces hate crimes charges as a result of his comments, in which he called Jews a "disease" and said they deserved to be "fried" by Adolf Hitler.

Ahenakew was first recommended by his home band, the Ahtahkakoop First Nation, to the FSIN, which in turn forwarded his nomination to the AFN. FSIN chief Alphonse Bird said the organization merely passed along names recommended by local bands. Bird said, "The FSIN doesn't believe in the statements [he] made, but we also understand that he has worked all his life in the promotion of First Nations and trying to advance them, so it is a double-edged sword."

Canadian Jewish Congress and B'nai Brith applauded the AFN for removing Ahenakew's name from consideration.

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Kashrut agencies don't monitor cattle feed

By CAROLYN BLACKMAN
Staff Reporter

But federal regulations prohibit 'feed containing material made from other ruminant animals'

Neither the Kashruth Council of Canada in Toronto nor the Vaad Ha'ir in Montreal monitor what Canadian cows are being fed, the agencies' executive directors say.

Rabbi Mordechai Levin of the Kashruth Council and Rabbi Saul Emanuel of the Vaad Ha'ir, the largest hechsher-granting bodies in Canada, said that while kosher laws dictate how an animal should be slaughtered, there are no laws concerning an animal's diet.

They were responding to inquiries about the safety of kosher meat following a *CJN* story last month suggesting that, while there are no guarantees, a combination of safeguards make kosher beef less likely to be infected with bovine spongiform encephalopathy (BSE). Also known as mad cow disease, it's a fatal brain-wasting illness similar to the human variant Creutzfeldt-Jakob disease, or CJD.

In December, one Holstein cow imported into Washington state from Alberta tested positive for BSE. U.S. health officials believe the cow ate infected Canadian feed before crossing the border about two years ago. It's the first instance of mad cow in the United States and follows revelations last May of another case in Alberta.

Story update

A cow's brain, spinal cord and lower intestines are most likely to carry BSE, which is believed to be spread by infected brain parts coming into contact with an animal's beef during the slaughtering process, or by an animal eating feed that contains parts of already contaminated animals.

But while kashrut agencies don't monitor animal feed, in 1997 the Canadian Food Inspection Agency (CFIA) introduced bans that prohibit farmers from feeding cows specific foods in order to keep BSE out of the food chain.

Sergio Tolusso, CFIA's feed program coordinator, said the agency's restrictions prohibit breeders from feeding ruminant (cud-chewing) animals that are susceptible to BSE – including cattle, sheep, goats, deer, elk and bison – feed containing material made from other ruminant animals. Prohibited ingredients include meat and bones derived from ruminants.

Scientists believe the spread of BSE in cattle in the United Kingdom in the 1980s was caused by feed containing protein products made from infected cattle or sheep. Most reports of humans contracting CJD from eating diseased beef occurred there in the 1990s. So far, 139 cases have surfaced worldwide.

Proteins – organic compounds containing carbon, hydrogen, oxygen and nitrogen that are composed of one or more chains of amino acids– are important to an animal's diet, Tolusso said, because they are essential to the growth and repair of tissue.

Although plant materials are used in animal feed, protein products – including meat from non-ruminants, as well as fish, eggs and milk – are also used because they provide high-quality nutrients.

He said regulations require that all feed containing ingredients derived from ruminants must be labelled with the warning, "Do not feed to cattle, sheep, deer or other ruminants."

Producers who mix or manufacture feeds for ruminants and non-ruminants must take steps to avoid cross contamination, he said.

Last month, Tolusso told Canadian Press that an Edmonton rendering plant being investigated as the source of the feed in both Alberta mad cow cases has mislabelled animal feed in the past.

The Canadian Jewish news

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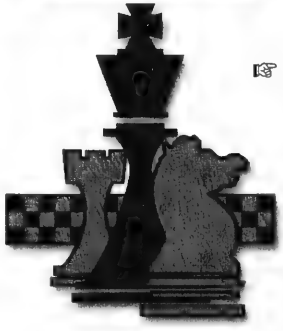

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Greater Toronto Area

Moral clarity

From the editor's desk

British political commentator and writer William Shawcross has written a book titled *Allies: The United States, Britain, Europe and the War in Iraq*. The work is a defence of the American-led campaign to oust Saddam Hussein last year.

I have not read the book yet, but I hope to. For not only is the author swimming against a stormy, rising tide of anti-Bush, anti-Blair, anti-war denunciations, but he does so as a person on the left, which makes his stand ever more courageous.

As I read a review of *Allies* in the *Globe and Mail*, I was struck by the reference to Shawcross' championing of "moral clarity" in foreign affairs.

Moral clarity, it seems to me, is, alas, singularly absent in much of the individual behaviour and government and legal decisions that make the news. A cursory survey of the weekend papers yielded dozens of examples of the woeful lack of moral clarity in today's world. I cite merely three quite disparate examples.

• Canada, the Hague and Israel's fence

Foreign Affairs Minister Bill Graham announced this past weekend that Canada is opposed to the International Court of Justice (ICJ) sitting in judgment on the legality of Israel's security fence.

"It's better that [the security fence] remains for discussion between the parties as mandated by the Security Council," Graham said.

We join the Canada-Israel Committee in commending and applauding Graham's decision. In arriving at his conclusion, Graham is joining cause with 32 other countries who resent the brazen effort by the Palestinian Authority and its supporters to politicize the court.

To be sure, Canada does not like the fence. Most of the world does not like the fence. Even many Israelis do not like the fence. They either wish it did not exist or that it followed a different route.

But the issues surrounding the fence, they rightly argue, should not be heard by the ICJ. The consequences arising from such a precedent would be far-reaching and unfortunate for many other disputes around the world.

Thus, again, we commend Canada for adopting this morally clear line of reasoning. But where was that moral clarity last fall when Canada abstained in a vote in the General Assembly that facilitated the harmful, cynical PA manoeuvre to bring a resolution to the ICJ in the first place?

The position articulated by Graham over the weekend proves the moral opacity of our government's vote last fall.

• A cannibal in Germany

With gagging disbelief and horror, we read that a judge in Germany refused to find a self-confessed cannibal, Armin Meiwes, guilty of murder. Rather, he convicted the unrepentant man of manslaughter and sentenced him to 8½ years in jail.

"The famous 'lust for murder' was not there," the judge said. "The killing was very unpleasant for Meiwes. There were no base motives… There was an agreement between them. This was the killing of a person without murder."

Perverse and revolting.

Is eight years behind bars an adequate censure?

The convicted cannibal is already entertaining lucrative offers of reward from film companies and publishing houses.

Whose moral compass is more defective – the judge's or the cannibal's?

• The BBC and the Hutton Report

There were three immediate resignations in the BBC following the report released last week by Lord Hutton that exonerated Tony Blair's government of accusations by the network that it had "sexed up" intelligence on Saddam Hussein to drag a reluctant country to war. Hutton's condemnations of the BBC's general editorial practices and its news report by Andrew Gilligan were so strong that BBC chairman Gavyn Davies and director-general Greg Dyke apologized and resigned the same day the report was released. Gilligan, who was censured by Hutton for sloppy reporting, resigned on Friday.

As is their right, many BBC staff, through petition and peaceful protest, expressed their disappointment and even opposition to the resignations.

Gilligan, however, proved the soundness of the findings against him. In his resignation letter, he disparaged the judge – and thus, the judiciary and the judicial process.

"I accept my part in the crisis which has befallen the organization," Gilligan said. "But a great part has been played by the unbalanced judgments of Lord Hutton."

Because his behaviour was not vindicated, Gilligan attacked and, sadly, weakened one of the vital pillars on which the civility and democracy of our society rests. Where is the moral clarity?

* * *

Some readers will rightly point out that "moral clarity" is too subjective and too relativistic a concept to bemoan its lack. After all, one person's morals may be another's person's atrocity.

But I reject this argument. One has to make a stand. At some point the conscience cringes and the soul cries out. All behaviours, however justified by their supporters, are not equally valid. We must not feel defensive about the core values that we hold to be true and upon which our entire frame of human reference is based. Chief among those values, of course, is our belief in the sanctity of all life. Everything flows from this. It is the sustaining river from which all other values are tributaries. —*MBD*

SeeJN

INUIT AT HEBREW U: A group of 25 Christian Inuit visited Hebrew University's Mount Scopus campus recently to lay a memorial wreath outside its cafeteria, where in July 2002 a terrorist bomb killed nine people and injured more than 80. The visit was part of a 10-day tour of Israel led by Rev. Roger Armbruster of Manitoba, right, a member of the Evangelical Fellowship of Christian Assemblies who has led four previous Inuit tours to the country. For some on the trip – including Susan Salluviniq, mayor of Resolute Bay, Nunavut – this was their fifth trip to Israel.

[Isranet photo]

Greater Toronto Area

Gibson's *Passion* slammed for showing Jews as Jesus' killers

By RON CSILLAG
Staff Reporter

Canadian Jewish leaders who have seen an advance screening of Mel Gibson's much-anticipated and contentious movie about the last hours in the life of Jesus have turned a decisive thumbs-down to the effort. They say it does precisely what they had feared: portray Jews as responsible for his death.

And, they add, Gibson's epic, titled *The Passion of the Christ*, has the potential to hobble decades worth of strides in Christian-Jewish relations.

The controversial film, the target of intense debate and concern for more than a year, opens on between 125 and 150 screens across Canada Feb. 25. It was pre-screened for about 9,000 Christian pastors and church leaders in 10 Canadian cities last month, sponsored by a coalition of evangelical Christian groups.

A Jan. 7 request by Canadian Jewish Congress (Pacific region) to the film's Canadian distributor for an advance screening before members of a Vancouver Jewish-Christian dialogue group was turned down.

A spokesperson for Equinoxe Films in Toronto informed CJC Pacific director Erwin Nest that the distributor will not be conducting advance private screenings "for any organizations," except for the media some time this month.

In Montreal, three rabbis and several Jewish members of the local Christian-Jewish dialogue were invited to view a rough cut of the movie on Jan. 13 and were told by organizers not to make any public comments about it.

That didn't prevent Rabbi Howard Joseph of Montreal's Spanish and Portuguese Synagogue from calling it "the bloodiest and most violent movie I've ever seen. I call it *Lethal Weapon 5*," referring to Gibson's four violent *Lethal Weapon* films.

"But this time," he told *The CJN*, "the target is centuries of historical and theological scholarship on Jesus. The other victim is the advances we've made in Christian-Jewish dialogue."

Even evangelical Christian leaders have agreed the film is terribly violent and that blood plays a large thematic role. The scourging of Jesus, in which Roman soldiers beat and whip him on his way to the crucifixion, is said to be especially gory and graphic.

Sounding a diplomatic tone, Rabbi Joseph called the film "very disappointing. It's clear that the Jews are more responsible [for Jesus' death] than anyone else."

Rabbi Allan Langner, rabbi emeritus at Montreal's Congregation Beth-El, was more forthright. He pronounced the movie "atrocious. The unmistakable message is that Jesus would not have been crucified had it not been for the bloodthirsty Jews."

He said Gibson portrays both the priests and leadership of the Jewish temple as well as the Jewish rabble in the same dark, cruel, conniving fashion.

"The only good Jews are those who follow Jesus," he said.

And Pontius Pilate, the Roman procurator who ultimately decides Jesus' fate, "is depicted almost like a saint. For the purposes of this movie, he became a *tzaddik* [righteous person]".

Rabbi Joseph agreed, saying Gibson's direction "exonerates Pilate, who just goes along with the Jewish leaders."

Last autumn, media reports stated the film would omit the so-called blood libel – the biblical verse from the book of Matthew in which the Jewish mob shouts: "His blood be upon us and on our children." The passage has been at the root of violent anti-Semitism for centuries.

The Associated Press reported the verse was not included in the version it saw last month, but Rabbi Langner and several U.S. Jewish leaders say the passage was in the screening they viewed.

Marsha Levy, who is active in a Montreal Christian-Jewish dialogue, says she's still upset by the movie, which "turns even Jewish children into monsters.

"The Jewish leaders are [depicted as] exceptionally negative, bloodthirsty and callous. There's also no sense of the spirituality of Jesus. Why were people following him?"

Levy also found it distressing that the Pharisees – the temple's religious leadership – were always shown "in all their finery, the best robes and jewels, while the Romans are dressed simply." She took that to mean the Jews were being depicted as more powerful than the Romans.

The film threatens advances in understanding between Jews and Christians, she feels.

"To present this as if the last 30 years have not happened is distressing. I'm sorry if Mr. Gibson feels all this rapprochement is invalid."

Rabbi Leigh Lerner of Montreal's Temple Emanuel also saw the film but was unavailable for comment. Rabbi Reuven Bulka of Ottawa's Congregation Machzikei Hadas was invited to the Ottawa showing but could not attend for personal reasons.

Nevertheless, Rabbi Bulka said, films like this one have the potential to rekindle "the age-old canard of Jews being Christ-killers. One of the worst things that can happen is if nothing happens, and [the message] is subtly imprinted on people's minds.

"We can handle people marching on a synagogue. What we can't handle is the psyche of someone who is adversely affected."

Reaction by U.S. Jewish leaders who have seen the film has been sharply critical.

"It makes the Romans look like lambs who are being forced" to punish Jesus, "and it shows the Jews as bloodthirsty and vengeful and unending in their desire to see him crucified," Abraham Foxman, national director of the Anti-Defamation League, told JTA after sneaking in to see the film in Orlando, Fla., by posing as the executive director of a fictitious church.

"At every single opportunity, Gibson's film reinforces the notion that the Jewish authorities and the Jewish mob are the ones ultimately responsible for the crucifixion," the ADL said in a statement.

U.S. Jewish organizations fear the film will generate ill will toward Jews, especially overseas, where anti-Semitism is on the rise.

Gibson's spokesperson, Alan Nierob, told the *New York Times* he wouldn't respond to the criticisms and said Gibson was still working on the film and was unavailable to comment.

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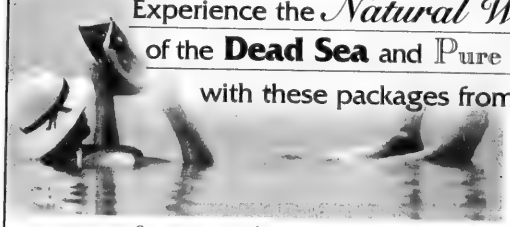

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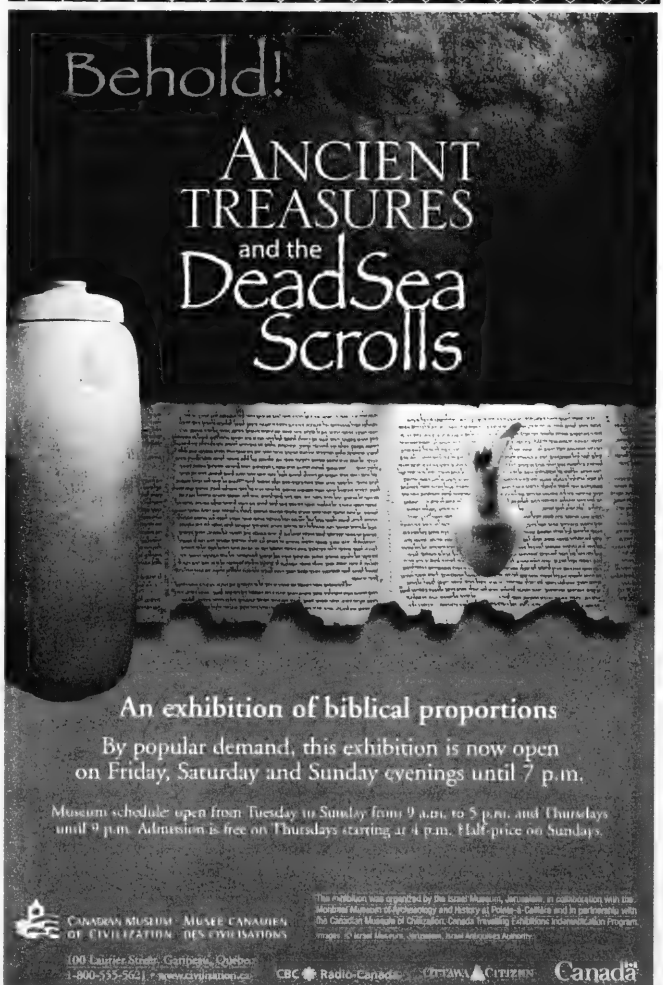
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Greater Toronto Area

Roma hate case heads to Supreme Court

By PAUL LUNGEN
Staff Reporter

The Supreme Court of Canada has granted the Crown leave to appeal a lower court decision that acquitted six white supremacists of promoting hatred against Roma (Gypsies).

As is standard practice on leave applications, no reasons were given and no date was set for a hearing of the case.

The appeal arises out of a March 2000 decision by Judge R.J. Otter of the Ontario Court of Justice, which the Crown asserts focused on a "technical" flaw in the original charges. The six accused, five males and one female, were charged with promoting hatred against Roma. At the end of the Crown's case, defence counsel argued the evidence presented to the court referred only to Gypsies, not to Roma, and therefore, the Crown did not prove its case.

Despite the Crown's request that Otter take judicial notice that Roma and Gypsies are synonymous, or that it be permitted to enter evidence to that effect, the judge ruled the Crown had not made its case. The six accused – Krystopher Krymowski, Ryan Douglas Marshall, Quinn Mason McFarlane, Michael Peter Schultz and two youths – were subsequently acquitted.

The acquittals were upheld first by a judge of the Superior Court of Justice in June 2002 and then by the Ontario Court of Appeal in May 2003.

The Appeal Court ruled there "seems to be common ground… that not all people who are referred to as gypsies are in fact Roma." What's more, the court said that since it can only decide questions of law and the definition of Roma is a matter of evidence, it would not be appropriate to rule on the trial judge's decision.

In addition, the Court of Appeal stated the trial judge's refusal to amend the charges or to allow the Crown to reopen its case were also discretionary rulings, and so it would not interfere with the trial judge's exercise of discretion.

The Crown argues it is well established that Roma and Gypsy are synonymous and that the judge could have taken judicial notice of that fact; that entering evidence to that effect at the end of its case but before the defence began to present its evidence would not have prejudiced the defence; and that the defence's conduct played a role in the Crown's failure to bring evidence equating Roma and Gypsy. The defence agreed early in the proceedings that Roma were an identifiable group. That admission would be meaningless in the context of the trial if the two groups were not identical, the Crown argued.

Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress, said Congress would seek leave to intervene in the case when it goes before the Supreme Court. "It is an important case for all ethnic communities that have to deal with white supremacist groups and the manner in which they attack minority communities."

Congress has developed a close relationship with the Toronto Roma community, Farber said. "The Roma were the only other ethnic group targeted by the Nazis for extinction. We have a strong relationship because we're both victims of the most brutal attack in history."

He said it the trial judge's refusal to accept that Roma and Gypsies were one and the same was puzzling, considering the Crown, defence and the judge all used the words interchangeably during the trial. The judge, Farber continued, placed too much weight on narrow technical issues and not enough weight on protecting minority communities from those who were attacking them.

ART WORK PRESENTED: Downtown Jewish Community School Grade 6 students Jenna Herman and Benjamin Fogel recently presented Holocaust survivor and guest speaker Rosalind Goldenberg with art work collectively created by their class.

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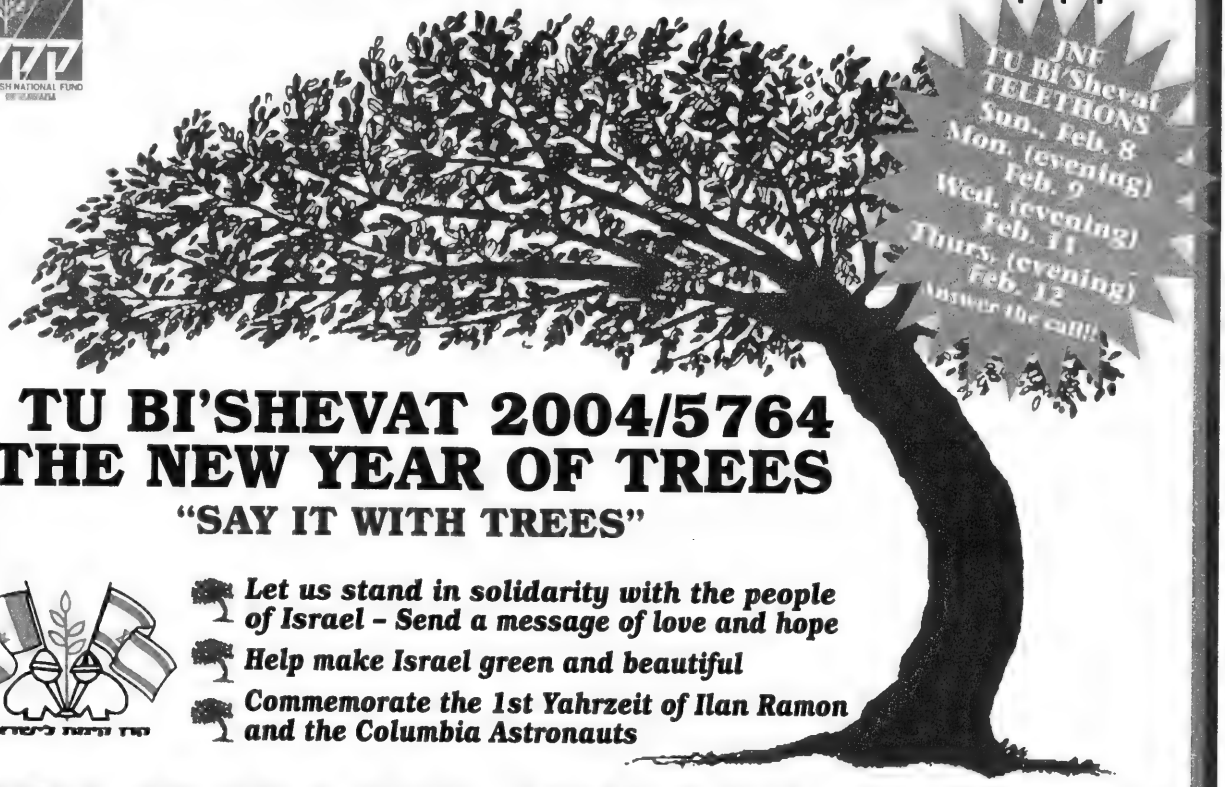

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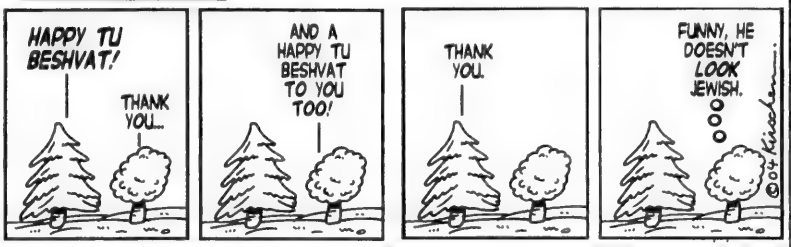

Calculus of profound agony

Could there possibly have been a decision born in greater soul-searching than the one the government of Israel had to make about the redemption of its fallen soldiers – Adi Avitan, Benny Avraham and Omar Suad – and the rescue of Elchanan Tennenbaum?

Is there a right or a wrong in the calculus of such profound human agony? The arguments are compelling on both sides. Which decision affirms the sanctity of life more? Which decision most embodies the values that the Jewish state was created to uphold? Even today, a week after the exchange of nearly 500 Palestinians and others for the four Israelis, the debate still waxes as Israelis await word about the fate of Ron Arad and other Israeli MIAs.

Israelis also brace for the possibility of additional exchanges in the future. For Hezbollah and Hamas leaders now boast of the utility of their newly tested instrument for prying loose more of their imprisoned comrades held in Israeli and other jails. The day after the soldiers were returned to their homes, Hamas leader Sheikh Ahmad Yassin said his organization would intensify its efforts to kidnap Israelis to exchange them for more prisoners. Yassin's statement was echoed by Hezbollah's leader Sheikh Hassan Nasrallah. The two men happily proved to the world that their twisted hatred is alive and burrowing deep into the souls of the movements and people they lead.

The cruel and bloody irony was lost on no-one: on the very day Israel prepared to receive its sons, a suicide bomber struck in downtown Jerusalem. Thus, once again, Hamas and Hezbollah were joined in their fevered demonstrations of hatred by the Al Aqsa Martyrs Brigades, which quickly claimed responsibility for sending the Palestinian police officer from Bethlehem to blow up Israelis. Eleven people were killed.

But as a poisoned well can neither nourish nor revive, hatred can never be the sustaining soil from which any people draws freedom and independence. The Palestinian people deserve better leaders.

Cpl. Jamie Murphy

Israelis were not the only ones targeted last week by suicide bombers. Cpl. Jamie Brendan Murphy, who was serving with our armed forces to defend and strengthen the Afhgani people against the Taliban oppressors, was also killed by a suicide bomber.

We salute Cpl. Murphy for his bravery and commitment to the betterment of humanity and convey our deep condolences to his family, friends and colleagues of soldiers. His murder proves again what we already know. Israel is only the first target. The West is targeted as well.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

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Radical Muslims have no say

After Libyan dictator Moammar Gadhafi decided to scrap his country's nuclear and chemical weapons, Arab countries reportedly began pressuring Israel to destroy its arsenal. Other than Egypt, Jordan and Turkey, which is not an Arab country, all the other countries in the Middle East have failed to recognize the existence of the State of Israel and maintain a state of war against it.

Whether Israel possesses nuclear weapons or not, all the enemies of Israel believe it does, and that those weapons have been successful in preventing it from being attacked once again as it was in 1948, 1967 and 1973. In addition to the animosity of the Arab countries, Hamas and Islamic Jihad, based in the West Bank and Gaza and funded and supported by Libya, have publicly stated that Israel must be destroyed. If radical Muslims want to indoctrinate their youth to carry out suicide bombings, that is one thing, but they are certainly in no position to call on Israel to take steps that would ensure its own destruction.

Bert Raphael
Toronto

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Transcend denominational rhetoric

In response to the article, "Orthodox historian foresees split in Conservative Judaism" (*CJN*, Jan. 22), a number of points need to be made.

First and foremost, most, if not all, of the Conservative movement's official positions have been deliberated on the basis of Halachah. One of the points Stephen Speisman fails to consider in the article is the ideology of halachic pluralism – namely, that one can conceivably arrive at different outcomes while adhering to the canons of the halachic process. For example, Conservative rabbis in Toronto who permit aliyot for women but who do not permit aliyot for women in services with men base both these positions on Halachah.

Secondly, the recognition of diversity in religious thought and practice is a basic reality in Jewish life today. There is not only diversity between denominations, but also within denominations. The ultra-Orthodoxy of Mea She'arim is vastly different in thought and behaviour from the liberal Orthodoxy of the Edah organization in New York. The traditional Conservative Judaism of Toronto is vastly different from the egalitarian Conservative Judaism of California. The patterns of Reform Judaism in Toronto differ greatly from the patterns of Reform Judaism in the United States. One ought not to cast stones at the diversity of religious expression. Rather, one should seek to understand and appreciate our similarities while disagreeing respectfully on our differences.

Finally, all expressions of Judaism continue to face the same ultimate challenge – namely, to encourage Jewish people to embrace their heritage, observe the mitzvot and love the land and people of Israel. Most would agree that Judaism is not an "all or nothing" tradition. Each step on the ladder leads to the next step, and each single mitzvah observed leads to another mitzvah.

Instead of castigating Conservative Judaism, or any other expression of Judaism, Speisman should transcend denominational rhetoric, which is often used to create divisions. Rather, we should all see each other as one Jewish family, klal Yisrael, in which we love each other and learn from each other.

Rabbi Howard Morrison
Beth Emeth Bais Yehuda Synagogue
President, Rabbinical Assembly, Ontario region

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Inspired by Troy

A friend forwarded me Gil Troy's column "*Lo nafseek lirkod* – we won't stop dancing," (*CJN*, Jan. 22), and I want to thank him for writing it.

My daughter was recently in Tel Aviv on a Birthright Israel trip and my heart fluttered slightly when she was there, but her deepening interest in and love for Israel more than overrode my fear.

We are deeply frustrated and angry at the prevailing Orwellian mindset at American college campuses today. My daughter attends one. But for us, the attacks on Israel have drawn us closer to that nation and strengthened the bond we feel with the Jewish state.

Sally Schuman
Palo Alto, Calif.

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Where did she get her facts?

Smadar Meir-Ordynans' essay, "Reconciliation with the Palestinians is necessary – and possible" (*CJN*, Jan. 15), is confused.

Meir-Ordynans claims the Six Day War "began supposedly defensively." Even Israel's harshest critics agree there was nothing "supposed" about Israel's need to defend itself in 1967. But then the writer herself acknowledges this fact in her very next phrase, "as the Arabs began mobilizing against Israel." Why did she feel the need to use the word "supposedly"?

Later, Meir-Ordynans states that "it was only after the Six Day War that the Palestinians gained recognition as a distinct, displaced people." She's quite right, but she neglects to state the reason for this. Quite simply, before the Six Day War, the populations of the West Bank and Gaza Strip were content to remain under Jordanian and Egyptian rule respectively. It was only after Israel took control of these areas that the sudden need arose to create a Palestinian state on that territory.

Toward the end of the article, Meir-Ordynans writes: "One has to ask how did the Israelis and Palestinians go from almost reaching an agreement at Camp David in 2000… to a war that the present Israeli government is calling a 'fight for its existence?'" It got to that point because Palestinian Authority President Yasser Arafat walked away from the negotiating table and launched his murderous intifadah.

Finally, Meir-Ordynans says, "Both peoples have lived peacefully, more or less, for centuries in the same neighbourhood." Where, exactly, is she getting her information? Certainly not from any history I've read.

Stephen Tannenbaum
Thornhill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Three soldiers come home

A victory for Hezbollah?

By ZVI BAR'EL
Ha'aretz Daily Newspaper Ltd.

Analysis

It has been a long time since Beirut saw a national gathering of the sort that greeted the Lebanese men who were freed in a prisoner exchange with Israel last week. President Emil Lahoud stood alongside his rival Prime Minister Rafik Hariri, Hezbollah leader Shiekh Hassan Nasrallah's greatest critic. Beside them was Shi'ite Parliament speaker Nabih Beri, the leader of the Amal party, Hezbollah's rival, while Maronite Cardinal Nasrallah Sfeir, Hezbollah's sworn enemy in Lebanon, was in the front row.

Hezbollah organized the show of national unity with great skill and with a careful measure of the two parts of the country: Hezbollah and the rest of Lebanon.

A Lebanese national song and the Hezbollah anthem were played, and the national flag flew alongside the Hezbollah flag. There was no doubt it was a Hezbollah affair – and they had sent the invitations to the rest of the country to be the guests of honour, as if Lebanon itself was one of the freed prisoners.

The Arab world's TV coverage, as if it was a joint decision, depicted it as a local Lebanese affair. While Al-Manara, the Hezbollah station, covered every second of the 24 hours that passed, Syrian TV practically ignored it, Jordanian TV gave it short notice, Egypt broadcast movies and almost ordinary news broadcasts, while Al-Jazeera, Al-Arabiya and other trans-Arab TV stations went from the initial ceremonies to the Jerusalem bombing and then to Iraq.

The gap between the Lebanese coverage, particularly Hezbollah's, and that of the rest of the Arab world symbolizes the event's significance for Hezbollah. At the very least, there is discomfort in the Arab world that a Shi'ite religious organization, defined by the West as terrorist and which regards most of the Arab regimes as pawns in the hands of the West and traitors to the Arab cause, succeeded where important leaders have failed.

Hezbollah succeeded twice: first by expelling Israel from south Lebanon and then by freeing Lebanon's prisoners (and some from other Arab countries), granting the term "resistance" a respectable status that can achieve victories.

But it was Nasrallah, who, even while trying to speak in Lebanon's name and even in the name of all Arab countries, set down the boundaries between the organization and the state. Hezbollah, and not Lebanon, will continue to deal with the prisoners, with the option of those continued negotations depending on the information about missing Israeli Air Force navigator Ron Arad and the creativity of the prisoner exchange plan's German mediator. But "we won't turn our prisoners into hostages of Ron Arad," Nasrallah promised, threatening, "we have another option, and it is for our fighters… to next time bring the hostages alive."

Once again, it is Hezbollah's private war. Even though for the first time Nasrallah expressed his appreciation of Israel for its efforts on behalf of its prisoners, he threatened in his name and the name of his organization that Israel's continued holding of Samir Kuntar for killing three of its citizens grants Hezbollah the opening to continue operations against the Jewish state. Nasrallah drew an analogy between Israel's withdrawal from Lebanon (while holding on to Shebaa Farms, leaving an opening for Hezbollah to continue armed resistance) and the prisoner exchange, which left Kuntar as a reason for Hezbollah to go on.

Nasrallah didn't just leave it at Kuntar. He added two more names – Nissim Nasser, the Israeli citizen under arrest for espionage for Hezbollah, and Yihiye Sakaf, whom Israel does not admit it is holding. Thus, he's trying to broaden the legitimacy of his struggle. It's doubtful that everyone who sat with him onstage last week in Beirut will join him in the effort. Nasrallah, who offered no surprises in his speech, is now preparing for stage two of the prisoner exchange plan. Will he come up with new information about Arad? His threats about new kidnappings and the creativity of the German mediator apparently signal that he's not so sure he'll actually have anything he'll be able to sell to Israel in exchange for Kuntar.

Sharon speaks to the families

Suwad family, Avitan family, Avraham family, ladies and gentlemen:

The reality of our lives enforces upon us at times the dreadful mixing of sadness with sadness, of sadness with joy. This morning, vicious Palestinian terror struck again in the heart of Jerusalem in the indiscriminate murder of innocent citizens.

Apparently, this is the price a society, which sanctifies the value of life, has to pay for living side-by-side with a society that does not lift a finger to root out the murder and evil from its midst. I convey my condolences to the families of the victims, and my best wishes for a speedy recovery to all the injured.

Adi Avitan

Benny Avraham

Omar Suwad

Omar, Adi and Benny set out on their last mission. Together, they fell by the murderous fire. Together, they return today to be buried in the soil of our home that they were sent to defend.

We, the entire Israeli people, stand here with heavy hearts, in the presence of the three coffins draped with our national flag. This is not a time of celebration, but one of relief and gratification. Relief – because three dear families whose souls did not know tranquility for 40 months, will now be able to express their deep mourning beside a modest grave. And gratification – for a promise which was fulfilled, for a commitment which was fully realized, for the moral and right decision which was taken in spite of its heavy price.

I fully understand the difficulties. The counter-arguments were also strong and just. However, one cannot escape difficult decisions. This is the task of leadership, and for this it is elected. We have taken all aspects into consideration, we have seriously considered and weighed all the information, and finally we placed on the scales a decisive weight: it is called "Jewish sentiment."

I have no other word to describe the decision to bring the boys home, to the soil of our homeland, carrying a heavy price other than a "Jewish decision." It is anchored in the legacy of Israel, and applies to everyone whose life can be saved, or who can be brought to rest in Israel. This is an essential moral commitment to every person in Israel, whether they are Jewish or have chosen to bond themselves with Israel. I have shouldered this commitment from the day on which I was honoured to command soldiers in battle. It has been valid and effective from that day on.

Our willingness to go a long way for the release of our captives and missing and kidnapped sons must not be misunderstood. The State of Israel will not allow any enemy or any terrorist organization to turn abduction or holding for ransom into a method. There are measures which we have not yet been taken, but, if, God forbid, the same circumstances re-occur, we will not hesitate to use them. This, too, is a commitment, and we better not be put to the test.

The State of Israel today thanks all those who helped bring our sons home: the Chancellor of Germany, Gerhard Schroeder, and Mr. Ernst Uhrlau. We appreciate their commitment to continue their efforts until Ron Arad is returned home, and we thank everyone who worked with them. We also want to thank those who worked for the return of the captives and missing – the team headed by Maj.-Gen. (Res.) Ilan Biran, people from the Israel Defence Forces, the Mossad and the General Security Services, who worked relentlessly on behalf of the families – anonymous people, whose names the Israeli public does not know – we hold them all in high esteem, and we thank them all today.

A great debt is repaid today. A debt of respect to our soldiers and to their bereaved and anguished families, the Avitan, Avraham and Suwad families. The hearts of the entire nation were beating with hope and shared fate. And also a debt of saving a life toward the Tennenbaum family, whose anxiety and hope touched every heart.

We now express our condolences to the families of our fallen who have returned to our land, and we will also support the families of our remaining sons, the captive and missing soldiers, with prayer and hope.

May the memories of our sons, Benny, Adi and Omar, be for a blessing.

From a fatal kidnapping to a tense exchange: a timeline

The following is a chronology of the saga of the three soldiers, Benny Avraham, Adi Avitan and Omar Suwad, who were kidnapped in Lebanon in October 2000.

• **Oct. 7, 2000:** First sergeants Avraham, Avitan and Suwad are kidnapped from their reconnaissance jeep on the Lebanese border at Shebaa Farms, or Har Dov.

• **Oct. 9, 2000:** The Israeli army announces that an examination of the reconnaisance jeep showed signs the soldiers were wounded during the kidnapping.

• **Jan. 10, 2001:** The Israeli army-appointed Peled committee rules that flaws in the northern command made the kidnapping possible.

• **July 2001:** A videotape made after the kidnapping by a soldier of the United Nations Interim Force in Lebanon is uncovered. It shows the cars that took the soldiers into Lebanon.

• **August 2001:** After a lengthy struggle with the United Nations, representatives of the general staff view the tape, but it does not shed light on the fate of the soldiers. The UN announces the soldiers are apparently dead, and that it has personal effects, soaked in blood, that were found in the kidnappers' cars.

• **Oct. 29, 2001:** In the wake of "new and credible" information, the Israeli army reaches the conclusion the soldiers were killed during the kidnapping or immediately afterward and are no longer alive.

• **Nov. 2, 2001:** Chief IDF Rabbi Brig.-Gen. Yisrael Weiss declares the soldiers fallen with their burial place unknown. The families of the three refuse to accept the decision.

• **Nov. 9, 2003:** Prime Minister Ariel Sharon brings a proposed prisoner exchange deal with Hezbollah to the cabinet for a decision. The deal would see the return to Israel of the bodies of Avraham, Avitan, Suwad and businessman Elhanan Tennenbaum in exchange the release by Israel of 435 prisoners – 400 Palestinians, 23 Lebanese and 12 nationals of other countries – as well as the bodies of 59 Lebanese who were buried in Israel.

Despite much criticism over the release of Lebanese prisoners Sheikh Abed Karim Obeid and Mustafa Dirani, considering bargaining chips for missing Air Force navigator Ron Arad, the deal is accepted by the government. There is a delay because of Israel's refusal to free Samir Kuntar, imprisoned for life for the murder of Nahariya police officer Eliahu Shahar, as well as the father and son of the Haran family, without getting information about what happened to Arad.

• **Jan. 24, 2004:** The prisoner deal is completed, and the matter of Arad and Kuntar is resolved by postponing it to a later date.

• **Jan. 29, 2004:** The three soldiers are returned home.

Opinions

Shabbat is getting later

Driving my grandchildren to their swimming lessons the other day, I observed that shabbat is starting later. As I manoeuvred along the unfamiliar roads of Long Island, N.Y., it was still light out at 5 p.m. and I could see where I was going. Daylight lasted longer this week than last, and I sighed with relief.

Norma Baumel Joseph in Montreal

I don't mean to complain, but this business of endless darkness and bone-chilling cold destroys normal human interaction. How can we accomplish anything when it gets dark so early? I find the winter months enervating. It is difficult if not impossible to be open and creative with all this nocturnal time. And the cold adds its own shattering force to our productivity and equilibrium.

I know that studies show people in hot countries are less productive. And I have seen the debilitating effects of extreme heat on most people. (I must admit, though, that I love the heat. Even 40 degrees celsius in Seville brought smiles to my face.) But in hot climates, at least there is a long period of daylight, after which things cool off and people can see each other and socialize. And it doesn't take an hour to put on all your outerwear.

What can you do in the winter? OK, you can ski. (Not me!) But even that is limited by daylight, and the cold does get to you.

So what's my point?

It seems to me that we humans need a certain amount of light in order to be hopeful. Not artificial light, but the natural light of the sun. It breeds optimism, as well as an acceptance of our human capabilities and social habits. It furthers human acceptance and neighbourliness.

Maybe I am becoming too romantic, but darkness at 4 p.m. is too much to bear. Sunlight at 8 is great.

There is something indefinable about going for a walk in the summer. I know what I am talking about because I walk to work every day. It takes me one hour and I do it no matter what the weather. And although I love the experience, I can assure you that it is better in the summer. I can even walk home.

"Summertime and the livin' is easy" in the words of George Gershwin's famous song.

Long hours of daylight allow for late-night dinners, evening concerts, street festivals, going out with friends – in other words, life! Summertime elevates these experiences and makes them commonplace.

So as Shabbat starts later and later, I feel we have turned the corner on the darkness. The cold and long nights are still with us for two more months (really three, as you can't trust April). Nonetheless, it's time for a little optimism: summer is coming.

Failing the Jewish ethics test

I have just spent five weeks in the United States travelling, visiting friends and family, and taking the advice of that venerable sage Yogi Berra, who said "You can hear a lot by listening." America is still recovering from the Sept. 11 attacks, and its convalescence has brought both good and pernicious effects to its civil society.

The United States is still a vital and exciting country, determined to overcome terrorism. But the level of anxiety, the cold suspicious eye and the aggressive, not to say ruthless, exploitation of that tragic day are some of the bad effects of 9/11.

Alas, current U.S. politics and policies at home and abroad have not created either harmony domestically or goodwill beyond America's shores. Recovery from the trauma of 9/11 – which gave Americans a sense of domestic vulnerability for the first time – mixed with ultra-conservative governance bodes ill for the near future.

My experiences in the United States made me reflect on our role as Jews in Canada in assessing our own society. Listening to friends, who range from Rush Limbaugh fans to '60s peaceniks, reminded me of the actions of our own Canadian governments and how their policies can be judged against a Jewish ethical framework.

Several fail the test. For instance:

On caring for the poor, as in the United States, tax cuts in Canada have benefited the wealthiest. Federal and provincial sales taxes may be egalitarian in that everyone pays them, but obviously a poor person is less able to shoulder the burden than a wealthy one.

Taxes should fund services that we all need, such as medical services, education and the care of our cities. Small government, the goal of neo-conservatives, means fewer public services. Nobody likes paying taxes. But governments can only fulfil their duties to citizens if they have the resources. Are we to be a caring society, or one that allows the needy to be sold for a pair of shoes?

Jean M. Gerber in Vancouver

Another example: Do not put a stumbling block in front of the blind. A society such as the United States, where 15 per cent of the population has no medical coverage, is a failed society by Jewish standards. The situation for Canadians is not, thank God, as dire, but attacking fair and universal medical coverage and preventative medicine is equivalent to making the blind stumble. Those who want to devalue, and ultimately destroy, the medical system we have by starving it of funds and then promoting a two-tier system are headed in that direction. In British Columbia, for example, much preventive care is now de-listed, because tax cuts have drained the treasury. Although we can find $1 billion for the 2010 Vancouver/Whistler Winter Olympics, these cuts make the blind and disabled stumble. They fail the ethics test.

A third example: Maimonides' highest rung of tzedakah is to enable a person in need to become self-sufficient. Hebrew Free Loan societies were founded on this principle, enabling people to leave poverty and become independent. What have so-called "welfare reforms" done? In British Columbia, people on income assistance no longer receive even the paltry $200 per month they used to get. Many retraining programs have also been cut, leaving people worse off. They're totally dependent on hand-outs until benefits run out, when they're often left without the skills to help themselves. Alternatively, they may be relegated to society's lowest paying jobs, which invariably keep them mired in poverty. These policies do not meet the Jewish ethics test.

Finally, we are enjoined to ransom captives. Jewish communities since antiquity have pooled money to buy Jews enslaved or held for ransom. Today we are justly proud of the money we raise to resettle Russians in Israel or ransom and rescue Jews in Ethiopia. But thousands of Falash Mora remain in limbo in Ethiopia while Israel and Jewish leaders dither. Are there so many Jews in the world that we can afford to abandon these people? We in North America must use our influence to resettle the Falash Mora (many of whom have relatives in Israel), as we have done for so many before.

As a Canadian by choice, I have found our country to be a place of sane social policy. I would hate to see it imitate the tortured policies of our neighbour to the south. Fidelity to halachic and ethical standards must guide us as citizens, and we must never cease to communicate these values to our leaders.

Our natural environment has no borders

My childhood memories of Tu b'Shvat are dominated by the Jewish National Fund's tree- buying programs. I recall buying tiny stickers in January and February, a few at a time, and placing them on my personal tree poster hung at the back of the classroom. I also have vague memories of looking at JNF film strips that showed some of Israel's flora and fauna. I must confess that looking at pictures of lush Israeli greenery during the chill of a Winnipeg winter made me feel more jealous than Zionistic.

Stuart Slayen in Winnipeg

Over the years, Tu b'Shvat was one of those holidays that slipped out of my consciousness. In early February, I'm still full from Chanukah and can't wrap my head around a holiday recognizing spring when a blast of prairie winter wind gushes down my throat at the bus stop.

But, like most things Jewish, when you pause and reflect about Tu b'Shvat, you see it has a great deal of relevance. The day that commemorates the "new year of the trees" is an opportunity to consider Judaism's relationship with the environment as well as one's own environmental footprint.

The Tanach, the Midrash and rabbinical commentaries are rich with insights about humanity's relationship with the physical world. For beginners, Jewishly inspired environmentalists will point to the beginning, the book of Genesis: "God took the man and placed him in the Garden of Eden, to till it and tend it."

One translation I've seen replaces the word "tend" with "preserve." According to Ecclesiastes Rabbah, in showing Adam the Garden of Eden, God said: "See my works, see how beautiful and perfect they are, and all I created – I created for you. Beware lest you spoil and destroy my world, for if you spoil it, there is no one to repair it after you."

In a 2000 lecture, noted environmental expert and author Manfred Gerstenfeld identified other connections between Judaism and the environment. For example, he said biodiversity was assured when Noah populated the ark with the animals of the world. Gerstenfeld, author of *Judaism, Environmentalism and the Environment*, also points to Jewish laws that speak to environmental protection. The law of *bal tashchit*, for example, prohibits wanton destruction. According to Gerstenfeld, rabbinical literature extended *bal tashchit* to include the prohibition against blocking water sources, and the Talmud includes the uneconomical consumption of fuel.

Gerstenfeld also looks at *tzar ba'alei chaim* (the prohibition against cruelty to animals) and to more contemporary halachic commentaries.

In 2002 at the UN World Summit on Sustainable Development in Johannesburg, South Africa, then-Israeli foreign minister Shimon Peres made it clear in an address that environmental issues are issues of broad, mutual concern and when neglected or pre-empted by politics, lead to troublesome results: "The polemics that rage in the region undermine dialogue, and the terror that has washed over it has given birth to distrust. As a result, the desert is eroding the fertile soil and the conflicts prevent the water from flowing along its natural and logical course," said Peres. "At home, we clasp our national passports, but to Johannesburg, we have come carrying global identity cards."

Indeed, as Peres suggested, environmental issues have no political boundaries. The planet is warming, forests are disappearing, water resources are drying up. While there are some important examples of regional co-operation already underway, further co-operation among Israel and its neighbours cannot wait for other issues to be solved.

Equally important, people of all backgrounds must take action – as individuals, as communities and as nations – to preserve and improve our natural environment. In the Jewish community, we must encourage our synagogues and community centres to put environmental issues on the programming agenda. We must acknowledge the richness of environmental references in Jewish literature and seek ways to act.

On Tu b'Shvat, when we plant a tree in Israel, we are not just helping Israel, we are helping the entire planet. Similarly, we do the entire planet a great service when we recycle, reduce our fuel consumption and save electricity. We do a great disservice when we don't.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

A cornucopia of books...

The following books, touching on broad themes ranging from Israel and the Middle East to the Diaspora and the Holocaust, were published recently.

Yaacov Lozowick, in *Right to Exist* (Random House), has written a nuanced analysis about Israel's struggle for existence. The breakdown of Israel's peace talks with the Palestinians and the outbreak of the Palestinian uprising shattered his assumptions regarding the prospect of a rapprochement with the Palestinians and prompted him to question his own views as a liberal and a peace activist. This is a sober examination of Zionism and the Palestinian national movement, and a call for realism.

Sheldon Kirshner in Toronto

The Other Israel (The New Press), edited by Roane Carey and Jonathan Shainin, contains essays by Israeli and American writers on the Arab-Israeli dispute. They argue that Israel's occupation of the territories has undermined its democratic ideals and liberal values and distorted the achievements of Zionism. *Wrestling with Zion* (Grove Press), which covers similar terrain from the same orientation, is edited by Tony Kushner and Alisa Solomon.

The history of Zionist settlement in Palestine, an enterprise that enlisted town planners as well as the military, is the subject of S. Ilan Troen's fascinating book *Imagining Zion* (Yale University Press). In *Israelis and Palestinians* (Yale University Press), Bernard Wasserstein states that certain realities – demography, environmental pressures and the like – will drive them toward a diplomatic solution.

Palestinian Politics After the Oslo Accords (University of California Press), by Nathan Brown, is a cogent analysis of state building in the Palestinian Authority. Brown examines such related topics as the rule of law, corruption and constitutionalism. Giora's Goldberg's *Ben-Gurion Against the Knesset* (Frank Cass) is a thorough study of the first Israeli prime minister's prickly relationship with the Knesset and his role in the development of parliamentary institutions in Israel.

In *Arafat's War* (Grove Press), Efraim Karsh, a professor of Mediterranean studies at the University of London, claims that the president of the Palestinian Authority is less interested in a Palestinian state than in Israel's destruction. And in *Yasir Arafat: A Political Biography* (Oxford University Press), Barry Rubin and Judith Colp Rubin maintain that Arafat has inflicted unnecessary suffering on his people by clinging to the belief that a political solution of the Arab-Israeli dispute "means surrender."

Lee Levine's *Jerusalem: Portrait of the City in the Second Temple Period* (The Jewish Publication Society) is an intriguing account of Jerusalem's evolution as an important religious and cultural centre from 538 B.C.E. to 70 C.E. In *Entebbe: A Defining Moment in the War on Terrorism* (Balfour), Iddo Netanyahu recounts the daring 1976 Israeli raid in Uganda during which his older brother, Jonathan, a commando, was killed. This is an ode to heroism.

The Sept. 11, 2001 terrorist attacks in the United States concentrated minds yet again on Islamic fundamentalism. *Jihad: The Trail of Political Islam* (Harvard University Press), by Gilles Kepel, isolates the challenge posed by Islamism and concludes that violence is a "death trap" for Islamists. Jane Corbin, in *Al-Qaeda* (Raincoast), has written a penetrating analysis of an Islamic organization hell-bent on expelling all Western influence in the Middle East. Dilip Hiro's *The Essential Middle East* (Raincoast) is a useful reference work, but his comments on Israel are biased.

The Iraq War (Harvard University Press) is the first major work on the 2003 allied invasion of Iraq. The expertise of the authors, Williamson Murray and Robert Scales, is clear. Israel's occupation of the Palestinian autonomous areas in March 2002 was witnessed by Ramallah-based writer Raja Shehadeh. In *When the Birds Stopped Singing* (Steerforth Press), he recalls the invasion and gauges its effect on the Palestinians. Al-Jazeera, the Arab cable television news network, has rattled and infuriated Arabs and Israelis alike and redefined Arab journalism. In *Al-Jazeera* (Westview Press), Mohammed El-Nawawy and Adel Iskandar trace its history as the CNN of the Arab world.

Martin Gottfried, in *Arthur Miller* (Da Capo Press), deftly profiles a great American playwright. Gerald Sorin, in *Irving Howe* (New York University Press), produces a substantial biography of an influential American intellectual. U.S. mobster Arnold Rothstein fixed the 1919 World Series and was the mastermind of the modern drug trade. Biographer David Pietrusza distills his life in *Rothstein* (Raincoast).

The late American movie critic Pauline Kael graced the pages of *The New Yorker* with her trenchant reviews, and in *Afterglow* (Da Capo Press), Francis Davis has one last conversation with her about the craft of film. *Abraham Joshua Heschel* (The Jewish Publication Society), by Or Rose, is billed as the first children's biography of this towering rabbinic figure. The March 25, 1911, fire in the Triangle garment factory was the worst workplace disaster in Manhattan's history. The owners of the plant were Jewish, as were many of its victims. *Triangle: The Fire that Changed America* (Raincoast), by David von Drehle, recreates that awful day with consummate skill.

Sir Philip Sassoon (1888-1939) and his sister, Sybil (1894-1989) were the British descendants of a wealthy Sephardi family that prospered in India and China. Philip was a politician, while Sybil married into the aristocracy. *Sassoon: The Worlds of Philip and Sybil* (Yale University Press) by Peter Stansky examines interlocking themes such as wealth and power and politics and Jewishness. Todd Endelman's magisterial history of British Jewry, *The Jews of Britain 1656 to 2000* (University of California Press), is rich in narrative and personalities. In *Jurek Becker: A Life in Five Worlds (The University of Chicago Press)*, Sander Gilman paints a vivid picture of a Jewish writer whose best known novel is probably *Jacob the Liar*. Clive Brown's *A Portrait of Mendelssohn* (Yale University Press) is a rigorous biography of 19th century classical composer Felix Mendelssohn. Marsha Edelman, in *Discovering Jewish Music* (The Jewish Publication Society), ranges far and wide, commenting knowingly on subjects ranging from chazzanut to Israeli folk songs. An accompanying CD is taped to the inside back cover. Benjamin Harshav's *Marc Chagall* (Stanford University Press) is the newest biography of a momentous artist. It explores his relationship with his Jewish, Russian and French identities, his roots in folk culture, his artistic journey and his involvement in politics and Yiddish literature.

One of the strangest incidents of the Holocaust is related by Ronald Zweig in *The Gold Train* (HarperCollins). The controversy ignited by the wartime massacre of Jews in the Polish village of Jedwabne is revisited in *The Neighbors Respond* (Princeton University Press), edited by Antony Polonsky and Joanna Michlic. *The Bielski Brothers* (HarperCollins), by Peter Duffy, is the story of three Jewish brothers who built an effective partisan band-cum community in the forests of eastern Europe.

After the war, Holocaust survivors in the British zone of occupied Germany began rebuilding their lives, and in *New Beginnings* (Wayne State University Press), Hagit Lavsky explores these nascent Jewish communities. Many years later, some survivors launched class action lawsuits to recover their property. In *The Victim's Fortune* (HarperCollins), John Authers and Richard Wolffe investigate this international struggle. And in *Holocaust Justice* (New York University Press), Marshall Bazyler zeroes in on the battle for restitution in American courts.

Daniel Levitas, in *The Terrorist Next Door* (Thomas Dunne), examines the historical roots of the far-right, anti-Semitic militia movement in the United States. *The Dent Atlas of Jewish History* (J.M. Dent), by Martin Gilbert, and the *Atlas of Jewish History* (Routledge), by Dan Cohn Sherbok, are first-rate reference works.

And in general... *World Factbook* (Raincoast) is a handy reference guide to every country under the sun. *Canadian Oxford World Atlas* (Oxford University Press) is ideal for home, school and office.

These coffee-table books reveal exotic places through stunning photography and concise text: *Amazonia* (Firefly) is an overview of an awesome tropical rainforest. *Sahara* (Raincoast) profiles the stark beauty and hardy inhabitants of a vast desert. *Deserts* (Firefly), a blend of colour photos, illustrations, diagrams and maps, describes an intimidating landscape. Israel's Negev region is included. *South Sea Islands* (Firefly) is a celebration of unique flora and fauna in a faraway destination. The Lonely Planet guidebooks, distributed by Raincoast Books in Canada, are reliable travel companions. The latest ones: *Mediterranean Europe, Eastern Europe, Central Europe, Sicily, Estonia, Latvia & Lithuania, Middle East, Morocco, West Africa, Vietnam* and *Myanmar*.

In high style, *The Group of Seven and Tom Thomson* (Firefly) celebrates the achievements of a school of iconic Canadian painters. *Old Toronto Houses* (Firefly) is a primer of Toronto's rich architectural heritage. *Halliwell's 2004 Film Guide* (HarperCollins) lists thousands of films, and is the last word on the subject. David Wragg's *Jane's Air Forces of the World* (HarperCollins) highlights the importance of air power in combat and features a chapter on the Israeli Air Force. And finally, the *Oxford Dictionary of English* (Oxford University Press) is an excellent reference work.

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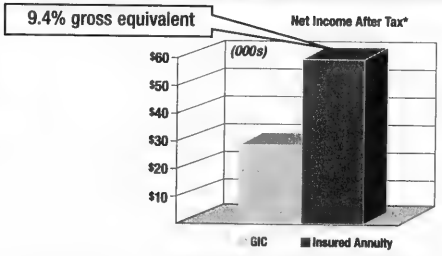

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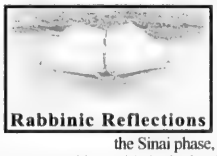
Jewish Life

What makes us Jews? Blood and belief

By RABBI REUVEN TRADBURKS



The Jew lives in two worlds – in the Jewish world and in the wider world as an individual Jew.

After the Jews are saved with the splitting of the Red Sea, they break into spontaneous song, the Song of the Sea, in Exodus, Chapter 15.

One verse of this song is richly nuanced and has many interpretations: "This is my God and I will praise Him, the God of my fathers and I will exalt Him" (Exodus 15:2).

What does Moses mean to convey with this couplet and with the words "my God and God of my fathers?" What does he gain by describing God as both his own and his fathers'? The Jewish people are a people of belief, so obviously Moses' belief is the same as that of his forefathers.

In his comments, Rashi says Moses meant that "I am not the beginning of holiness, but holiness and Godliness has been rooted in me and remains with me since the time of my forefathers."

Rav Soloveitchik explained this Rashi commentary by employing a principle that was a core principle in the Rav's philosophy: There are two pieces to our Jewish living and our Jewish belief – people and personal. We are Jews because we are born Jewish, we are part of the Jewish family. In the Torah, this is the theme of the book of Genesis. Abraham and Sarah are the first Jews – and the promise of the Land is made to their descendants, their family. All those who are children of Israel are Jews. This is a blood connection, a big and sometimes happy family.

Then there is a second phase of Jewish history – the Sinai phase, the book of Exodus phase. This is the book of belief, of mitzvot, of personal responsibility. The splitting of the Red Sea was a great moment of inspiration and revelation, and hence brought a deep personal belief in God.

This is Moses' emphasis in this verse. "This is My God – I have gone beyond the belief of my forefathers – I have ventured into my own personal relationship with God, I have experienced something which has created a personal belief – on top of the belief of my fathers."

There are two aspects to Jewish living – we are a part of the Jewish people and we are individuals, grappling with our belief and our mitzvot, aspiring to the Torah ideal. There is peoplehood and there is religious expression.

The Talmud says even though a Jew sins, he remains a Jew. This is the people aspect. It must be stated clearly and unequivocally – regardless of how a Jew lives, he remains a Jew, a part of the people. The concern of one Jew for another, the concern of a haredi Jew for an assimilated Jew, the concern of a Reform Jew for the well-being of a black-hat Jew, the concern of a Zionist Israeli for a Jew from Peru – these concerns are the worry of a person for their family. This is the people, the family of Abraham, the book of Genesis.

At the same time, the Torah has Exodus as well. Full holiness is established through mitzvot. Full holiness requires the personal engagement of the Torah. Here we do not rest on our laurels. We must engage the Torah directly. This is what Rashi means by introducing the world "holiness" – full holiness requires personal engagement.

We could all use a little push from this Rashi – strengthening our "God of our fathers," our bonds to our people and "my God," the completing of our holiness through our personal engagement in the business of mitzvot.

Rabbi Tradburks is spiritual leader of Kehillat Shaarei Torah in Toronto.

Tu b'Shvat, Israel and the environment

By MARK MIETKIEWICZ

Saturday, Feb. 7 is Tu b'Shvat, the traditional Jewish New Year for trees. Long a day celebrated mostly by schoolchildren **[www.jafi.org.il/education/festivls/tubish/]**, Tu b'Shvat has also become a day to celebrate the environmental successes that Israel has achieved and to look at the country's ecological future.

The story of the reclamation of the land of Israel is well-known **[www.israel.org/mfa/go.asp?MFAH00uq0]**. But before most of us knew anything about Israel's environment, we knew about the little blue box. Weighed down by pennies and nickels, the Jewish National Fund pushke meant another tree was going to be planted somewhere in Israel **[www.jnf.org/site/PageServer?pagename=BlueBox]**. You can read up on the famous box and even take a look at how it has changed over the past century **[www.jnf-canada.org/bluebox/bluebox.htm]**.

To find out what is happening to Israel's environment right now, I recommend visiting **[www.jgenisrael.org/]**. The articles are well-written and interesting, but also challenging. The current issue also focuses on the drying up of vast sections of the Dead Sea, the consequences of Israel's reliance on fossil fuels and the sewage that pollutes some of Israel's rivers. An article about urban expansion and the loss of farmland is pointedly titled "The Land of Asphalt and Cement." On the other hand, you can read the story of Rob Zorbin, who rode his bicycle from Neve Shalom to Eilat to honour his father who, in 1932, fled Poland by bicycle and arrived in Tel Aviv six weeks later.

I'm not quite sure why, but I am addicted to the Mekorot website. It's not that I'm a devotee of hydrology in Hebrew. But the page has a small graphic of a yardstick that tells you that day's level of Lake Kinneret, Israel's most famous reservoir of fresh water. Thanks to two rainy seasons (and despite years of drought and overpumping), the lake's level has been rising steadily. I've been checking on the Kinneret daily to see whether it will finally reach capacity of 208.9 metres below sea level for the first time in a decade. This year looks pretty good **[www.mekorot.co.il/frameset.asp]**.

Although reaching capacity is wonderful, Israel still faces a water crisis since many of the country's aquifers and other sources of water are still relatively depleted. To help ease the crisis, the country is looking at alternatives such as importing water from Turkey **[http://makeashorterlink.com/?L4BB33437]**. A huge water desalination plant is under construction in Ashkelon. When completed, it will be able to turn seawater into 110 million cubic metres of desalinated water annually **[www.water-technology.net/projects/israel/]**.

From the seas, let's look to the skies and a site titled "Migrating Birds Know No Boundaries." That's the slogan of Israel's International Center for the Study of Bird Migration. Located at the intersection of three continents, Israel has long been known as a birder's paradise. Although nothing can compare to the sight and sound of a long-sought-after bird, the site comes pretty close. You can track the patterns of birds migrating through the country and find details about birds that are common there. (Have you seen a yellow-vented bulbul lately?) **[www.birds.org.il/show_item.asp?levelId=457]**

Speaking of no boundaries, several Israeli environmental groups maintain close contact with their neighbours. Friends of the Middle East is an umbrella organization for environmentalists in Israel, the West Bank and Jordan, and maintains offices in Tel Aviv, Bethlehem and Amman. It focuses its efforts on transboundary ecosystems such as the Dead Sea Basin and the Gulf of Aqaba **[www.foeme.org/]**. To read up on the work done by Israel's many other environmental groups, visit the links page created by The Coalition on the Environment and Jewish Life **[www.coejl.org/action/israelorg.shtml]**.

Next time you're in Israel, you may want to see Israel's environmental achievements first-hand. The Society for the Protection of Nature in Israel organizes eco tours that most tourists wouldn't dream of participating in, such as hiking through canyons in the Negev or tubing down rivers in the north **[www. teva.org.il/e/]**.

But just because you're not in Israel right now doesn't mean you can't do something for the country's environment in honour of Tu b'Shvat. Even if you can't track down your JNF blue box, all you have to do is go to the Keren Kayemet website, choose a forest, fill out the form and maybe your tree will be there the next time you're in the country **[http://192.116.234.203/kkl/]**.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Jewish Life

We need to fight free of envy: author

***Envy* by Joseph Epstein, Oxford University Press, $22.95.**

Envy is pervasive and seemingly irrepressible. It is hatred without a cure, and according to the biblical Book of Proverbs, it makes the bones rot.

Envy turns us into grievance collectors: Why do we always end up with the short end of the stick? Why does my neighbour's chicken always look like a goose?

Books
Bernard Baskin

Schadenfreude is the emotion that delights in another person's failure or defeat. Author Gore Vidal expressed what most of us would never admit. "Every time a friend succeeds, I die a little."

The grocery-gutter press, which might also be called "The National Schadenfreude," trumpets in its headlines: "Oprah has gained 60 pounds while binge feeding. Britney Spear's boyfriend is cheating on her. Cher's daughter is in deep trouble. Whitney Houston hasn't licked her drug problems. Another of the Kennedy grandchildren has done something disgraceful. Donald Trump is being hauled into court for still higher alimony. The score is evening out and the world is a more just place than one might at first have thought."

Envy is the first in a series of slender volumes by a variety of authors on the seven deadly sins. Unlike other sins, Epstein muses, envy is no fun at all.

Envy, bitterness, jealousy and resentment are especially strong in the academic environment, he writes. University teaching seems like a good life, but it is soon spoiled by the realization that people who did less well than they in school seem to be faring rather better in the world.

"Not quite first-class lawyers are making hundreds of thousands of dollars a year; dullish boys and girls, now practising medicine, have large summer homes near gentle lakes. Coarse creeps are scoring heavily in the stock and commodities markets. While they [who were] once the darlings of their teachers are struggling along… No, it's not working out at all, and it's damned unfair."

Envy is not unmixed with malice, and the author suggests that both played a part in the horror of the Holocaust. The Jews of Germany and Austria had been successful not only beyond their numbers, but also, in the eyes of the jealous and resentful, beyond their right – and they had to suffer.

The author points out that the Nazis, though they killed Jews on a vaster scale than any others, seemed to need to humiliate their victims first. In Germany and Austria, they had Jewish women cleaning floors, had Jewish physicians scrubbing the cobblestone streets of Vienna with toothbrushes as Nazi youth urinated on them, and forced elderly Jews to do hundreds of deep knee bends until they fainted or sometimes died. All this suggests a vicious need to even up of the score that has the ugly imprint of envy on the loose all over it.

Epstein confides, "Although as a Jew I have never in any sense felt 'chosen,' I, not infrequently, have felt a special sense of privilege, even snobbish superiority at what I take to be the good luck of my having been born Jewish. Having been born in America, I am able to be both part of a great nation, and, having been born Jewish, simultaneously just a bit outside it, too. Not at all a bad position to be in, certainly for one who writes."

Included in this thoughtful and entertaining short work are the thoughts and insights of philosophers and thinkers such as Arthur Schopenhauer, Friedrich Nietzsche, John Rowls and William Hazlitt.

Envy, concludes the author, is just poor mental hygiene. "It clouds thought, clobbers generosity, precludes any hope of serenity, and ends in shrivelling the heart – reasons enough to fight free of it with all one's mental strength."

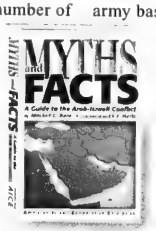
How can Israel protect its citizens from attacks?

MYTH:

Releasing Palestinian prisoners is a good way to build confidence for the peace process without endangering Israeli security.

FACT:

Israel has released Palestinian prisoners from its jails on a number of occasions because the Palestinians have made this a major issue and said that it would build confidence in the peace process. To date, however, it is difficult to find evidence that these prisoner releases have done anything to improve the prospects for peace. They have not moderated Palestinian behaviour nor prompted the Palestinian Authority to fulfil its obligations under the road map peace plan to dismantle terrorist networks and confiscate illegal weapons.



Israel has naturally been reluctant to release prisoners because they are in jail for good reason: they committed crimes, often violent ones. Moreover, when Israel makes these political and humanitarian gestures, the criminals often resume their terrorist activities.

In the summer of 2003, for example, Prime Minister Ariel Sharon responded to entreaties of the Palestinians and the international community to release prisoners as a way to help bolster the stature of then-prime minister Mahmoud Abbas. Even though the road map peace plan says nothing about the subject, Sharon released 350 Palestinians. Not long after, two of the former prisoners, under the command of a third, carried out suicide bombings at Café Hillel in Jerusalem and the Tzrifin army base, killing 15 civilians and soldiers, and wounding more than 80. Releasing prisoners is another example of one of the great risks that Israel has often taken for peace.

MYTH:

Israel's policy of assassinating terrorists is illegal and rejected even by some Israelis, as evidenced by the refusal of air force pilots to carry out the policy.

FACT:

As noted elsewhere, Israel faces a difficult quandary in deciding how best to protect its citizens from terrorist attacks. The government believes one way to reduce the danger is to target the Palestinians responsible for these war crimes. The Israeli army never targets innocent Palestinians and numerous examples can be cited of cases where pilots have returned to base without firing because civilians were in danger of being harmed. Still, tragedies have occurred in which innocent Palestinians have been casualties of the war against terror.

It is especially because of the concern for the innocent, and the difficulty of targeting terrorists who intentionally hide among civilians, that Israelis debate whether targeted attacks are the best policy. The public overwhelmingly supports the policy to date, and only 27 pilots – 18 whom are retired – signed a letter saying they wouldn't carry out missions in the territories. As in an earlier case where a group of reserve soldiers said they wouldn't serve either, the decision is a political act that has no place in any military, and did not receive popular support either from their fellow soldiers or the general public.

The pilots are entitled to their opinion and to express it through Israel's vibrant democratic process, but like other soldiers, their duty while in uniform is to implement policies made by elected civilian leaders so long as their orders are recognized by Israel's courts as legal. Both Israel's courts and international law allow for the current Israeli policy.

Meanwhile, the political debate as to the wisdom and effectiveness of the policy will undoubtedly continue.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtual library.org.*

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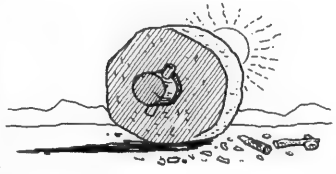

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Greater Toronto Area

School administrators examine fundraising at two-day conference

By ANNA MORGAN
Staff Reporter

These days, one of the most important courses attended by school administrators may well be Fundraising 101.

Close to 70 principals, administrators and board members from across the spectrum of Jewish schools spent two days last week at a conference devoted to resource development, issues of governance and marketing strategies.

Since high tuition remains the largest barrier to entry into the Jewish education system, administrators would prefer not to increase their fees. However, with costs steadily rising above revenues, schools are searching for alternative sources of income.

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Shirley Worth, Jewish Toronto Tomorrow's director of donor development, said the two-day program was intended to give the schools exposure to top people in the fields of resource development.

"Schools have become aware that raising money is a community issue and that everyone needs to be involved in creative fundraising programs," Worth said.

Jewish Toronto Tomorrow joined with the Partnership for Excellence in Jewish Education and UJA Federation of Greater Toronto to present speakers who have experience promoting, marketing and running organizational systems.

> ***'Raising money is a community issue'***

The workshops included discussions on endowments, capital and annual campaigns, marketing Jewish day school education and effective governance.

One group, led by Carol Kassel, looked at creating multi-million-dollar endowments through life insurance programs, Worth said. Another panel, headed by Charles Novogrodsky, a consultant on organizational development, discussed creating effective boards.

While administrators looked at ways to increase their revenues, they also heard that the percentage of students from the total community who are registered in Jewish schools may actually be decreasing.

On one hand, the number of students registered in day schools has increased over the past decade, said York University professor Alex Pomson. However, the number may simply reflect a dramatic shift from supplementary to day school education.

In fact, Pomson suggested that since the early 1990s, "the proportion of Jewish children in Toronto who at some point in their lives receive a day-school education has probably declined."

Seymour Epstein, vice-president of UJA Federation's Board of Jewish Education, spoke about the importance of reaching out to the non-committed communities for growth.

Epstein pointed to the Russian speaking and Israeli communities as new groups that need to be brought into the "vibrant centre."

"We need to find new comfort zones where these populations will feel comfortable.

"These families shouldn't be cheated out of their heritage," Epstein said, adding that there is a "Middle Income Mildly Affiliated" sector that does not feel compelled to be involved.

Everyone benefits when we bring in new students. Individual schools fill unused chairs and the community benefits by recapturing unaffiliated members and preserving Jewish life for the future, Epstein said.

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***Please note:** York University and University of Toronto students planning to attend Hebrew University of Jerusalem should apply for a Pulver Scholarship directly to the awards office of these universities. For further information, contact Brenda Gurvey at the Canadian Friends of Hebrew University at 416-485-1222.*

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For information or an application contact
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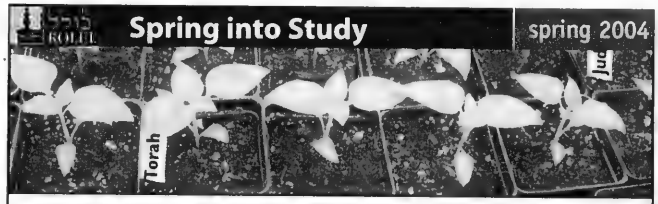
www.associatedhebrewschools.com
Associated Hebrew Schools of Toronto

Greater Toronto Area

FOREST OF TREES: Junior kindergarten students of The Leo Baeck Day School are busily preparing for Tu B'Shvat. They created a forest of trees to celebrate. Standing in front of their forest are from left to right Skyler Appel, Albert Bloom, Rachel Herman and Jordan Erdman.

PJ PARTY: Junior kindergarten classes at Bialik Hebrew Day School enjoyed a "Teddy Bear Pajama Party" as a concluding activity for their Teddy Bear Unit. This unit involved language, math skills and creative art.



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Sacred Sex
Beginner's Hebrew
Prayerbook Hebrew

Tuesday
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Opening The Haggadah
How to Study Torah
Jewish Meditation & Yoga
I'm Jewish-My Partner Isn't
Funny, You Don't Look Jewish

Wednesday
Doing Jewish Spiritual Parenting
The Image of Jewish Women: Then & Now
Ancient Answers to Modern Questions
The Soul of Israel

Thursday
Prayerbook Hebrew
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Coast to Coast

More funds for hate crime unit

B.C. pledge comes amid furor over article in Muslim paper

By LAUREN KRAMER
Special to the CJN

VICTORIA — It was sheer coincidence, but the timing was right.

In a meeting last month with a delegation of representatives of minority groups that included the Canadian Jewish Congress, Pacific region (CJC), Solicitor General Rich Coleman and B.C. Premier Gordon Campbell said the provincial government would boost its funding and support for the B.C. Hate Crime Team, which investigates and keeps statistics on hate crimes in the province.

The pledge came shortly after the appearance of a virulently anti-Semitic diatribe in the Delta, B.C.-based Muslim newspaper *The Miracle*. In a Dec. 19 article, Edgar J. Steele, who is known in the United States for his racist views, wrote that Jews were behind both world wars, the Sept. 11 terrorist attacks and U.S. organized crime, among a long list of accusations that also included faking the Holocaust.

Congress gave copies of the paper to the Hate Crime Team, which will determine if there are grounds for criminal action.

"Hate speech of this nature, designed for the purpose of inciting people to commit acts against an identifiable group, that's chargeable," said Nisson Goldman, chair of CJC, Pacific region. "The newspaper certainly could be fined, and there may even be an imprisonment, though I doubt seriously that that would happen."

Prior to the article's appearance, the groups had already called the meeting with Coleman and Campbell to express concern about an "increase in various expressions of racism and homophobia in B.C.," CJC said in a statement.

In previous discussions with the province about the Hate Crime Team, CJC expressed dissatisfaction that the provincial unit, an arm of Coleman's ministry, has had its funding decreased since the Liberal government took office. As a result of those cuts, CJC contends, the unit has not been able to do outreach and education or fill vacant positions, including hiring a data analyst and seconding a Vancouver police officer to join the unit's full-time RCMP officer.

"We want the restoration of the B.C. Hate Crime Team to full capacity," said Goldman, meaning two police officers, an office worker, a statistician and a prosecutor.

If all goes as planned, the team will be restored in the next 30 to 60 days, once a new police officer is appointed, Coleman told *The CJN*.

"We really need to find someone who's knowledgeable about this issue, it can't just be anyone," he explained.

"And it's important that we educate people generally, not just a couple of people on a hate crimes team, to understand what a hate crime actually is."

After the appearance of the article in *The Miracle*, B.C. Liberal Senator Mobina Jaffer, a periodic contributor to the paper, said she will no longer write for it, while Liberal MP Joe Peschisolido was among many advertisers who cancelled future ads.

The paper has since published an appeal for voluntary $1 payments for the previously free publication, "to compensate the financial loss faced due to the withdraw [sic] of its advertisers."

Daud Ismail, president of the B.C. Muslim Association, which represents 50,000 B.C. Muslims, wrote a letter to the editor of the *Western Jewish Bulletin*, the Lower Mainland's Jewish weekly, condemning the article.

"In response to this hateful and malicious article, the B.C. Muslim Association has taken the liberty of prohibiting the circulation of this newspaper at all of its mosques and centres," he wrote.

Peschisolido also wrote to the *Bulletin*, declaring: "I regret placing any advertisements in *The Miracle* in the past. I am appalled that such an article would appear in any newspaper."

The Miracle has sought legal advice "in order to face any eventualities," and recently held a forum with members of the Muslim community to discuss the community's response to Steele's article, according to a short report on the meeting published in a recent edition of the newspaper.

"Everyone present agreed with the view of [chief editor Nusrat] Hussain, who himself condemned the article and called it a bad choice for publishing," wrote one of the paper's staff reporters. "However he defended the right of freedom of speech in Canada and termed it unfortunate that the CJC, instead of resolving the matter mutually, proceeded with a complaint to Hate Crime Unit."

Hussain, who had previously refused to apologize for the article, printed one on the front page of the Jan. 23 issue.

"As chief editor of *The Miracle*, I would like to apologize for publishing the article 'It Wasn't Arabs' by Edgar J. Steele," Hussain wrote. "Publication of the article offended and hurt the feelings of many throughout Canada and beyond, which was not intended."

But Hussain also penned a rambling opinion piece that appeared in the Jan. 23 *Western Jewish Bulletin*, in which he called Steele a "regular reader" and attempted to justify the publication of his article.

"Its publication was intended to present both sides of the coin so that someone could respond to the article in a befitting manner so that none would dare to write such things in the future," Hussain wrote.

"When the article was published, it was thought that some intellectual from the Jewish or the Muslim community would deliver a befitting response. It is sad to mention that there has been no such response. But I am confident about the richness of the Jewish community regarding intellectuals, and that sooner or later someone will emerge to deal with such issues in an honourable and justified manner that will be acceptable to all people of reason."

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By REBECCA NADLER

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What's New deadlines: Monday, Feb. 9, is the deadline for the Feb. 19 issue and Monday, Feb. 16, is the deadline for the Feb. 26 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, Feb. 6

MAGEN DAVID SHABBATON

Magen David Synagogue is hosting **Rabbi Motty Rappaport**, lecturer at Darchei Torah Yeshiva in Israel, for a Shabbaton. $30 includes three Shabbat meals. 10 McAllister Rd. To reserve, call 416-826-1024.

Saturday, Feb. 7

TU B'SHVAT SHABBAT

Adath Sholom Sisterhood invites the community to services and to hear guest speaker **Etan Glaser**, Jerusalem emissary for the Jewish National Fund, beginning at 9 a.m. 864 Sheppard Ave. W. 416-635-0131.

KOL AMI COFFEE HOUSE

Join Temple Kol Ami for their Fourth Annual Coffee House, an evening of music, magic, comedy, coffee and dessert. 7:30 p.m. at Leo Baeck Day School, 36 Atkinson Ave. Tickets $15 in advance, $20 at the door. 905- 709-2620.

Sunday, Feb. 8

BREAKFAST AND CONCERT

Holy Blossom Temple Brotherhood breakfast presents **Cantor Benjamin Maissner** in a Shabbat Shira (Shabbat of song) concert. 9:30 a.m.

ORTHODOX CONVERSATION

Join **Rabbi Benjamin Hecht**, founding director of Nishma, for an open and honest conversation about the Orthodox community's responses to a changing world. Beth Torah Congregation. 10:30 a.m. Pre-registration $8, $10 at the door. Light breakfast included. Call 416-782-4495, ext. 25.

ASSOCIATED OPEN HOUSE

Join Associated Hebrew Schools in a family celebration of the reopening of the Nathan O. & Roey Hurwich Education Centre. The day will showcase the musical, artistic, athletic and dance talents of students from the school's three branches. An afternoon of activities for the entire family. Free hot dogs, prizes, arts and crafts, sports and more. 252 Finch Ave. W. 2-5 p.m. For free tickets, call **Michele** at 416-638-2898.

YIDDISH MELODIES

The Friends of Yiddish present an afternoon of Yiddish melodies played by **Brian Katz** on guitar and piano and **Martin van de Ven** on clarinet. 2:30 p.m. 471 Lawrence Ave. W. Members free. Guests $10. RSVP to **Sandy** 416-736-8073.

TEACHING BEING JEWISH

Rabbi Daniel Gordis discusses "Teaching Your Kids to Love Being Jewish" for the Rabbi Stuart and Hadassa Rosenberg Annual Memorial Lecture at Beth Tzedec Congregation. 7:30 p.m. 416-781-3511.

BETH SHOLOM CONCERT

Join Beth Sholom Synagog for their music series celebra ing Shabbat Shira with a conc featuring **The Toronto Poli Association Male Chorus** a **The Renanim Youth Choir**. p.m. Tickets $12. Dessert rece tion following concert. 416-78 6103

Monday, Feb. 9

BASICS OF JUDAISM

Join **Rabbi Michael Skobac** f a stimulating introduction to t spiritual basics of Judaism. Bri your questions to this six-we class, which begins tonight at 8 p. at Jews for Judaism, 800 Steel Ave. W. No charge, pre-registrati required. 905-761-0040.

Continued on page

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What's New

Continued from page 18

HEBREW FOR BEGINNERS
Learn how to read Hebrew with **Rabbi Steven Schonblum** at Beth Radom Congregation, 18 Reiner Rd. 7:30 p.m. No charge. Call 416-636-9455 for more information.

THE GOLDEN AGE OF POLAND
Oraynu Congregation for Humanistic Judaism continues its Jewish history series with a lecture by **Frank Bialystock** on "The Golden Age of Poland." 7:30 p.m. at the North York Central Library, second floor, room 2. Non-members $15. 416-385-3910.

Tuesday, Feb. 10

FILDERMAN MEETING
B'nai Brith Dr. W. Filderman Lodge invites all members and friends to their monthly meeting where **Iosif Spataru** will discuss "The Life and Activities of Dr. W. Filderman." For information, call **Felicia Lowy** at 416-631-0634.

ANTI-SEMITISM & BIGOTRY
Prof. Ed Morgan of the Faculty of Law at the University of Toronto will speak on "Anti-Semitism and Bigotry. 7:30 p.m. at Holy Blossom Temple.

SHIUR BY RABBI ALON
Mizrachi Canada presents **Rabbi Mordechai Alon**, rosh yeshiva of Yeshivat Hakotel, delivering a lecture in Hebrew at 7:30 p.m. at Congregation B'nai Torah.

ROSH HASHANAH IN KIEV
B'nai Brith's French Lodge La Fraternite is holding its monthly meeting. The topic, to be discussed in French, will be "Rosh Hashanah 2003 in Kiev." 15 Hove St. 8 p.m. 416-255-6086. Guests welcome.

ANXIETY AND DEPRESSION
The Centre for Addiction and Mental Health, in partnership with *Chatelaine* magazine and the Mood Disorders Association of Ontario, presents a community information forum on "Anxiety and Co-Occurring Depression." 6:30-8:30 p.m. at 33 Russell St. Room 2029. Free. 416-535-8501, ext. 4553.

SINGLES DINNER
Shalom Singles group invites Jewish singles 39+ to dinner at a kosher restaurant. For information and cost, call the 24-hour info line, 416-631-3664.

THE REAL YOU
The JRCC Institute presents, "The REAL You: Discover Your Spiritual Powers and Tap Into Your Inner Strengths" with **Rabbi Dovid Chaiken**. 8 p.m. at 18 Rockford. $7. 416-222-7105, ext. 230.

SINGERS WANTED
The Choralairs of North York, a volunteer choir that sings for seniors and the disabled, meets every Tuesday from 8:15 to 10:30 p.m. at Earl Bales Community Centre, room 2. No audition necessary. Call **Brian Slepchik** for information. 416-631-0029.

Wednesday, Feb. 11

MAGNIFICENT MASKS
The Pomegranate Guild of Judaic Textiles is making masks for Purim. Join a workshop to create masks out of material enhanced with beads and paint – and a wild imagination. 8 p.m. at Shaarei Shomayim Congregation. Call **Anna**, 416-638-3342.

Other news

TARAGIN: LOVE AND FEAR
Rabbi Moshe Taragin of Yeshivat Har Etzion and director of the Saks Leadership Training Program, will address the topic "Love & Fear: The Twin Pillars of Religious Experience." Beth Jacob Congregation, 147 Overbrook Pl. Thursday, Feb. 12 at 8 p.m. 416-633-5770 or www.torahinmotion.org.

BAYT SILENT AUCTION
BAYT Sisterhood of Thornhill is having a Silent Auction on Monday, Feb. 16 at 8:45 p.m. The event is open to both men and women. Items on sale are the contents of the now-closed sisterhood gift shop. Lots of great deals. Everything must go, from silver items to challah covers. For information, call 905-886-3810, ext. 127.

MAZON KOSHER GALA
Celebrate Toronto's sixth annual Kosher Gourmet Gala on Tuesday Feb. 17 at Roy Thomson Hall, 6:30-9 p.m. Enjoy a selection of beautiful wine and food donated by the best kosher caterers, hotels, restaurants and wine distributors. The event benefits MAZON Canada, known as the National Jewish Response to Hunger, which supports more than 150 Canadian food banks and front-line hunger relief organizations. $75 per person, tax receipt for maximum allowable amount. Call 416-783-7554.

A HEALING GROUP
The Toronto Healing Project offers a six-week group session for those who are ill or in emotional despair, with **Rabbi Roy Tanenbaum** and **Judy Shier Weisberg**, holistic practitioner and educator. Wednesdays, from Feb. 18 to March 24. To register, call **Etta**, 416-944-3359.

ART FESTIVAL AND SALE
The Toronto Heschel School is holding their first Arts Festival and Sale on Feb. 29 at Beth David Synagogue. Admission free. For information, call 416-635-1876, ext. 222.

VENDORS WANTED
Na'amat Canada is looking for vendors for their Craft and Gift Sale at Bayview Village Shopping Centre, Monday, May 24. Call 416-636-5425, days, or **Malka Mirsky**, 416-633-6538, evenings.

SUPPORT PROGRAM
Baycrest Centre for Geriatric Care is offering a Seniors Support Program, a free service to seniors and family caregivers in the community. The program offers weekly telephone calls from trained volunteers who can converse in eight different languages. Seniors living at home and people caring for an older family member who live in the 416 or 905 area code are eligible. Call 416-785-2500, ext. 2247 to be connected with a volunteer.

JF&CS GROUPS
Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Today's Woman: A five-session group for women who want to make changes in their lives. Topics include building self-esteem, assertiveness and problem solving. Begins Feb. 9, 7-9 p.m. at 4600 Bathurst St.

One Family, Two Homes: A three-session series for families experiencing separation and divorce. Children participate in separate age-appropriate groups. Topics for parents include tips for keeping the kids out of the conflict, trends in family law and the impact of separation and divorce on children. Begins Tuesday, Feb. 17, 6:30-8:30 p.m. at 4600 Bathurst St.

FOR SENIORS

Earl Bales Seniors' Club: Casino Rama, Feb. 11; Casino Niagara, Feb. 26. Bridge every Monday, Wednesday and Thursday at 1 p.m. Intermediate and advance players wanted. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 5, movie; Feb. 12, supper out; Feb. 19, bingo. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

WAGMAN CENTRE
55 Ameer Ave., 416-785-2500, ext. 2267.

A guided tour of the Silverman Heritage Museum at Baycrest Hospital takes place Feb. 6. Buses leave Wagman Centre 10:30 a.m. Register at service desk. Call **Rivka Gellis**, ext. 2272.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. for bagels and coffee. Program begins 3 p.m. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

blindside: An exhibit by Toronto artist **Michelle Bellemare** runs at the Koffler Gallery through to Feb. 29.

Lunch 'N Learn with **Rabbi Moishe Stern** Friday, Feb. 6, room 202, 12-1 p.m. Bring your own lunch. Tea and coffee served. No charge.

Koffler Nashir Children's Choir for ages 7 and up rehearses Sundays 3:30-5 p.m. All children welcome. Ext. 228.

Nine-week sessions in musical theatre, voice and drama for kids and teens, and drama, improv playwriting and voice for adults. Leah Posluns Theatre School. Call ext. 464 for information, or call ext. 231 to register.

Families Makin' Music with **Helen Bauer**. Birth-5 years with parents and/or grandparents. Sundays 2-2:45 p.m. For kids 4-5 years, Tuesdays 4:30-5:15 p.m. at the Promenade Family Resource Centre. Call ext. 228.

The Koffler School of Music Salon Series Concerts presents **Rivka Golani**, violist, Tuesday, Feb. 24, 7:30 p.m. at a private home and gallery. Couvert $50. Proceeds benefit the Koffler School of Music. For information and reservations, call ext. 228.

Trip to Casino Rama, Wed. Mar. 17. All welcome. Tickets on sale at the information desk as of Feb. 9.

Learning Experience: Assertive Training with **Gill Simon**. Get your point across without being aggressive and learn to stand up to those who are. Tuesday, Feb. 10. room 211. 1-2:30 p.m. Free.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Books & Bagels Sunday morning reading series presents **Lilian Nattel**, author of *The Singing Fire*, a fin-de-siècle saga of two women and the child who unites them. Sunday, Feb. 8, 11 a.m. $5 non-members. Coffee and bagels.

SINGLES EVENTS CAN BE FOUND ON PAGE 14

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Coast to Coast

Western media can help spur reform in Arab world

According to Reports

By PAUL MICHAELS

The pressing need for liberal reform within the Arab world was a recent topic for Mideast analyst Barry Rubin, writing in the *Globe and Mail*, and *New York Times* columnist Thomas Friedman.

In "The vanishing liberal Arab" (Globe and Mail, Jan. 23) Rubin writes that "the Middle East has been more effective at exporting authoritarian and extremist thought to the West than the West has been in exporting democratic thinking to the Middle East. Look, for example, at the global wave of anti-Semitism, the wacky views of the region held by so many in Europe and the United States, the intellectuals who apologize for terrorism, media coverage which becomes increasingly bizarre, radical Islamist activities in Europe and the way Middle East studies are taught in university classrooms. Who is having more impact on whom?"

Friedman devoted his first columns of 2004 to a series titled "The War of Ideas," which explored "the tactics we in the West can adopt to strengthen the moderates in the Arab-Muslim world." In the final instalment, "The War of Ideas, Part 6" (*New York Times*, Jan. 25), he argues that Europe must lead the way by investing in North Africa and the Middle East – "its natural backyard." So far, he says, Europe has failed miserably in this task, a problem compounded by three key factors that are absent or deficient in most of the Arab world – "infrastructure, productivity, education." Hence the need to work with Arab governments on a number of levels.

As well, writes Friedman, "Europe has done an extremely poor job of integrating and employing its growing Muslim minorities, many of which have a deep feeling of alienation." Consequently, "Europe has been the real factory of Arab-Muslim rage."

Yet it is the United States and Israel that all too often get blamed for fuelling this rage. If only Israel would achieve a just settlement with the Palestinians, and if only the United States would stop supporting Israeli intransigence, this common (and spurious) argument goes, the Arab/Muslim world would be greatly mollified and pacified. Nonsense, says Rubin. The Arabs cannot continue to blame the United States and Israel for their own failures to reform. "It is the systematically exploited hatred of the West in general, and of Israel and the United States in particular, that is the most effective tool of the Arab regimes and their Islamist opponents."

Rubin correctly argues that as long as the Palestinians and the broader Arab world have Israel and the Israel-U.S. alliance to blame for their problems (and as long as European hypocrisy feeds off this to deflect the rage of its own Arab-Muslim populations), Arab states have a convenient excuse for avoiding liberalization and modernization.

While both Rubin and Friedman agree on the urgency for reform, Rubin is more forthright in placing the onus on the Arabs. The United States and – especially – Europe can help, but only to a degree. Real reform must happen within the Arab states themselves.

The western media could help explain the conditions working for and against real reform in the Arab world by paying more attention to the social, cultural and economic environment in countries such as Egypt, Syria, Jordan and Saudi Arabia. Far too much of the region has been hidden from view. It's time to change that.

Paul Michaels is communications director for the Canada-Israel Committee.

Asper Campus launches capital campaign

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Asper Jewish Community Campus, the crown jewel of Winnipeg's Jewish community, has officially kicked off a $7.5-million "Building On Success" capital campaign.

"Our goal is to enhance the facility and solidify its long-term financial viability," said Jeff Rabb, campaign co-chair, in officially launching the campaign on Jan. 21 in the foyer of the campus' Berney Theatre.

Rabb, a Winnipeg-based property developer, compared the campus to any other home that needs upgrading every few years, and noted that its Rady Jewish Community Centre membership has grown to double what was originally estimated when the campus opened in 1997.

Rabb said almost 2,500 people, excluding students and staff of Gray Academy – the on-site Jewish day and high school – visit the campus each day.

He said the purpose of the campaign is threefold. The first priority is to pay off a lingering $2-million debt left by an inability to sell the old Y building downtown.

Another $2 million is needed to "enhance the facilities to optimize their usage." Plans call for a new exercise area on the second level in space currently occupied by a student lounge, Rady JCC offices and the upper level of the racquetball courts.

Plans also call for a new pre-school room, more locker space and shower stalls and an expanded steam room in the Rady JCC men's locker room. As well, a renovation will yield two new meeting rooms, a doubling of the space of the Aleph Bet Child Life Enrichment day-care program, and a reconfiguration of the Gray Academy to maximize existing space.

The rest of the money raised will go to the centre's endowment fund to help offset ongoing operating costs. (Rabb noted, for example, that heating costs for the campus doubled last year).

Rabb's campaign co-chair, Marsha Cowan, a garment industry leader who is a past president of the Jewish Foundation of Manitoba and a former co-chair of the Combined Jewish Appeal campaign, introduced the high-profile campaign cabinet, most of whom are business as well as community leaders.

Rabb said organizers put off the official launch of the campaign until last month so as not to interfere with the annual Federation/CJA drive.

He said $1,411,000 has already been pledged to the campus effort, and he and Cowan are confident their campaign goal will be reached, and even exceeded. A public meeting has been scheduled for June 24 to report on fundraising progress.

CORRECTION

In the article "Is Mount Sinai still a Jewish hospital?" (*CJN*, Jan. 22), the hospital's oto-laryngolist-in-chief was misidentified. Dr. Jeremy Freeman holds the position. *The CJN* apologizes for the error.

Head of Jewish Day School - Las Vegas, Nevada

The Milton I. Schwartz Hebrew Academy seeks a visionary Head of School to lead the community's only pluralistic Jewish day school (PK-8 with plans to develop a high school.) Las Vegas is the fastest growing city and Jewish community (80,000) in the country. The area's high desert climate boasts 320 days of sunshine!

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Reviving Eden: For those in their 20s and 30s — spring 2004

SCHEDULE OF EVENTS AT A GLANCE

BREAKFAST with BIGSHOTS

Tony Cohen, Young Executive and Hotel Entrepreneur — Sunday, March 28th, 11:00 - 12:30 p.m., $10 at the door

Elliot Lefko, Vice President House of Blues Concerts Canada — Sunday, May 2nd, 11:00 - 12:30 p.m., $10 at the door

CULTURE	SPIRITUALITY	SOCIAL ACTION

REVIVING JEWISH

Cooking up Shabbat with culinary expert Norene Gilletz and Rabbi Jordan Cohen, Associate Director Kolel — Thursday, February 19th, 7:30 - 9:30 p.m., $20 at the door

Riding the Soul Train with Rabbi Elyse Goldstein, Director of Kolel — Thursday, April 15th, 7:30 - 9:30 p.m., $10 at the door

Changing The World with Avrum Rosensweig, Executive Director Ve'ahavta — Thursday, June 17th, 7:30 - 9:30 p.m., $10 at the door

Flicks'n Food — Sunday, February 29th, 7:30 - 9:30 p.m., $10 at the door
Relentless: The Struggle for Peace in Israel
**** A must -see chilling documentary and revealing depiction of the unraveled peace process facing Israel as she copes with the upsurge of violence permeating her borders. Discussion following the film.
Pizza provided

Rabbis Roundtable — Thursday, April 29th, 7:30 - 9:30 p.m., FREE, no pre-registration required
A lively evening with THE hip Rabbis in TO.
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Coast to Coast

Birthright Israel slashes summer program

By FRANCES KRAFT
Staff Reporter

The future of Birthright Israel – hailed as a revolutionary way to strengthen Jewish identity among Diaspora youths – is uncertain as funding problems are leading officials to slash the number of participants on this year's summer trips.

But organizers are determined to keep the program running.

"We're still strongly committed to it," said Maxyne Finkelstein, executive vice-president of UIA Federations Canada, the main funder for Birthright in this country. "It's been an amazing success, and everyone wants it to continue."

This winter, Birthright took more than 10,000 youths to Israel – including 8,000 from North America, of whom approximately 1,000 were from Canada – but had to turn away several thousand people who were eligible, program officials say.

About 3,500 – all but 500 of whom are from North America – will go on trips this summer. It's all "we can manage in light of all the uncertainties," said Michael Steinhardt, a key Birthright Israel benefactor.

Now in the last of its five pilot years, the free trip to Israel for 18-to 26-year olds has taken about 60,000 Diaspora youths to the Jewish state.

Ironically, the move to limit participation comes as increasing numbers of youth, including those in North America, are expressing interest in visiting Israel.

Steinhardt said, "We hold out as a serious option closing down the program."

Program's future uncertain

Finkelstein said the Canadian federations, through UIAFC, provide $800,000 (US or $1.06 million Cdn) a year for the program.

If it does close down, UIAFC is looking for a "made-in-Canada solution" independent of Birthright Israel and on a smaller scale.

"It would require us to have a substantial pool of funds available," Finkelstein said.

When the program began, worldwide Jewish federations, mainly from North America, the Israeli government and a group of 14 philanthropists agreed to evenly divide the costs. But some of those sponsors have fallen short on their responsibilities for funding the $210 million (US), five-year program, which costs $2,400 (US) per participant.

While each party was originally slated to contribute $70 million (US) for the first five years, the Israeli government severely cut its funding this year due to budget cuts.

And the North American federation system now plans to pay only $35 million (US), of which it is currently short $4 to $5 million. As a result, United Jewish Community's overseas partner, the Jewish Agency for Israel, has increased its contribution.

The philanthropists have "carried the deficit," according to Marlene Post, chair of Birthright Israel USA.

For many of Birthright Israel's advocates, Israel's stance on the program is frustrating.

While they recognize the hardship endured by Israel's economy, stymying Birthright is like biting the hand that feeds it, they say.

Apart from immediately helping to fuel Israel's tourism industry, "these are people who could come back their whole lives," said Wayne Firestone, director of Hillel's Center for Israel Affairs.

But despite "budget distress," Israel donated a symbolic level of funding – about $450,000 – to express its appreciation for the program, said a spokesperson for Benjamin Netanyahu, whose finance ministry puts together the budget. Israel also committed to restore full funding in 2005.

Although Israel has phased out its funding, it "doesn't mean that they don't recognize the importance of the project," and "it doesn't mean that next year they will cut the budget also," the spokesperson said.

Meanwhile, Steinhardt sums up the scenario like this: some progress in shoring up funds from the federations, a commitment by a "fair number of the philanthropists" to continue funding the program, but no assurances from Israel.

"We are going to look at the program in the spring of this year and decide where we go," he said.

With files from JTA.

LifeStyle

Advertising feature

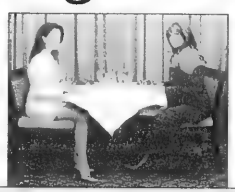
Why some keep weight off and others don't

Two women met recently for lunch. Both were happily married. Both had two children. Both were committed to being slim and attractive.

The similarity ends there. One was still fighting the battle of the bulge. The other had lost 50 pounds and easily ***kept it off for over two years.***

Two women, one goal. Mary is a confirmed dieter. You name the diet, she's done it. The high protein diet. The TV dinner diet. Counting points. Weekly support meetings. None of this made her cravings for sweets and chocolate go away. She was usually hungry, dreaded weigh-ins, and soon found herself skipping meetings.

Rita, like Mary, had tried everything. All the diets and the products on the infomercials, including the exercise machines touted by movie stars. She had even tried the national weight loss chains. She read a Positive Changes Hypnosis ad in the newspaper and decided to act.



After her first visit she noticed changes in the way she ate. Her cravings were gone. Her nocturnal *noshing* habit disappeared — effortlessly.

Rita has kept her weight off for two years without dieting. She eats normally and no longer feels guilty when she goes out to eat.

What made the difference? Both women had knowledge, desire and motivation. Both wanted to be healthy and attractive. ***The difference lies in changing the behaviours that caused the weight gain in the first place.*** If you only deal with the *symptoms* of weight gain, you will never cure it.

If the diets haven't worked before, chances are they never will. ***Over 98% of all dieters regain the weight they lose while dieting.***

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What REALLY made the difference? Rita and Mary are both competent and sincere, just like you. One lost weight and kept it off. The other didn't. What made the difference?

Mary read an article like this one, thought about it and for whatever reason, didn't take action. She's still "thinking about it."

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Toronto based food entrepeneurs help spark Israel's economy.

Sobey's at Clark and Hilda and its manager lead the way

Israel's economy has suffered severely during the last few years; the continuing intifadah has crippled Israeli tourism and caused the rise in numbers of disabled war and terror victims. Many companies are downsizing and reluctantly laying off employees due to lower demand for consumer products.

The government of Israel, to help overcome this desperate situation, has launched through its export institute a massive campaign called *"Fine Food From Israel"*, appealing to North American Jewish Consumers to boost Israel's economy by buying Israeli products.

Yael Soglowek-Ender is a partner and shareholder of Soglowek Food Industries in Israel, and CEO of Zoglos Vegetarian Choice, the North American branch of Soglowek Ltd. Her husband Henry Ender is CEO of Foodfest International, fastest growing distributor and manufacturer of kosher food products in Canada. The Enders are both very involved in the importation of food products from Israel to the North American market. They have decided to rise to the occasion and do something to help Israel.

Israel needs your support

Yael's long time involvement with Beit Halochem - aid to disabled war veterans and victims of terror attacks - gave both an idea: helping the economy in Israel by promoting Israeli products, and pledging 1% of all sales of these products to Beit Halochem Canada. In this way, they are helping to raise funds to rehabilitate war and terror attacked disabled victims.

In their quest to launch their campaign the Enders are attempting to contact all the food stores in the Jewish community and ask them to participate by carrying a larger variety of Israeli products and promoting the campaign.

The first one to answer their call and and significantly increase the variety of Israeli products was Mr. Kevin Hopps, Manager of Sobey's at Clark and Hilda.

Mr. Hopps has a good understanding of the needs of his Jewish clientele and their strong affiliation to Israel. In his store, one can find the most extensive variety of fine foods from Israel at great prices.

The participating companies in the Enders' Campaign are: Zoglos Vegetarian Choice - soy, tofu and bourekas line; Zoglos Yael's Choice - cakes and pickles; Shamir/Zoglos salads, Elite - Famous line of coffee, chocolates, cakes, wafers, gums and soup mandel; Efrat - grape juice; Prigat - Famous natural juices, drinks and snacks, Jaffa juices; Ma'adanei Teiman - cigars, pastels and egg rolls; Telmas - Knorr soups, Richon matzoh products and pretzels; Einat soup and salad croutons; Rivit - natural snow sugarless snacks; Hanamal - marshmallows; Mottola - olives and Prichen pickles.

Henry and Yael invite anybody who imports Israeli goods to join this effort and call on the Jewish families in Canada to seek out and buy Israeli products even if they cost slightly more.

Israel needs your support!

For more information call Yeal at 905-881-8997 or E-mail her at meatless@zoglos.com.

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Following the event there will be a lecture, as part of the Being Jewish on Campus series. For further information, please contact (416) 785 - 1465 or www.hilleltoronto.org.

Lecture:
Prof. Derek Penslar will be speaking at Beth Tikva 8:00 p.m. - 9:30 p.m.
Anit-Semitism: A Historical Perspective

Location:
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Date: Tuesday, February 10, 2004
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PUT YOURSELF IN THE PICTURE

UJA FEDERATION
Hillel of Greater Toronto

Comedy is Alive & Well

Senior lives life with laughter at the Bernard Betel Centre

Not everyone could pull off a solo skit called "Sex and the Single Senior." But according to Reta Duenisch-Turner, being older means less inhibition. "I don't care; I've got nothing to lose," she laughs. But her humour wouldn't have blossomed without the free monthly "Nafty" Naftolin Komedy Kabaret at the Bernard Betel Centre for Creative Living.

The first time she performed there, two teenagers "came up and said, 'you were really good – wow.'" Reta's pleased at the universal appeal of her humour, which has since taken her to Yuk Yuk's and beyond.

As an advocate for seniors and disabilities, Reta sees every spotlight as an opportunity. One young girl even told her, "We thought you'd be a bunch of old boring people, but you're not."

Reta is anything but, as she examines the perils of senior dating, starting with a personal ad: "Short, fat, funny senior lady seeking senior gentleman young at heart; willing to take long rides on WheelTrans."

Her anecdotes are partly based on personal experience, such as the man who "wants me to come to his apartment, then talks about how dark it is." When she asks, "Well, why don't you open the drapes?" he says there's too much sunshine. "That's all I need," she quips. "The dork of darkness."

Reta's humour often revolves around sexuality, like an advertisement she saw claiming that one-third of all men experience performance problems. "So where are the other two?"

At the Betel Centre, Reta also volunteers as Chair of the Social Action Committee and in other areas. She co-wrote a play with students about elder abuse, which has helped raise awareness.

But laughter is Reta's natural medium, and at the Betel Centre, laughter is more than just good medicine. It's a warm social afternoon in the coldest weather, a reason to have some fun.

The Komedy Kabaret was renamed after the late Morris "Nafty" Naftolin two years ago. His sister, member Shirley Gladstone, says, "In another life, he would have been a comedian." Missing his humour, the family thought financially supporting the Komedy Kabaret "was a good way to perpetuate his memory."

Staff member Ruth Cohen, who hosts the event each month, says anyone can take the mike. "People come to do jokes, or just to listen," she says. "Jokes let seniors laugh at their problems.

Like the three men walking in the desert. "The French man said, 'I'm thirsty; I must have wine.' The German says, 'I'm thirsty; I must have beer.' And the Jewish man says, 'I'm hot, I'm thirsty… I must have diabetes.'" "That's what humour is all about," Cohen says. "Looking at the funny side of things, you feel better." Or, as Reta puts it, "You've got to realize your body parts wear out. Some of them are replaceable – and some aren't."

The next Komedy Kabaret will be held on February 26 at 2:30 p.m. Admission free; light refreshments served.

For more information, please call or visit:

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The Canadian Jewish news

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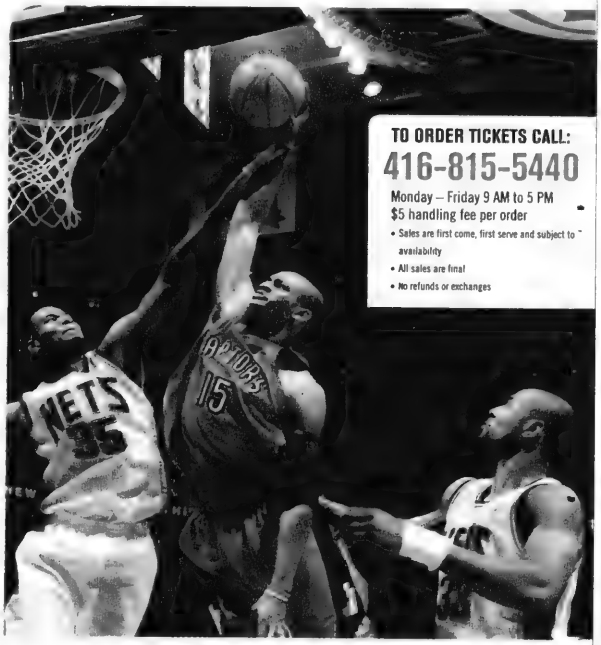
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One CJN reader will win a Chris Bosh signed basketball. Plus, randomly selected CJN kids will have the opportunity to participate in the "Snickers High Five Club" program as the Raptor players take the court. Winners will be notified by phone on February 23 for the Boston game and on March 22 for the Memphis game. (CJN employees are not eligible for draw.)

Shmuel Zahavy
Cheder Chabad
extends a hearty *Mazal Tov* to
Michael Serruya
on receiving the
Spirit of Jerusalem Medallion
which was presented at the
Prime Minister's Club Dinner
State of Israel Bonds in Boca Raton Florida

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On Campus

U of T conference focuses on Mideast

By ANNA MORGAN
Staff Reporter

Nobody believed a student conference at the University of Toronto would bring peace to the Middle East.

However, Safiyyah Ally and James Sevitt from the Muslim-Arab-Jewish Dialogue group hoped that, at the very least, tension between Palestinian and Israeli supporters here could be redirected into more peaceful discussion by having people come together, listen to each other's stories and confront their own deeply held prejudices.

"Towards Peace and Reconciliation" was a day-long conference last week organized by U of T's Peace and Conflict Society. The event attracted about 100 people to hear panellists and to engage in workshops on such issues as Israel's security fence, anti-Semitism, suicide bombings and the Palestinian right of return. The day ended with a dinner and cultural celebration.

Canadians can bring their experiences living in a multicultural country to a situation where respect and empathy have broken down, said panellist moderator Prof. Margaret MacMillan, provost of U of T's Trinity College and author of *Paris 1919*.

Two of the organizers of last week's "Towards Peace and Reconciliation" conference at Uof T were James Sevitt and Safiyyah Ally.

MacMillan said dialogue is crucial not only for the Middle East, but for the sake of Canadian civil society and the preservation of free speech on Canadian campuses.

Pointing to the situations at Concordia and York universities, where discussion has been replaced by sloganeering, MacMillan stressed the importance of students not getting locked into inescapable positions where they feel obliged to take sides.

Dialogue needs to be developed around such issues as the Middle East conflict, "where both sides have their own tales of suffering and justification," MacMillan said.

Prof. Martin Lockshin, director of the centre for Jewish studies at York University, said he trusted that everyone at the conference believed a solution to the conflict is attainable.

"If you believe there is no solution, there is no need to ever talk to each other or compromise about anything," Lockshin said. However, he suggested certain rules be applied to discussions where people are "spilling out [their] hearts openly and hoping to touch each other's humanity."

For example, he said, avoid the "my pain is greater than your pain" and "my cause is more just than your cause" arguments.

Hussein Hamdani, chair of the Ihya Foundation, a non-profit Islamic educational group, talked about his experience as a Canadian student at Beir Zeit University in the West Bank.

After coming back to Canada, Hamdani said he used to give public talks about "Palestinian oppression" and the humiliation he experienced crossing checkpoints. However, he came to realize that he wasn't helping anyone by being "an agent of rage and anger."

Panellists Michelle Divon, an Israeli peace activist, and Mohammad Alatar, director of Palestinians for Peace and Democracy, spoke on addressing their pre-conceived feelings about "the enemy."

Divon, who is currently finishing high school in Ottawa, said that as an Israeli, she never had the opportunity to meet a Palestinian, an Arab or a Muslim.

For the sake of security, "I would turn a blind eye to the mistaken deaths on the other side and justify my country's own good intentions to protect its people," she said.

After living in Ottawa and becoming friends with a Jordanian girl and an Iranian girl, Divon said she discovered "that once you deal with people on a human level, the borders automatically break down and you're left with one shared message."

Alatar talked about coming to terms with his anti-Semitism and facing the reality of the Holocaust.

He said it took him two years to believe the Holocaust took place because he couldn't imagine that he had anything in common with his enemy or that "the suffering of the Jewish people was greater than my suffering.

"Sometimes to make peace with the other side, you have to go to war with yourself," Alatar said.

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On Campus

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

די פייערונג פון ט״ו בשבט

פון לילי קוסנער

אין חודש שבט הייבט זיך אָן דער פרילינג אין ישראל. פון סוף אָקטאָבער ביז מיטן פעברואַר איז דער רעגן סעזאָן, וואָס פאַרזאָרגט דאָס לאַנד מיט וואַסער אויפן גאַנצן יאָר. ווען עס קומען די ערשטע מילדע טעג אין שבט הייבט די נאַטור זיך אָנטאָן אין פרילינג קליידער. די ביימער הייבן אָן צו בלִיען. די שקדיה — דער מאַנדל־בוים — איז דער ערשטער צו עפענען זיינע קנאָספן. אַרום דעם 15טן טאָג אין שבט — ט״ו בשבט — באַפּוצן זיך אַלע מאַנדל־ביימער מיט ראָזד־ווייסע בלומען. עס זינגען די קינדער: השקדיה פורחת — דער מאַנדל־בוים בליט. די נאַטור האָט זיך אויפגעוועקט פון איר ווינטער־שלאָף.

אונדזערע עלטער־זיידעס אין ארץ־ישראל זיינען גע-ווען פאַרמערס. לעבנדיק נאָענט צו דער נאַטור האָבן זיי געהאַט אַ גרויסע ליבע פאַר ביימער און האָבן זיי געשאַצט פאַר זייער פרוכט, שאָטן און נויטווענדיקייט אין לעבן. ווען גאָט האָט באַשאַפן די וועלט, האָט ער באַלד אין דריטן טאָג פון דער בריאה זיך גענומען צום זייען און פלאַנצן.

ווען די בני־ישראל האָבן געוואַנדערט אין דער מדבר, האָט זיי די תורה געלערנט: „וכי תבואו אל הארץ ונטעתם כל עץ תחילה" — אָז איר וועט קומען אין אייער לאַנד זאָלט איר זיך באַלד פאַרנעמען מיט פלאַנצן פאַרשיידענע מינים ביימער. מען האָט זיי אויך געלערנט: „ווען איר וועט באַלאַגערן אַ שטאָט, זאָלט איר נישט פאַרניכטן אירע ביימער, ווייל זייער פרוכט וועט אייך שפּייזן". דער תלמוד און מדרש באַטאָנען די וויכטיקע פונקציע, וואָס דער בוים האָט געשפּילט אין די ביבלישע, היסטאָרישע און רעליגיעזע געשעענישן אין ייִדישן לעבן.

אין דער צייט פון ביז־המקדש איז געווען אַנגענומען אַ שיינע טראַדיציע. ווען אַ קינד איז געבוירן געוואָרן פלעגט מען פלאַנצן אַ צעדער ביימל פאַר אַ ייִנגעלע און אַ ציפּרעס ביימל פאַר אַ מיידעלע. ווען די קינדער זיינען אונטערגעוואַקסן האָבן זיי זיך פאַרנומען מיטן וווקס פון זייערע ביימעלעך. דער בוים און דאָס קינד זיינען געווען אין זעלבן עלטער. ווען די קינדער האָבן חתונה געהאַט, פלעגט מען מאַכן די חופה־שטאַנגען פון די צווייגן פון זייערע ביימער. אַזוי ווי די צווייגן זיינען פאַראייניקט געוואָרן, אַזוי זיינען חתן־כלה פאַראייניקט געוואָרן אין דער חתונה. אויף אַזאַ אופן זיינען די ביימער פאַרבונדן מיט צוויי וויכטיקסטע פאַסירונגען אין מענטשלעכן לעבן — געבורט און חתונה — דער המשך פון דורות.

אונדזערע חכמים האָבן איינגעפלאַנצט (און דאָס וואָרט איז זייער פאַסיק אין דעם פאַל) אין די הערצער פון פאָלק ישראל די ליבע צו ביימער און די אָפּשאַצונג פון זייער וויכטיקייט פאַר דער עקאָנאָמיע, עסטעטיק און צוקונפט פון לאַנד. איין טאָג אין יאָר איז באַשטימט געוואָרן ווי ראש השנה לאילנות — ניי־יאָר פון ביימער. אין דעם טאָג ווערן די ביימער געמשפּט: וועלכער וועט בלִיען און וואַקסן, און וועלכער וועט פאַרוויאַנעט און אָפּשטאַרבן; וועלכער וועט ליידן פון שטורעם און בליצן, און וועלכער וועט איבערלעבן אַלע סכנות.

ווי אַזוי האָט ט״ו בשבט, אַ נאַטור יום־טוב אָן רעלי-גיעזע צערעמאָניעס, איבערגעלעבט אַלע יאָרן פון דער שטורמישער געשיכטע ביי אַ פאָלק, אָפּגעריסן פון זיין לאַנד און לאַנד־ווירטשאַפט? אָן סַפק איז עס געווען אַן אויסדרוק פון בענקשאַפט פון פאָלק צו זיין אייגן לאַנד.

היינט צו טאָג זיינען די ביימער נישט קיין זאַך בלויז צו געדענקען. זיי זיינען לעבעדיקע אָביעקטן פאַרפלאַנצט דורך ישראלדיקע קינדער אין ט״ו בשבט און דורכן קרן קימת. אַ קינד, וואָס פלאַנצט אַ בוים פאַראייניקט זיך מיט דער ערד וווּ ער וואַקסט. נאָכן חורבן האָט דער קרן קימת אונטערגענומען אַ פּראָיעקט צו פלאַנצן 6 מיליאָן ביימער פאַר יעדער ייִדישער נשמה, וואָס איז פאַרפּייניקט און פאַרניכטעט געוואָרן דורך די נאַציס, ימח שמם.

„כי האדם עץ השדה" — ווייל דער מענטש איז ווי אַ בוים אין פעלד. זאָל גאָט בענטשן דאָס ישראל לאַנד און אירע ביימער.

TORONTO HILLELS CELEBRATE ISRAELFEST:

Above, a student at York University examines Hillel's display of its cultural and social action activities. The table was part of the Jewish Link, one of several events included in York's Israelfest last week. [Frances Kraft photo] At left, Amy Greenfeld, Hillel at Ryerson's program co-ordinator, gives student Jarred Friedman information about Israel programs. Both Ryerson University and the University of Toronto also held Israelfests last week. [photo provided by Hillel at Ryerson]

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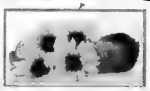

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Finding the extra spark to help others

By LEILA SPEISMAN
Staff Reporter

It always amazes me that even when people are going through the most terrible things, they can still find the extra spark to help others.

One such person was Luba Tryszynska. Wtiting under her married name, Luba Tryszynska-Frederick, she tells her story, together with Michelle McCann, in *Luba: The Angel of Bergen-Belsen*, (Tricycle Press, 2003).

Luba was a young woman with a husband a small child, during World War II. When the Nazis came to her town, they took the family to Bergen-Belsen, a concentration camp in Germany. Her husband and son were taken away from her, and she never saw them again.

You can imagine how sad and scared she must have been.

On her first night at Bergen-Belsen, she heard children's voices calling "Mama." At first, she thought she was dreaming of her lost son, but finally she realized that she was actually hearing something.

She went outside behind the barracks, and she was shocked to find 54 children, alone, hungry, cold and scared.

These children were called the Diamond Children, since their fathers, diamond workers in Amsterdam, had been brought to the camp to help the German war effort.

Luba brought the children inside the barracks. Some of the other women were afraid, realizing that if they were caught helping these children, they could very well be killed themselves. However, they finally helped her keep them hidden and safe.

Since Luba was a nurse, she had more freedom than the others to move around the camp, and she was able to sneak extra food for the children and even clothes and medicine.

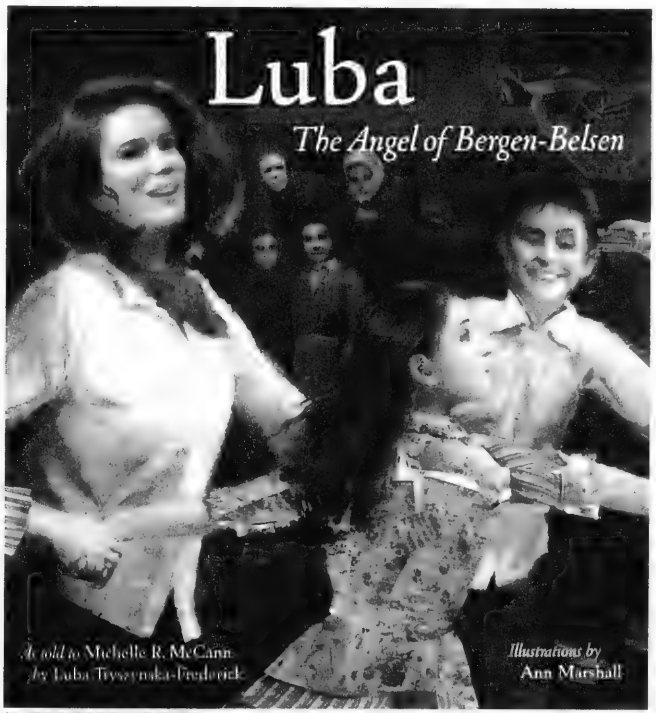
Luba had accomplished a miracle

The women tried to keep the children as clean and healthy as they could. They also told them stories and played games with them.

The children realized how brave and kind Luba was being to them. For her birthday, they made her a party, complete with little presents they had made themselves. One little girl tore a piece of red cloth from her dress, and made Luba a scarf. For the rest of the book, every picture has her wearing that scarf.

By the end of the war, though, no matter how Luba tried, things got worse and worse. The children became sick, and there were no medicines and very little food. She was afraid they would die.

Luckily, just before she gave up hope, the British army came and freed all the prisoners.

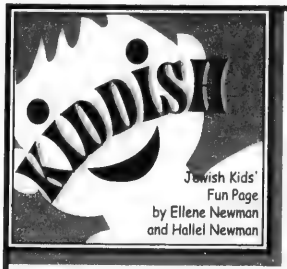


Luba had accomplished a miracle. Out of the 54 children that she found behind the barracks, she managed to save 52.

After the war, the children were scattered around the world. Luba, who never found her husband and child, finally came to Canada, married again and had two children. But the children never forgot her, and 50 years after the war, they had a reunion. They brought Luba to Holland, where she was honoured by the children and the Dutch people, and given a medal by Queen Beatrix.

People often asked her why she had risked so much for children who were strangers to her. She always said, "They may not be my children, but they are somebody's children."

CJ Kids



Snow Day

"It's snowing!"

"Look how deep it is! They're gonna cancel school for sure!"

Michael and Tamara waited excitedly as Mom dialed the snow line. "You're right," she said. "School's cancelled today."

"YIPPIE!!"

"After breakfast we can shovel walks and make tons of money!" laughed Michael.

"We'll be able to buy that scooter we've been wanting to get!" added Tamara.

"Terrific," said Mom, "but be back by 4 o'clock."

*****

Tamara and Michael burst outside, almost dancing through the swirling flakes.

"Who should we start with?"

"How about old Mrs. Greenstein?" suggested Tamara.

"Are you crazy?" shot back Michael. "You think she'd pay us to shovel her walk? She eats kids for breakfast!"

"She does not! She's just been a little grouchy ever since her husband died!"

"Well, no matter what, there's no way in the world she'll pay us for shovelling. Forget about it!"

"Fine. So let's ask the Strums."

Michael rapped on the Strums' door. "Good morning, Michael! Good morning, Tamara!" exclaimed Mrs. Strum. "Wow, it's still snowing!"

"Could we shovel your walk?"

"Only $10!" piped in Tamara.

"Oh absolutely. Thank you so much for doing such a big mitzvah!"

"Why is it a mitzvah if we're getting paid to do it?" asked Tamara.

"If you're only doing it for the money, then maybe it's not a mitzvah. But if you also keep in mind that you're helping us out, why isn't that a mitzvah?"

"Oh," said Tamara. "I never thought of that."

And Michael and Tamara began shovelling the snow away from the Strums' walk.

*****

Seven houses and six hours later...

"I'm exhausted," moaned Tamara, lying down in the snow. "Is it 4 o'clock yet?"

"We still have a half-hour," answered Michael, "but let's go home anyway. We already have enough for a scooter, and I'm pooped."

The two of them slowly picked themselves up and trudged through the snowdrifts, dragging their snow shovels behind them.

"Michael," said Tamara. "We've made so much money today. Maybe we should shovel a walk for free."

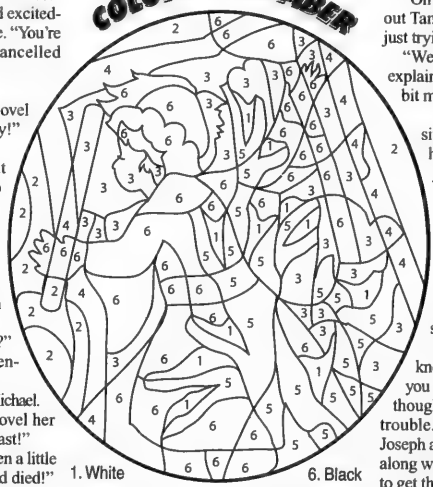
"Who... who do you have in mind?"

"Uh... Mrs. Greenstein."

"She'll probably kill us for just walking into her yard!"

"Michael, don't you feel bad for her? She lives all by herself, her children never come to see her. Gosh, if I were her, I'd probably be a little crazy too."

COLOR BY NUMBER



1. White
2. Blue
3. Yellow
4. Orange
5. Purple
6. Black

Michael was about to tell Tamara that she already was, but then he reconsidered. "All right. Fine. But let's do this quickly."

The two of them began shovelling. It wasn't as easy as the other walks they had done. Maybe because they weren't getting paid. Maybe because it was the eighth walk they were shovelling that day. Maybe because there was more work to do. It was a very long walkway, passing between some gnarled trees as it rose to the front of the house. The house looked as if it was in bad shape, as if no one was taking care of it. The wind grew chillier as they approached the heavy, wooden doors.

"Michael," whispered Tamara. "It's getting dark. Let's get out of here."

"C'mon, we're almost done," responded Michael. "You're not scared, are you?"

Tamara jumped. "What's that noise?"

Michael froze for a minute. "Nothing... it's nothing. Look, this will only take another five minutes."

"WHAT ARE YOU DOING HERE?" bellowed a furious voice they knew all too well. Mrs. Greenstein loomed menacingly in the doorway, brandishing a broom. Her eyes flashed fire, and she seemed to fill the doorframe. Tamara and Michael dropped their shovels, riveted in place. **"GET OFF MY PROPERTY NOW!"** roared Mrs. Greenstein, and Michael and Tamara didn't need a second invitation. They bolted, her harsh voice echoing after them. **"AND IF YOU DO SO MUCH AS COME NEAR MY HOUSE AGAIN, I'LL CALL THE POLICE!"**

*****

"I'm very disappointed with both of you. You were supposed to be home a half-hour ago. And where are your snow shovels?"

"Oh no! We forgot our shovels!" burst out Tamara, starting to cry. "We were just trying to do a mitzvah, but..."

"Well, come in, and then you can explain yourselves," said Mom, a little bit more gently.

Soon they were warmed up and sitting around the table. Dad, who had just come home from work, joined them.

"Well, first we..." started Michael, at the same time as Tamara sobbed, "We didn't mean to...," and the whole story tumbled out.

"...And we were so scared we forgot to bring back our snow shovels!" finished Tamara.

Dad thought for a minute. "You know, maybe she didn't realize that you were helping her out. Maybe she thought you were just there to cause trouble. You know the Torah story of Joseph and his brothers. They didn't get along with him, and thought he was out to get them. One day, the brothers were watching the family sheep, and Joseph's father sent him to go bring them food and see how they were doing. But the brothers thought he was coming to bother them. They threw him into a pit, and sold him to a passing caravan, while they ate the food he had brought for them…

"Eventually, Joseph rose to a very high position in Egypt, second only to the Pharaoh. He could have used his power to punish his brothers for what they did to him. But he didn't. He forgave them for their mistake. I know it's hard, but that's what you have to do too."

Michael and Tamara thought to themselves. Dad was right. Michael remembered what his sister had said about Mrs. Greenstein. He felt bad for her, living all by herself…

Dad smiled. "I'll tell you what. I'll go over to Mrs. Greenstein's now and get your shovels."

Dad put on his coat and opened the door. He stopped. The shovels lay at the foot of the steps. And next to them, in the glistening snow, was a note that simply said, "I'm sorry."

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Food, Scrumptious Food

Try some new fruits on Tu b'Shvat

By LISA J. SOLOMON
Special to The CJN

When my daughter was born, I walked the floors of our Atlanta home, night after night, day after day, holding her while she slept and when she cried, always stopping in front of the backyard windows framing a forest of trees.

As I grew into my unexpected role of single motherhood, I watched the bare trees bend, and sometimes break, under the weight of silver winter icicles. Then as if reborn, I saw the same trees stretch tall and proud with tight spring blossoms of white, pink and lavender, before expanding, under the summer rains, into a lush landscape of green. Finally, these magnificent trees transformed, as if to coloured music, into the passionate reds, singing oranges and dancing yellows of autumn, just as we packed our boxes and moved away to Portland.

In our cozy Portland apartment, my daughter and I often sat by a tall living room window looking at the plump round bushes bouncing under the rain and the rows of healthy trees hovering over the parking lot and filling the surrounding hills in a green mist.

Then we moved again. After exhausting, frenetic days of unpacking yet again – this time into an apartment in Los Angeles – I finally sat down at my desk, positioned in front of a window, to write. But all I could see were white stucco walls, black wires and, only if I leaned forward and looked up, the long, skinny necks of two distant palm trees. Right then I understood how profoundly trees define place. I prayed to find a way to embrace this one.

Tu b'Shvat, the New Year for Trees, emphasizes the nourishing, even spiritual, relationship between man and trees. "For a human is like the tree of the field," (Deuteronomy 20:19), the kabbalists believed. So besides the practice of donating money to plant much-needed trees in Israel, there is, according to Rabbi Joseph Telushkin in *Jewish Literacy*, the Tu b'Shvat seder. Started by Jewish mystics in the 16th century, Telushkin says some of the seder foods include olives, dates, grapes, figs, pomegranates, apples, walnuts, carob, pears and cherries.

The kabbalists believed eating a variety of tree-borne fruits during a seder ritual was a tangible way of improving our spiritual selves, so I decided to honour Tu b'Shvat by making a fruit and nut sauce I could eat every day.

I started by toasting some chopped walnuts and adding three different fruit juices. Then I cut up some plump medjool dates and added fresh cranberries. As I stirred the softening fruits over a flame, I recalled the urban shock I went into after our move to Los Angeles, and how on long walks with my daughter, I recovered my balance through observing the trees.

First, I discovered a tree leaning over our mailbox that grows tiny white peaches perfect for summer pies. And then, I noticed the just-above-head-height branches at the end of our walkway that dangled sun-glistened lemons close enough to touch. And each fall, as we passed the Japanese-style garden on the way to my daughter's school, I watched the green leaves of one sculptured tree open up to blossoming persimmons.

As the cranberry walnut date sauce thickened to a velvet red, I remembered the squished berries that used to stick to our shoes until my daughter and I learned which sidewalks to walk on, and which ones to avoid, when the trees in our neighbourhood dropped their inedible red fruits.

Unfortunately, I haven't learned to love the urban view from my Los Angeles apartment. But from my desk over the last five years, I have looked above the city walls at those skinny palms and watched them stand ghost-still against a summer cobalt sky, or tussle playfully in a spring breeze, or lean desperately, without breaking, in fierce winter winds. From those two trees, I have learned how, in a place that is not yet home, to be still, to play, and to bend, when necessary, without breaking.

CRANBERRY WALNUT DATE SAUCE

This sauce has a wonderful bright taste that I love with my bowl of fruit and yogurt in the morning. Because of its full texture, it is also delicious as a spread on a thick slice of date nut bread. And the majestic red colour and sweet aroma of these cooked berries is guaranteed to make you grateful for fruit bearing trees every time you make it.

- ½ cup walnuts, chopped
- ½ cup orange juice
- ¼ cup unsweetened pineapple juice
- ½ cup unsweetened pineapple chunks, sliced small (from can)
- ¼ tsp. lemon juice, fresh
- ⅓ cup sugar
- ¼ cup dark brown sugar, packed
- ½ cup fresh medjool dates, chopped
- 3 cups fresh cranberries, rinsed well

In a medium saucepan over medium heat, stir walnuts constantly until aromatic and toasted, approximately 1-2 minutes. Add remaining ingredients to walnuts, stirring well. Cover and bring to a boil. Turn heat to low and simmer uncovered until most berries pop open and liquid thickens, approximately 20 to 30 minutes. Make sure and stir every few minutes and if necessary add ½ cup of water to keep ingredients moist but not watery. Sauce thickens as it cools.

Transfer to medium bowl to cool. Refrigerate until use. Serves: 2½ cups.

Serving Suggestions: As a side to meats, a sauce for yogurts or a quick spread on breads.

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Israel & the Jewish World

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More than 30 countries oppose Hague fence hearing

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — More than 30 nations have supported Israel's claim that the International Court of Justice (ICJ) does not have the authority to issue a ruling on the legality of the West Bank separation fence.

The 15 member states of the European Union and 10 members-in-waiting, as well as the United States, Canada, Australia, Russia, South Africa and Senegal joined Israel in submitting affidavits to the ICJ opposing the hearing. Several EU countries, including Germany, France and the United Kingdom, submitted their own separate affidavits to the court.

The court, the highest judicial body of the United Nations, took on the case last fall at the request of the General Assembly. Its ruling on the fence's legality is nonbinding, but both sides are aware that the outcome is likely to influence international opinion.

Most of the countries who have called into question the authority of the court have also voiced concerns about the route of the fence where it strays from the Green Line into the West Bank.

"Our concerns relate to the role of the court, not the legality of the route of the fence. It remains our view that the building of the fence on Palestinian land is unlawful," the British Foreign Office said.

Israeli officials said they were pleased that most of the world's important democracies shared Israel's stand against the authority of the international court, despite the dispute over the fence route.

The Canada-Israel Committee (CIC) said in a press release Friday it welcomes the Canadian government's decision to oppose the ICJ's consideration of the anti-terror fence.

"While we recognize that Canada has reservations about a particular aspect of the fence, we note that, in principle, Canada appreciates the ongoing security threat facing Israel and Israel's obligation to address it…

"In addition, by voicing its opposition to the propriety of the world court's intervention concerning the fence, Canada joins with other countries which reject the exploitation and politicization of international institutions for partisan purposes.

"Israel's political dispute with the Palestinians can only be resolved through the process of direct, bilateral negotiations outlined in the international road map [peace plan]. This requires a demonstrable determination on the part of the Palestinian leadership to end terrorism and dismantle the terror groups, as the road map requires," CIC said.

In a statement Friday to the Hague-based court, which is due to convene Feb. 23 to discuss the issue, the United States also said the issue of the fence was a political dispute, and should be resolved through negotiations between the two sides.

The American comments reflect earlier statements by Jerusalem and others questioning of the authority of the court.

Palestinian Authority (PA) President Yasser Arafat called the international support for the Israeli position a "violation of international law," and Palestinian cabinet minister Saeb Erekat said he was angered by U.S. and British opposition to the world court hearing on the legality of the fence.

"I cannot understand it," Erekat told the Associated Press. "We seek to use diplomacy against the wall in going to the [United Nations] Security Council and the court of justice, and we find these countries, the U.S. and Britain, trying to shut the door in our faces."

Despite the opposition, there is only a slight chance the court hearing will be cancelled at this stage, Israeli Foreign Ministry legal advisor Alan Baker said Sunday.

Officials at the United Nations indicated Friday that they cannot ignore international objections regarding the ICJ's authority, and said that the hearing itself was in doubt. But Baker said this does not necessarily mean the hearing will be called off at this stage.

"The chances [of cancellation] are very slight," he said. "Maybe at the end. We have to go through the whole process."

Arafat said Sunday Israel would have to co-operate with the court.

"They can't stop it… They are trying to put all the obstacles in front of this court, but not to forget this is a United Nations resolution and they have to carry on with it," Arafat told reporters after attending prayers for the Eid al-Adha festival in a mosque in Ramallah.

The PA said Saturday it had submitted a formal affidavit to the court supporting its right to rule on the security fence. Erekat said the court had "full jurisdiction" and that the Palestinian position was submitted on Thursday based on how the barrier, which cuts deep into Palestinian land, affected the Palestinians' daily lives.

But Israeli officials said last Thursday's suicide bombing in Jerusalem highlighted their argument that the fence is necessary.

"We want to give people the possibility to see for themselves, especially when Israel as the victim is being put on the defendant's bench in The Hague… why we need the fence," said Foreign Ministry spokesperson Jonathan Peled.

With files from CJN's *news services.*

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Authors & Poets

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The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions ***no later than February 27, 2004*** at:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Israel & the Jewish World

Sharon orders plan to evacuate 17 Gaza settlements

By YOEL MARCUS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon says he gave orders to plan for the removal of 17 settlements in the Gaza Strip.

In an interview with *Ha'aretz* columnist Yoel Marcus, Sharon said, "It is my intention to carry out an evacuation – sorry, a relocation – of settlements that cause us problems and of places that we will not hold onto anyway in a final [peace plan], like the Gaza settlements."

Sharon, who informed the Likud faction of the plan at a closed-doors meeting Monday, also mentioned the problematic nature of dismantling communities in Gaza.

"We are talking of a population of 7,500 people. It's not a simple matter. We are talking of thousands of square kilometres of hothouses, factories and packing plants. People there who are third generation.

"The first thing is to ask their agreement, to reach an agreement with the residents. To move thousands of dunams of hothouses, educational institutions, thousands and thousands of vehicles, it's not a quick matter, especially if it's done under fire.

"I am working on the assumption that in the future there will be no Jews in Gaza," Sharon added.

Asked whether he intended to present his plan to U.S. President George W. Bush in a visit to Washington later this month, Sharon said: "Absolutely. It has to be done with American agreement and support. We need their support."

The prime minister said he had not yet discussed the issue of financing the relocation with the Americans.

"But we will have to discuss [it] with them."

Likud MK Yehiel Hazan, who was present at Monday's meeting, said the prime minister did not give a timetable.

"He didn't say it would happen at once," said Hazan. "He said it is possible there will be no more Jews in the Gaza Strip."

Sharon has previously said that if there is no progress in attempts to reach an agreement with the Palestinians, he will embark on a program of unilateral disengagement. Until now, he has been short on details, although he has said that the plan would require the relocation of some isolated communities.

There has also been speculation that the separation fence Israel is building inside the West Bank could serve as a border in the disengagement plan.

Israel releases alleged Canadian Hezbollah agent

By PAUL LUNGEN
Staff Reporter

Canadian Jewish organizations are reacting cautiously to the release by Israel last week of Fawzi Ayoub, an alleged Hezbollah operative who is a Canadian citizen.

But Stockwell Day, foreign affairs spokesperson for the Conservative Party, says the government "should make it clear he is not welcome back in Canada."

"He is a known member of one of the most vicious terrorist groups in the world," Day said. "I'm astounded that Foreign Affairs had an amicable discussion with him."

Last week, the *Toronto Star* quoted Foreign Affairs spokesperson Reynald Doiron as saying Canadian officials visited Ayoub in jail and that "Canada has exchanged information with Israel and we're hopeful he will be released shortly."

Day said he was puzzled by Dorion's statement: "It is absolutely the wrong signal to send to terrorists that Canada warmly welcomes them."

Doiron said that "each time a Canadian citizen is released, we're happy for him and his family."

Ayoub, 37, was one of 436 prisoners released by Israel in exchange for businessman Elchanan Tannenbaum and the bodies of three soldiers killed in October 2000 while on patrol in northern Israel.

Of Lebanese descent, Ayoub entered Canada in 1988 as a landed immigrant and later obtained citizenship. Media reports say Israel suspects he was recruited by the Canadian wing of Hezbollah while in this country.

Ayoub had been held in administrative detention since being captured in June 2002. Debka.com, an Israeli website about Mideast intelligence, says Ayoub is a Lebanese Hezbollah officer who was found when Israel raided the Palestinian police building in Hebron.

Debka alleges he is part of Hezbollah units in the West Bank there under a pact between Hezbollah and Palestinian Authority President Yasser Arafat to provide weapons and train Palestinian Hezbollah operatives.

Doiron said Ayoub was transported on a German airliner to Beirut, where he was reunited with his family. He said Foreign Affairs had no information on whether Ayoub planned to return to Canada.

Canadian Jewish Congress President Keith Landy, said Canadian police and intelligence services should launch an investigation of Ayoub if he does return. "If he's Canadian and he has participated in activities that could be considered questionable in nature, I would urge the police to get whatever information they can and review the matter," he said.

Ed Morgan, Congress' Ontario regional chair, said the Criminal Code has been amended to give Canada jurisdiction over terrorist incidents. The law would apply even to acts committed outside the country, but it would not include events that took place prior to enactment of anti-terrorism amendments.

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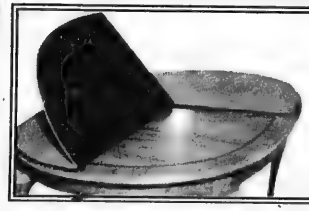

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'That's the way Chezi was'

Continued from page 1

"I can just imagine Chezi riding the bus, talking on his cellphone, probably complaining to authorities that the regular service wasn't running on schedule," said his neighbour, Avraham Guttman, also formerly from Toronto.

"That's the way Chezi was," Guttman said in a phone interview. "Always doing, always arranging."

Last Friday afternoon, friends and relatives poured into the Thornhill home of Goldberg's brother Ronn to offer condolences, some still in shock. The family was busy preparing for Shabbat and making last minute arrangements to leave for Israel Saturday night.

Yechezkel was born Stuart Scott Goldberg in Toronto. He grew up in the Bathurst-Finch area, went to Jewish day schools, served for a short time in the Canadian Armed Forces and graduated from York University with a BA. He also studied at Columbia University, and while in New York, he met his wife Shifra Goldberg at a party for Orthodox singles.

Chezi Goldberg (back row, second from right) with his wife, Shifra to his right. Their children are (from left) Yaacov Moshe, Yitzchak Shalom, Chana Bracha, Shoshana Malka, Eliezer Simcha, Esther Zahava, Tsvi Yehoshua and Chezi's nephew, Jordan Marks.

"My brother used to joke and say that he was very considerate marrying Shifra because she didn't need to change her name," his sister Carrie Devorah said.

In describing her brother, she said, "Scottie took a while to find out who he was," but once he committed himself to working with children at risk "he did everything right."

Goldberg was a counsellor and certified alcohol and substance abuse professional for Orthodox teenagers. In his Jerusalem clinic, he dealt intensively with adolescents and families in crisis. He helped the homeless, the addicts, the depressed – young people who needed somewhere to turn.

Chezi and Shifra began their family in Brooklyn, N.Y., before moving to Israel 10 years ago. The couple and their seven children, now aged one to 16, lived in Betar Illit, a community near Bethlehem, of about 16,000, most of them observant.

"It was his dream to live in Israel, and his [late] father, Jack, encouraged him to pursue his dream," said his mother, Ruth, who wanted to explain what Chezi was really like.

"He was such a down to earth, sensitive guy. Teenagers could relate to and confide in him," his mother said.

In Israel, Goldberg wrote *Lifeline*, a column that appeared in *The Jewish Press*, an English language newspaper that primarily serves Orthodox readers. He authored several articles for the *Jewish World Review* and spoke often on the Arutz Sheva radio network. He dealt with issues not often discussed publicly. He wrote about religious male victims of sexual abuse and offered them ways to seek help. He taught parents how to develop lines of communication with their children when they seemed out of control and he stressed the importance of taking responsibility and not looking for others to blame when problem solving.

"There are so many problems in this world, and at the end of the day, we will never, ever get rid of them all," Goldberg wrote in one *Lifeline* column. "Problems are a part of life. I guess the question is, do we perceive ourselves as negative kvetches or positive solution seekers?"

In an article about Koby Mandell, a 13-year-old killed by terrorists two years ago near his home in Tekoah, Goldberg used Koby's parents as an example of strength. He also tried to comfort the Applebaums, another family affected by terror when David Applebaum was killed with his daughter, Nava, in a café in Jerusalem last year. He suggested the family read *The Blessing of A Broken Heart*, by Sherri Mandell, as a source for bereavement counselling.

Even while he encouraged the Applebaums to take control of their grief and continue with their lives, Goldberg's article revealed the anger, determination and despair Israelis face living in the midst of a daily conflict that seems never-ending.

His writing reflected the anguish faced by many families affected by terror. Ironically, the day Goldberg died, another Canadian, Ali Jaara, an accused Hezbollah training instructor, was being released as part of a prisoner exchange.

In the wake of the Mandell and Applebaum tragedies, he wrote that he couldn't help but wonder how families of terrorism victims could go on.

"[If] truth be told," Goldberg wrote, "the how question still screams out at me."

A trust fund, the Chezi Goldberg Memorial Fund, is being set up for the Goldberg family. For information, go to www.goldbergmemorial.org. Cheques can also be made to B'nai Brith Canada, with a notation that they are for the Chezi Goldberg Memorial Fund.

Goldberg is survived by his mother, Ruth; his wife Shifra and their children Chana Bracha, Esther Zahava, Yaakov Moshe, Yitzchak Shalom, Shoshana Malka, Eliezer Simcha and Tsvi Yehoshua; and brothers and sisters Chaim and Chavit Goldberg, Marla and Samuel Fidgor, Carrie Devorah, Ronn and Sara Goldberg and Nesya and Dovid Jacob.

Victims of the bombing on Jerusalem's number 19 bus

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- Rose Boneh
- Hannah Anya Bonder
- Anat Darom
- Octavian Florescu Viorel
- Natalia Gamril
- Yechezkel (Hesky) Goldberg
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CJA Federation opposes privatization of health care

By JANICE ARNOLD
Staff Reporter

MONTREAL — Quebec should not allow any form of privatization of the health-care system, FEDERATION CJA told Finance Minister Yves Seguin at a public consultation on the government's upcoming 2004-2005 budget.

In its brief, the federation's social advocacy committee, chaired by David Birnbaum and Peter Jakobs, stresses the need to ensure the universality and accessibility of health care, as well as such other social programs as education, housing and day care. It deplores the long waits for surgery and physiotherapy, restrictions on the availability of home care and the "prohibitive" cost of drugs.

"As a result, the most poverty-stricken members of our society must often choose between food and medicine. Similarly, families are often compelled to assume the burden of home care, either entirely or in part."

It says the provincial drug insurance plan should be universal and prescriptions should be free for welfare recipients and for the elderly receiving the supplement to their old-age pension.

Poverty growing among Jews

The brief notes that 18.4 per cent of Montreal's approximately 93,000 Jews live below the poverty line, according to the 2001 census. Twenty-one per cent of the Jewish elderly and almost a third of single mothers are considered poor.

The federation says poverty is growing among Jews. In 1985, the rate was 15.5 per cent and 17.7 per cent in 1991.

To alleviate poverty, it suggests that Quebec institute a minimum income that would guarantee that everyone can afford basic needs, and it says the province should ensure that the price for essential goods is "reasonable."

The federation also supports an increase in the minimum wage and pay equity between men and women. Immigrants should not have to wait as long to be eligible for health care.

It calls for a revision of the income tax system in order to make it "more equitable and fair" and that it does not "favour the most privileged… at the expense of the most vulnerable."

This might be achieved, the federation suggests, by a "progressive rather than regressive" system of taxation. A sales tax is regressive, for instance, because even the poorest are forced to pay it. The federation also says single mothers should not be taxed for the support they receive from ex-husbands, and it would also like to see the expansion of public day care.

The brief also urges the construction of 8,000 social housing units a year, half of which would guarantee that tenants do not pay more than 25 per cent of their income for rent.

Although the Jewish and other communities and organizations provide a considerable array of social services, they must not replace what should be the government's role, the brief concludes.

"In the present context, the state's role has become more critical than ever. It must, therefore, assume its responsibilities and ensure that all citizens enjoy a decent quality of life."

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COLLECTING CLOTHES: Students at the Hamilton Hebrew Academy participated in a week-long campaign to collect gently-used or new warm clothing to send to Tzfat, Israel. Hamilton residents Debbie and Marty Strub delivered the outdoor clothing on a recent trip to Israel. The campaign was organized by the academy's student council, pictured here.

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CANADA'S LARGEST SUPPORTER OF ISRAEL FOOD PRODUCTS BRINGS DOWN THE COST OF KEEPING KOSHER

Duplessis renounced anti-Semitism on eve of WWII, book reveals

By JANICE ARNOLD
Staff Reporter

When it became clear how serious a threat Nazi Germany posed, former Quebec premier Maurice Duplessis expressed regret for his previous anti-Semitism and fascist sympathies and wanted to make amends with the Jewish community, according to a new translation of a book by the late Israel Medres.

However, Duplessis believed that it was inevitable that Hitler would control Europe and thought it was futile to put up a fight.

Medres was a staff writer for the *Keneder Adler*, Montreal's daily Yiddish newspaper for more than 40 years, from 1922 until his death in 1964. He left behind a huge body of work chronicling the major events, both local and international, that shaped the Jewish community, and offers insight into reactions at the time.

Israel Medres shortly before his death in 1964.

A collection of his essays, originally published in 1964 under the title *Tsvishn Tsvey Velt Milkhomes*, has been translated into English by Vivian Felsen and published by Vehicule Press as *Between the Wars: Canadian Jews in Transition*.

Medres recounts Duplessis' apparent change of heart in a remarkable private exchange he had with him.

Medres was invited by the tyrannical Union Nationale (UN) leader to his office in 1938, just before a byelection campaign in the largely Jewish St. Louis district. Liberal Peter Bercovitch, the first Jew elected to the provincial legislature, had resigned to seek a federal seat.

Duplessis chose Louis Fitch, a Zionist and community leader, to be the UN's candidate. The community was divided over whether Fitch should have accepted the nomination, given the party's history of anti-Semitism. Likewise, many UN members demanded that Duplessis drop Fitch.

At their meeting, Duplessis presented Medres with a written statement, which Medres describes as "clarifying his position with regard to the Jews... in which he gave assurances that he was not an enemy of the Jews." Duplessis said he respected the community, and even had Jewish friends.

He wanted it published in the *Adler*, but first solicited Medres's opinion.

Taken aback, Medres replied that it didn't matter to him if Duplessis was friendly or not to the Jews.

"For me it is important to know if you are a supporter of the democratic constitution under which we live and find protection in Canada. If you are not a supporter of the constitution, then we cannot rely on you, even if you have Jews among your friends."

This remark sparked a conversation that would last more than an hour.

According to Medres, Duplessis told him he was not a supporter of Hitler or Mussolini, because their actions were contrary to the spirit of Catholicism, to which the premier said he was devoted. He also expressed compassion for the Jews, whose future he felt looked bleak.

However, he believed the Nazis would take over all of Europe, and perhaps beyond, and that it was impossible to stop them.

Although Medres completely disagreed with Duplessis and said so, the premier was firm in his conviction that time would prove his "objective and realistic" assessment to be right.

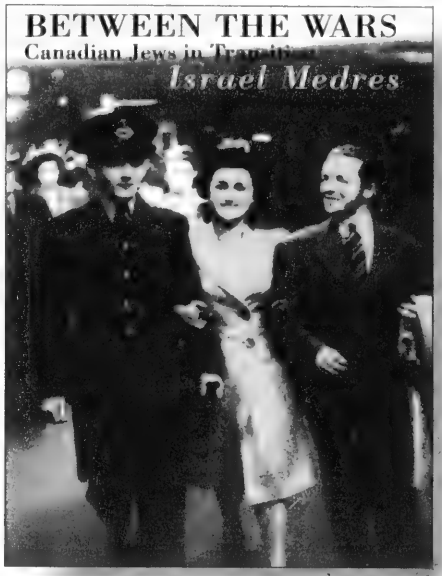
Medres gathered that Duplessis felt the democracies would have to adapt to this inevitability and find a way to coexist with fascism.

Perhaps because he was first and foremost a reporter, Medres does not indicate whether he felt Duplessis was sincere in his attempt to mend fences with the Jewish community, or whether he was merely politicking.

In another chapter, Medres writes about how a few years earlier, Duplessis had incited a campaign against the immigration of German Jews. Duplessis warned that 100,000 refugees were going to settle in Quebec on farms purchased by "world Jewry" and that this threatened French Quebecers.

He demanded that the federal government shut the doors to these Jews. Even though Ottawa made it clear it had no intention of allowing such an influx, a campaign to stop the immigration spread throughout the province.

"In the city halls of many of Quebec's towns and villages, motions were adopted demanding that the victims of Hitler not be allowed into Canada," Medres writes. "These motions sounded just like Nazi propaganda, referring to German Jews as anti-Christs and promoters of communism and atheism. The resolutions were often introduced by speakers who spewed fire and brimstone against Jews and justified their persecution at the hands of the Nazis."



Montreal was no exception, and Medres vividly describes a dramatic debate at city hall, with the three Jewish aldermen eloquently but vainly trying to stop a similar motion.

Fitch, who said he ran because he felt Duplessis was truly repentant, won the byelection. But in the provincial election of November 1939, Duplessis was defeated by the Liberals and Fitch lost to Liberal Maurice Hartt. It was the only election Duplessis would ever lose. He was re-elected in 1944 and remained in office until his death in 1959.

Elsewhere in the book, Medres' eyewitness reports on fascist rallies in Montreal and his coverage of the interns' strike at Notre Dame Hospital against the hiring of a Jewish doctor in the 1930s add to our understanding of this period.

Medres also wrote about those who spoke out against anti-Semitism, such as leading francophone intellectual Henri Bourassa.

He also brings to light a now-forgotten judgment by Superior Court justice Gonzalvez Desaulniers in 1935, which Medres describes as historic in its condemnation of anti-Semitism.

Although Desaulniers could not grant the injunction sought by a Jewish petitioner against the anti-Semitic publications *Le Goglu* and *Le Miroir* because there was nothing in the law that enabled him to, he issued a lengthy judgment expressing outrage against anti-Semites who claimed to be protecting the interests of French Canadians.

According to Medres, the judgment condemned these attacks as anti-Christian and immoral, based on falsehoods, demagogy and hypocrisy. He compared this anti-Jewish propaganda to that disseminated during the infamous Dreyfus case in France.

Above all, Desaulniers regretted that there was no law which existed to enable the courts to ban these publications.

Overall, the book is a valuable record of the transformation of Canadian, and particularly Montreal, Jewry from a predominantly Yiddish-speaking, working-class immigrant community into the English-speaking, mostly middle-class, community of the 1950s.

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Native filmmaker wants to tell her survivor grandfather's story

By KATHRYN KATES
Special to The CJN

Jennifer Podemski is perhaps best known for her role as an aboriginal teen in the 1994 film *Dance Me Outside* and the CBC TV spinoff *The Rez*.

But these days, the award-winning native Canadian actress, producer and filmmaker is working on a family-related project about a different side of her identity.

Poignant short film climaxes with a visit to the concentration camp where Podemski's great-grandmother perished

Podemski, whose father was born in Israel and whose mother is from Saskatchewan's Saulteaux First Nation, is hoping to turn her short film about her paternal Jewish grandfather, Auschwitz survivor Joseph Podemski, into a longer piece.

The 11-minute documentary, which aired last fall on *CBC News: Sunday*, chronicles his trip last year to his hometown of Lodz, Poland. Jennifer and her two sisters Tamara and Sarah accompanied their grandfather as they tried to help him come to terms with his family's death in the Holocaust.

The poignant film climaxes with a visit to the concentration camp where Podemski's great-grandmother perished. In an emotional scene, the grandaughters watch their grandfather finally say goodbye to his beloved mother.

"For *CBC Sunday*, I was able to put together an 11-minute story, which I found to be the tip of the iceberg, so what I want to do is to make a one-hour documentary and really get inside the experience of my grandfather and the heads of his grandchildren," Podemski said.

"We need funding for it. It is hard to explain to people how important the story is, especially for the younger generation. I want to give a younger perspective on it. I feel youth don't really understand what our grandparents and great-grandparents went through."

Those interested in funding Podemski's documentary can contact her at jenski@bigsoul.net

Podemski and her family went on the trip as part of Hashomer Hatzair's involvement in last April's commemoration of the 60th anniversary of the Warsaw Ghetto uprising. Podemski's grandfather, father and sisters belonged to the left-wing youth movement.

"It was always my grandfather's dream to bring us to the place he was born and to show us what happened in his life," Podemski said.

The trip took place around the time Saskatchewan native leader David Ahenakew told a reporter that Adolf Hitler was justified in trying to rid the world of Jews.

Jennifer Podemski is seeking to expand the documentary she made for *CBC Sunday*.

"CBC Sunday gave me a call and asked me to comment as a Jewish Native person. Through this, I now had a contact at CBC Television, so I took the opportunity to pitch my grandfather's story. They were very interested and I sold it to them – I was pretty determined to do it," said Podemski, who is also co-creator of the TV series *Moccasin Flats*, about life in Regina's native ghetto, which airs Monday evenings on APTN.

She said she went to Poland with open eyes.

"I knew we were going to concentration camps and learn about points of interest in Poland. I had no idea what to expect. It was really one of those things that you feel like a child again because everything is so brand new to you.

"The experience helped me understand and appreciate my grandfather, not that I didn't before. It strengthened my belief in family and I had a pretty strong family sense before that, but it blew up after that."

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Arts & Travel

Eye on Arts

By Bill Gladstone

NEW NATTEL NOVEL SET IN LATE VICTORIAN LONDON

Toronto novelist **Lilian Nattel**, author of the bestseller *The River Midnight*, has just published a second novel. *The Singing Fire* appeared on bookstore shelves in Canada last week courtesy of Knopf Canada and goes into general release in the United States courtesy of American publisher Scribner.

Set in fin-de-siècle London, *The Singing Fire* focuses on two Jewish women immigrants from eastern Europe and the child who unites them. Since *The River Midnight* appeared about five years ago, Nattel has gained much life experience, having married, given birth to a daughter and adopted another. As she relates on her website (www.liliannattel.com), she has woven thematic elements of her own experience into the pages of *The Singing Fire*.

Co-presented by the Miles Nadal JCC and Israel's Books & Judaica, Nattel reads from her new book at the Books & Bagels literary event. 750 Spadina Ave. (at Bloor Street). Non-members $5 at the door; coffee and bagels. Sunday, Feb. 8, 11 a.m. 416-924-6211. *(Please see profile on page 40.)*

* * *

An Architect's Double Life: As part of its Chai Tea and a Movie series, the Toronto Jewish Film Festival presents the Canadian premiere of *My Architect*, filmmaker **Nathaniel Kahn's** intimate exploration of the life of his father, renowned architect **Louis Kahn**. A man with a secret double life, Kahn senior had a wife and daughter as well as two other children by two mistresses.

Cineplex Odeon Sheppard Grande Cinemas, Yonge Street and Sheppard Avenue. Tickets $15 in advance or at the door (subject to availability). Sunday, Feb. 15. Chai tea at 4 p.m., screening at 5. 416-324-9121. www.tjff.com

* * *

Names in the News: Former Torontonian, Harvard grad and short-story scribe **Josh Lambert** has left his post as editor of the webzine *JBooks*.com to write and travel – perhaps to East Africa to visit his brother and research a novel. Afterwards he plans to return to school to earn a PhD in English literature... **Victor Feldbrill** conducts the **Toronto Symphony Orchestra** performing pieces by **Brahms**, **Dvorak** and Canadian composer **John Weinzweig** in honour of the latter's 90th birthday on Feb. 18 and 19. Tickets are $98 to $31 (416-593-4828)... **Arthur Miller's** little-known play *The Ride Down Mt. Morgan* focuses on wealthy bigamist Lyman Felt, whose two wives encounter each other at his hospital bed. Staged by Birdland Theatre, the Tony-nominated play receives its Canadian premiere at the Berkeley Street Theatre, where it runs March 12 to April 3 (416-368-3110)... Detroit-based crime novelist **Elmore Leonard** reads from his latest novel *Mr. Paradise* and speaks with **Richard Crouse** as part of the Harbourfront Reading Series, Feb. 18, 7:30 p.m. (416-973-4000).

* * *

Music Notes

• **The Toronto Mandolin Orchestra**, with **Alexander Veprinsky** conducting, performs a concert of Ukrainian, Russian, Jewish, folk and classical music. Leah Posluns Theatre. $22 - $20. Sunday Feb. 8, 2 p.m. 416-533-2725.

• Friends of Yiddish presents Chai Tea, an afternoon of beautiful Yiddish melodies played by **Brian Katz** and **Martin van de Ven**. Workmen's Circle, 471 Lawrence Ave. W. Sunday, Feb. 8, 2:30 p.m. Members free, guests $10. RSVP by Feb. 5 to Sandy, 416-736-8073.

• **The Choralairs of North York**, a volunteer choir that sings for the people with disabilities and seniors, meet at Earl Bales Park Community Centre, Room 2, every Tuesday, 8:15 to 10:30 p.m. Repertoire consists of Broadway, pop, folk and old favourites. New members of all ages are welcome, tenors and basses are especially sought, no audition or musical knowledge necessary. Brian Slepchik, 416-631-0029.

* * *

Dramatic Notes

• Encore Entertainment presents *The Second Time Around*, **Henry Denker's** witty comedy about widowed seniors who find romance in their golden years. Starring **Herb Goldstein** and **Marion Hirschberg**, directed by **John Wallace**, produced by **Merle Garbe**. Toronto Centre for the Arts, Studio Theatre. $25-$23. Feb. 5 to 15. 416-733-0558.

• Club Theater presents *The Sea Horse* by **Edward J. Moore**, which focuses on a love duel between Harry (**Sean Orr**) and Gertrude (**Kira Lynn**) in a California waterfront bar; the director is **Alan Jordan**. Presented in association with the Actors Workshop. Opens Saturday, Feb. 7, 8 p.m. and plays weekends until Feb. 29. 579 St. Clair Ave. W., 2nd floor (west of Bathurst). 416-966-8966.

• **Tracey Erin Smith** offers a course called Performance as Personal Memoir: Your Life on Stage. The course invites the participant to take a moment or theme from his or her life and present it as a song, dance, poem, monologue, pantomime or comedy routine. Tuesdays 7 to 9 p.m. Starts Feb. 24. Miles Nadal JCC. Members $105, non-members $136. 416-924-6211.

* * *

Dance Notes

• **Kaeja d'Dance** offers a screening of *Old Country*, a new 30-minute film, and a performance by **Kd'D2** of *Resistance*, **Allen Kaeja's** choreographic expression of "the power of the human spirit against oppression." Al Green Theatre, Miles Nadal JCC, 750 Spadina Ave. Adults $20. Feb. 12 and 14, 8 p.m.

• **Ballet Espressivo** presents *Heartbeats in Tempo: New Choreography* by **Donna Greenberg**. Betty Oliphant Theatre, 404 Jarvis St. Feb. 13 to 15. $20-$10. 647-294-0784.

Ashkenaz Festival 2004

"Migration" is the theme of this year's Ashkenaz Festival which returns to the Harbourfront Centre, Toronto from Sept. 4 to 6, 2004.

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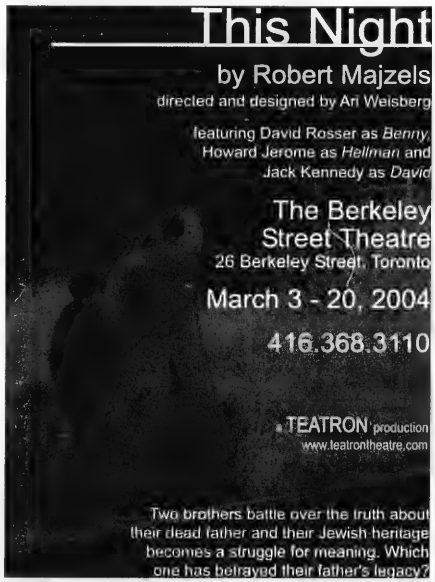
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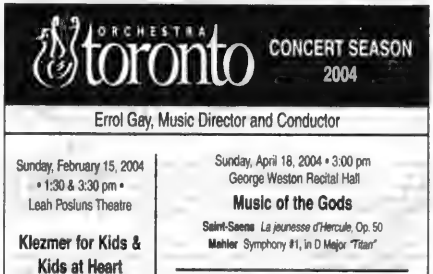
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Hospital hews to the Hippocratic oath in treating Jews and Arabs

By SHELDON KIRSHNER
Staff Reporter

Since the onset of the Palestinian suicide bombing campaign in Israel and the territories, Hadassah Hospital in Jerusalem has been on the front lines of caring for the victims of these attacks.

Hewing zealously to the Hippocratic oath, which commands physicians to administer impartial care to everyone, regardless of background or beliefs, Hadassah has been a ray of light in a dark landscape.

Ramon Gieling's film *Welcome To Hadassah Hospital*, which will be screened by Cinematheque on Tuesday, Feb. 10, at 8:45 p.m., explores its role in healing the wounded and the disfigured.

This revealing 50-minute documentary highlights the views of doctors, workers and one patient on this subject. Almost universally, they agree that the hospital has a duty, indeed an obligation, to offer equal treatment to all its patients.

"You can't bring your madness into this hospital," observes an administrator, succinctly summarizing the film's theme.

A doctor adds, "We're not bringing our ideas from home and the street, at least not yet, to the hospital."

Not everyone, of course, concurs with this humanistic perspective.

A patient, a Jewish woman who was hurt in the 2002 bombing of the Moment Café in Jerusalem, is clearly distressed by the presence of a suicide bomber in a nearby ward who was not killed when he detonated his deadly device.

> *Hospital has a duty and an obligation to offer equal treatment to all its patients*

"I wish I could choke them to death, but they won't let me," she says softly but emphatically.

In a more ambivalent vein, a Jewish doctor who thinks the injured deserve the best possible treatment adds that he would not hesitate to kill a suicide bomber on the cusp of setting off a bomb.

These harsh comments, however, are marginal in *Welcome To Hadassah Hospital*, which also profiles the hospital's Arab employees.

Among them is an Arab physiotherapist who treats a Jewish man and a kitchen worker of distant Jewish ancestry who once dated a Jewish woman.

Although Jews and Arabs work together harmoniously as a team at Hadassah, they are under no illusions about the incendiary political situation. In this spirit, a Palestinian woman notes that politics is not a topic of discussion in the workplace.

Nevertheless, a bombing does not drive the Jews and Arabs of Hadassah apart. As an administrator puts it, "We eat at the same table."

Incredibly enough, the hospital pays for the treatment of injured bombers, and doctors often become emotionally involved with them.

Gieling interviews one doctor who does not expect gratitude from Arabs. Another physician he talks to holds out the hope that Arabs will appreciate Hadassah's medical integrity.

Whatever the case, Hadassah should be commended for its unswerving dedication to the Hippocratic oath.

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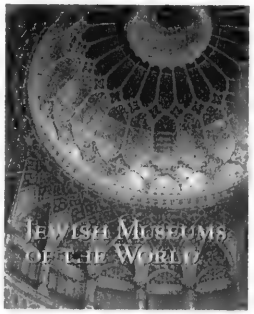
Arts & Travel

Jewish museums subject of exquisite coffee table book

By SHELDON KIRSHNER
Staff Reporter



Jewish museums preserve and interpret the artifacts of Judaism and of Jews. They highlight Jewish history, culture and religion and promote a greater understanding of the traditions of a people.

And just as Jews are scattered throughout the Diaspora, so, too, are Jewish museums.

Jewish Museums of the World (Raincoast Books), a sumptuously illustrated large-format book by Judaica curator Grace Cohen Grossman, is a celebration of these glittering repositories.

Ranging far and wide, Grossman showcases museums from Canada and the United States to Israel and Germany.

Consisting of 415 pages and weighing several pounds, this is an exquisite coffee-table volume to peruse, read and cherish.

Grossman, a senior curator at the Skirball Cultural Center in Los Angeles, provides the text.

In addition to explaining the origins of Jewish museums – they evolved from private collections – she gives a reader a comprehensive account of each of the listed museums. (Some of the ones she lists are not specifically "Jewish.")

Her commentary is informative and erudite, as befits a person of such encyclopedic knowledge.

But it's the pictures – the 350 colour illustrations and black-and-white photographs – that are the real draw of this beautifully crafted book.

This reviewer was struck by the following illustrations:

• The 19th-century Bohemian wooden circumcision booth in Prague's Jewish Museum.

• The 18th-century chevrah kadishah jug in Bratislava's Museum of Jewish Culture in Slovakia.

• The 19th-century silver filigree spice container in Budapest's Jewish Museum.

• A 16th-century woolen Torah curtain in the Jewish Museum of Rome.

• A 19th-century Viennese Chanukah lamp in the Jewish Museum of Belgium.

• Two 18th-century porcelain figurines of Jewish peddlers in the Jewish Museum in London.

• A 19th-century Moroccan Elijah chair in the Casablanca Jewish Museum.

• Two 19th-century embossed silver Russian candlesticks in the Center for Jewish History in New York City.

• An acrylic on canvas of legendary American baseball player Hank Greenberg in the B'nai B'rith Klutznick National Jewish Museum in Washington, D.C.

•A 17th-century Italian ketubah in the Reuben & Helene Dennis Museum of Beth Tzedec Congregation in Toronto.

Jewish Museums of the World, complete with a directory and a bibliography, may well be the definitive book on the subject.

Yet, however sweeping in scope it may be, *Jewish Museums of the World* merely whets the appetite.

You'll have to visit some of these museums to truly appreciate their priceless array of Judaica treasures.

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An off year for Jews at Oscars

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — Jewish talent and themes scored only modestly in the Academy Award nominations announced last week.

However, there was recognition for the critically acclaimed *House of Sand and Fog* by Vadim Perelman, a 39-year-old native of Kiev, Ukraine, in his first feature film.

Although Perelman did not make it in the best director category, the film won three nominations: Ben Kingsley, who told JTA he had a Jewish grandparent on his mother's side, was nominated for best actor honors for his role as a proud Iranian immigrant.

Shohreh Aghdashloo, playing his wife, was nominated for best supporting actress, and James Horner was nominated for the musical score.

The documentary feature category, which has been traditionally hospitable to Jewish and Holocaust themes, includes two nominees with Jewish ties. *Capturing the Friedmans* tells the story of a highly dysfunctional Jewish family in New York, and *My Architect* chronicles the professional triumphs and unorthodox personal lifestyle of American architect Louis Kahn. It was created by his son Nathaniel Kahn and Susan R. Behr.

American Splendor, about cult comic-book author Harvey Pekar, who is Jewish, earned an adapted screenplay nomination for writers Robert Pulcini and Shari Springer Behr.

Among foreign-language films, neither Israel's *Nina's Tragedies* nor the Palestinian entry *Divine Intervention* made the cut.

Strangers, a seven-minute drama by Israelis Guy Nattiv and Erez Tadmor that was up for a nomination in the best short film category also did not make the cut.

The Oscars will be handed out Feb. 29.

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CJN Profile

Novelist Lilian Nattel takes rigorous approach to her craft

By SHELDON KIRSHNER
Staff Reporter

Canadian novelist Lilian Nattel leaves nothing to chance.

Her meticulous fealty to facts and her habit of revamping a manuscript until it is perfectly polished shine through her two historical novels – *The River Midnight*, which was published five years ago, and *The Singing Fire*, which hit bookstores late last month.

Nattel's painstaking attention to the minutiae of 19th-century Europe – her literary stomping ground – and her ruthless ability to prune have paid dividends.

Recognizing her rigorously professional approach to a demanding craft, and appreciating her mellifluous writing style, critics generally praised *The River Midnight*, which is set in a fictional shtetl in Russian-occupied Poland in the waning years of the 19th century.

Lilian Nattel

The River Midnight, her first novel, won the Beatrice and Martin Fischer Prize for Fiction and was translated into several languages, including German, Italian, Dutch and Hebrew.

And judging by Amazon.com sales figures, *The River Midnight*, which unfolds through the perspective of nine different characters, is still popular. "It has legs," said Nattel, a warm, sunny, cherubic person who speaks in perfect sentences. "It isn't a flash in the pan. It has made a living for me as a writer."

Buoyed by its critical and commercial success, Nattel wrote *The Singing Fire* (Alfred A. Knopf), which takes place in end-of-the-century London and, like *The River Midnight*, is suffused with a Jewish spirit.

In both novels, Nattel, a 47-year-old transplanted Montrealer who moved to Toronto in 1975 to attend York University, delves into her east European antecedents and explores an era that fascinates her.

A former chartered accountant, Nattel takes her work seriously. Before she sat down to write *The River Midnight*, which one critic likened to Gabriel Garcia Marquez's *One Hundred Years of Solitude*, she practically lived in libraries immersing herself in the vanished world of the shtetl.

When she had finished her research, Nattel was something of an authority on the subject, and this knowledge anchored *The River Midnight*.

She constantly rewrote, virtually discarding her first draft, throwing out much of the second and rewriting a quarter and 10 per cent of the third and fourth drafts.

Similarly, in *The Singing Fire*, whose protaganist is a young Jewish woman tricked into prostitution by a fellow Polish Jew, Nattel paid characteristic attention to detail.

With the assistance of a British relative, she toured the weathered Whitechapel district, where thousands of European Jewish immigrants landed virtually penniless.

And she read more than 100 books about 19th-century Britain, concentrating on topics ranging from Jewish life in London to the British economy.

"There is a huge volume of material available, and I made sure every detail – of dress, of street names, of food, of customs – was punctiliously grounded in research."

She began working on *The Singing Fire* in 1998, a year before she visited Poland, and in keeping with her general practice, she revised the novel.

Scrapping the first and second versions, Nattel finally hit her stride in the third rewrite.

"There was a kind of inevitability about it at this point," she explained. "The narrative flowed, the characters were real. Everything seemed to fit."

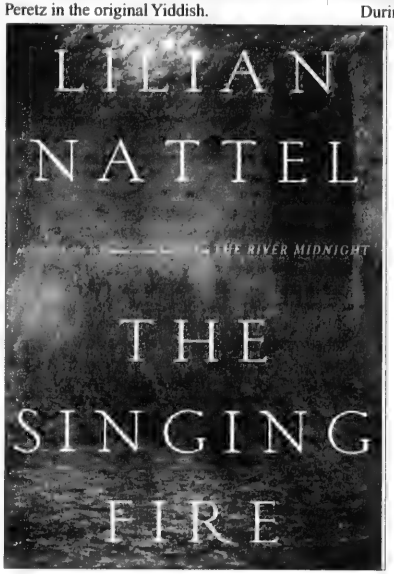
Yet she said *The Singing Fire* was harder to write than *The River Midnight*.

"I was just itching to write another book, revving to go, but it took time for the story to jell."

And she was dogged by the gnawing feeling that second novels are the real test of a writer. "You've done it once, but can you do it again?"

Nattel, a graduate of Montreal's Wagar High School, has been writing most of her life. At school, where she was known among her friends as an inveterate storyteller, she excelled in English composition.

At home, she devoured the books of I.L. Peretz in the original Yiddish.



She grew up in Cote St. Luc, a residential district favoured by immigrant Jews like her Polish-born parents, William and Julie, Holocaust survivors who raised three children.

Nattel left Montreal because she felt like a foreigner and was certain her future in Quebec would be limited.

She studied English literature at York University and published her first short story in its campus newspaper.

After earning a bachelor's degree, she found a dead-end secretarial job, but hated every minute of it. Unable to earn a decent living, she took a position in an accounting office. Then, through evening courses, she qualified as a chartered accountant.

"Life takes some funny detours," she said.

Much to her surprise, she enjoyed her new profession.

"It used other parts of my brain. It was an intellectual challenge. And I felt I was doing some good," said Nattel, who gave up accountancy six years ago but who still pays annual dues to the Institute of Chartered Accountants of Ontario.

During her 10-year interregnum as an accountant, she stopped writing altogether. Today, she compares this period to a desert.

Returning to writing in her early 30s, after finding her "voice" and acquiring sufficient self-confidence, Nattel began submitting short stories to Canadian and American literary journals.

At this juncture in her budding career, she had no wish to be pinned down as a "Jewish writer," a moniker the Shabbat-observant Nattel now gladly embraces.

Rejection was often her lot, but she persevered.

"Writing, for me, is such a significant part of being alive, and permeates all aspects of my life."

Nattel, who writes about 30 hours a week, was genuinely surprised by the success of *The River Midnight*.

"I thought it might get me a good vacation. I didn't think it would enable me to become a working writer."

Nattel, who has been influenced by the magical realism and the social commentary of Peretz, Sholom Aleichem and Isaac Bashevis Singer, is now hard at work on her third novel, set in the Soviet Union between the 1930s and 1940s.

Though reluctant to discuss her novel-in-progress, Nattel said that it is about romance, art and war, and that its narrator is an old Jewish woman recalling her youth.

Looking still further ahead, Nattel said her fourth novel will be "contemporary," and will unfold in the Toronto working-class neighbourhood in which she and her husband, social scientist Allan Greenbaum, live.

If writing is Nattel's greatest passion, her two adoptive daughters from China, Meira and Hadara, are her bundles of joy. As she put it: "My children are my treasure, and I love them more than life itself."

Lilian Nattel will be speaking at the Miles Nadal JCC "Bagels and Books" event on Sunday, Feb. 8 at 11 a.m.

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31 Almore Ave. New reno, 2 bdrms, bsmnt apt, eat-in kitchen, LR, DR, bath. Close to all amenities. $850/Mth.

UNDER DEVELOPMENT — BATHURST / LAWRENCE
CUSTOM DREAM HOME! $1,199,000

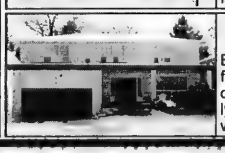
610 Coldstream Ave. NEW! Prestigious 4,000 sq. ft. home on a 44 x 133 lot, 5+2 bedrooms, 2 kitchens, 6 baths, 2 fireplaces, library, hardwood floors, finished basement, 10 ft. ceilings, top quality finishes. Customize to your taste!

HOME FOR SALE — BATHURST / GLENCAIRN
RAVINE SETTING BUNGALOW! $575,000

159 Viewmount Ave., on a 50x140 lot, 100% renovated, 3+2 bdrms, 2 new kitchens, 2 new baths, hardwood flrs, garage. Large reno 2 bedrooms, basement apartment w/sep entrance, backing onto park, close to subway, tennis, schools. Excellent income invest. or live-in.

HOME FOR SALE — WILSON / BATHURST
GREAT FAMILY HOME! $389,000

31 Almore Ave. Newly renovated large bungalow on a 50 x 110 lot, 3+2 bedrooms, 2 kitchens, 2 baths, hardwood floors, finished basement apartment with separate entrance. Close to all amenities. Excellent income investment or live-in.



EXECUTIVE HOME FOR RENT — BATHURST / LAWRENCE / CARIBOU PARK — 17 SAGUENAY $4,850/month

Backing on Otter Cres. Ravine, 4+3 bdrms, w/o to patio from master bdrm, large kit w/walkout to a majestic custom fin deck formal dining rm, large living rm, family rm w/library, 4 baths, hardwood floors, fin bsmnt w/walkout to a ravine lot, double car garage. Must see!!

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$398,000. 40' lot! 4 bedroom brick home on quiet cres, main floor laundry, walkout from kitchen to deck and garden, finished basement, separate entrance, income potential.

BATHURST/CLARK - CUSTOM BUILT

Large 2 storey 4 bedroom home. Huge eat-in kitchen & big family room, both with walkout to garden. Main floor office, laundry, LR/DR combined. Separate entrance to finished basement, double garage, drive parks 4 cars.

BATHURST/CENTRE - LUXURY CONDO

$299,000. Gorgeous 2 bedroom + family room. 3 walkouts, 2 balconies, 2 full baths & eat-in kitchen walkout to balcony. 1 locker, 2 park spots. Seller Relocating.

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1,800 sq. ft., 2 bedrooms, 2 full baths, jacuzzi & sauna in master, balcony, marble floors, hardwood floors, eat-in state-of-the-art kitchen, gorgeous executive style suite.

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10 BELLAIR AT BAY/BLOOR

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$3,995,000. This beautifully appointed Art Deco home is located on a rare 285 ft. tiered ravine & expansive terraced lawns. Wonderfully proportioned entertaining rms provide the ideal setting for gracious living. W/o lwr levl from Media Rm.

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$4,995,000. Very private enclave located in the city centre offers a beautifully reno 3+bdrm executive residence of unparalleled design. French conservatory, panelled lib, spacious principal rms, pan views, sensational gardens & courtyards.

YONGE & ST. CLAIR CONDO

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SHERMAN LEWIS z"l peacefully at home on January 24th in his 89th year. Beloved husband of the late Ruth (Gilman) Sherman, loving father of sons Jan Michael (Denise), Ken (Barbara), Larry (Christiane), Doug (Cheryl), daughter Karen/Chasha (Chonon) Rabinowitz, doting Zaidy of Samantha, Simon, Eric, Amy, Lesley, Chayale, Chaim Avrahom, Malka Esther, Shaina, Aidele and Soreh Rochel. After Lewis retired as co-owner of the Allan Candy Company in 1986, he fulfilled a dream and built a thriving internet book business. Special thanks to his devoted caretakers, especially Marion Olan and his home office staff, especially Grace Holkema and Jennifer Draker. A funeral service was held at Temple Anshe Shalom Synagogue in Hamilton on Thursday, January 29th. Burial was at Temple Anshe Shalom Cemetery. In lieu of flowers, donations in his name can be made to Shalom Village, St. Joseph's Hospital, McMaster University, Kehila Jewish Day School, and Villa Italia, all beneficiaries of the Lewis and Ruth Sherman Foundation. Shiva was observed Thursday and Friday at 865 Danforth Place, Burlington.

SCHACHTER, Joseph – on Jan. 10, 2004, late of 1 Concorde Place.
BLOOMFIELD, Phyllis – on Jan. 5, 2004, late of Barton Place N.H.
SCHACHTER, Joseph – on Jan. 10, 2004, late of 1 Concorde Place.
PELEG, Paul – on Jan. 4, 2004, late of 53 Palm Dr.
STREAN, Frankie – on Jan. 11, 2004, late of 10 Stuart Ave.
AZOULAY, Clara – on Jan. 12, 2004, late of 11 Townsgate Dr.
LEDER, Max – on Jan. 11, 2004, late of 37 Green Acres Rd.
GOLDENBERG, Leah – on Jan. 11, 2004, late of 645 Castlefield Ave.
GREEN, Brenda – on Jan. 14, 2004, late of 218 Armour Blvd.
FINE, Fred – on Jan. 15, 2004, late of 35 Corwin Cres.
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Norwich, Jack
January 20, 2004
3560 Bathurst St.
Kats, Anna
January 20, 2004
Fuerstenberg, Regina
January 21, 2004
Schleifstein, Paula
January 27, 2004
236 Blue Grass Blvd.
Freedman, Diana (Dinah)
January 26
1121 Steeles Ave. W.
Hamerman, Szerena
January 26, 2004
333 Clark Ave. W.
Sigal, Stella Jean
January 27, 2004
2900 Bathurst St.
Landau, Anne
January 28, 2004
4979 Bathurst St.
Ulmer, William Lance
January 28, 2004
350 Lonsdale Rd.
Lerman, Lottie
January 28, 2004
135 Antibes Dr.
Ben-Mordikhay, Rahamim
January 27, 2004
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MARKOWITZ, Zelda – on Jan. 12, 2004, late of 3560 Bathurst St.
HARRISON, Oscar – on Jan. 14, 2004, late of 287 Scarborough Rd.

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Kelemen, Leslie
January 14, 2004
Anisman, Elaine
January 14, 2004
20 Scrivener Sq.
Falkovsky, Aleksander
January 14, 2004
21 Brookmill Dr.
Hamer, Saundra Sadie
January 14, 2004
Winkler, Gertie
January 21, 2004
5935 Bathurst St.
Mozer, Elizabeth
January 21, 2004
6 Collier St.
Silvergold, Morris
January 20, 2004
Mankovsky, Lea
January 24, 2004
Chesney, Jean
January 25, 2004
170 Red Maple Rd.

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Rosen, Jacob
January 24, 2004
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Israel & the Jewish World

French Jewish group losing control?

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — Intercommunal strife is threatening the future of one of Europe's largest Jewish organizations.

Following months of political manoeuvres, anonymous letters and personal attacks, two senior members of the Paris Consistoire at the centre of the dispute have filed a legal request demanding that the courts place the organization under judicial administration.

That would remove financial control and administration from the community for only the second time in almost 200 years – an idea that Consistoire President Moise Cohen strongly condemned.

"It is unbelievable that two Jews, who are members of the Consistoire, are trying to destroy the community," Cohen told JTA. "The last time this was done was in 1940, during the Shoah."

Cohen's comment, a reference to the dissolution of the Consistoire by the collaborationist Vichy regime, follows the recourse to legal action brought by Consistoire General Secretary Maurice-Ruben Hayoun and Sammy Ghozlan, one of the organization's five vice-presidents.

Both men say that after a two-year struggle to change the way the Consistoire is run, they have no alternative.

To date, they have rejected calls from other Consistoire executive members to have the matter adjudicated by the Paris Beth Din or the Central Consistoire – both bodies that the pair say have an interest in backing Cohen.

According to Ghozlan, Cohen is guilty of "gross mismanagement" and of "not keeping the organization's expenses in check."

Cohen denied the charges, saying the Consistoire possessed "considerable resources," while its financial problems were short term.

"All Jewish organizations are feeling it at the moment," he said. "We have over 1,000 people working here. It only takes a drop in revenue of one-half of one per cent to make things difficult."

Both Ghozlan and Hayoun, a long-time opponent of Cohen on the Consistoire executive, have strongly criticized the fact that the Consistoire is paying for a car for Cohen.

Cohen is not paid, though the presidency is virtually a full-time job in an organization that runs more than 100 synagogues and employs around 1,000 people.

At the centre of recent developments is Cohen's attempt to force Ghozlan and Hayoun off the executive on the grounds that their official roles are incompatible with the public attacks they have levelled against the Consistoire in a series of open letters and articles on community websites.

On Jan. 20, Cohen asked the whole executive to resign so that a new board could be appointed. The manoeuvre was designed to force out Ghozlan and Hayoun, though they and three other members of the executive refused to hand in their resignations.

Lazare Kaplan, a senior member of the executive and a Cohen supporter, said the president had been left with little choice.

"These articles do great damage to the Consistoire," Kaplan said. "We told them, 'You are part of the executive. You either abide by majority decisions or you leave and become part of the opposition.' We have to get rid of them."

For his part, Ghozlan said he had tried over a long period to present criticisms internally.

"What am I supposed to do? Either I let these things pass and I'm an accomplice – in which case I'm letting down the people who elected me – or we do something about it," he said.

Created in 1808 by Napoleon Bonaparte, the Consistoire traditionally has held a virtual monopoly over the religious institutions of western Europe's largest Jewish community, with a vast administration that includes the Paris beit din, marriage and divorce registrars and a burial board.

It also generally has been recognized by the state as the official Jewish community organization in France – though since World War II a great part of its political role has been taken over by the CRIF secular umbrella organization of French Jews.

Nevertheless, as the most powerful influence in CRIF and by far the largest Jewish organization in France, the Consistoire remains important.

But in recent years, the Consistoire – which gets its money from donations, kashrut supervision and membership fees – has not been immune to the reductions in financial resources that have plagued many European Jewish organizations.

Cohen said the Consistoire "only exists through the generosity of its members," but that it now has to compete with other charities.

"We have the same problems as all Jewish organizations in France," Cohen said. "People raise money for Israel but they forget to give money to their own community."

Kaplan said Ghozlan's criticism of Cohen stems from other sources.

"He wants to run the community's security organization," Kaplan said, a reference to Ghozlan's Bureau for Vigilance Against Anti-Semitism, which the former police commissioner set up in opposition to the Jewish Community Protection Service, which is backed by both the Consistoire and CRIF.

Another source of tension, Kaplan said, is Ghozlan's advocacy of separate Jewish community councils for the Paris suburbs, which Cohen regards as duplicating or competing with the Consistoire's role. Ghozlan is president of the Seine Saint-Denis Council of Jewish Communities.

Kaplan admitted that the Consistoire "has serious financial problems," but insisted it was still solvent.

"We had problems with a reduction in meat sales with the fears over mad cow disease and, like other Jewish communities, we are facing increased competition from other kashrut boards," he said.

Kaplan said Cohen's supporters had offered to set up a three-man committee, which would include former French chief rabbi Rene-Samuel Sirat, to mediate the issue, but that Ghozlan and Hayoun had rejected the idea.

Ghozlan said he believed the court would likely appoint a mediator, perhaps a leading Jewish judge, rather than an administrator.

All sides now seem likely to accept such an outcome. But whatever the result, community leaders have been shocked by the recourse to legal action.

"This is terrible. The idea that someone who is not even Jewish could run the Consistoire is deeply damaging to the community," one senior community leader said.

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Canadian finishes second in Orange Bowl tennis tourney

By MARVIN GLASSMAN
Special to the CJN

MIAMI — Sharon Fichman, Canada's most famous 13-year-old tennis player, almost made history again.

The Toronto athlete was attempting to become the first Canadian to win back-to-back titles at the prestigious Orange Bowl junior tennis tournament in Miami in December, but she lost the 14-and-under (14s) final in three sets, despite leading her opponent 4-2 in the third set.

Last year, Fichman won the Orange Bowl 12-and-under International Tennis Championship to become the first Canadian to win the tournament since Carling Bassett-Seguso in 1979. Bassett-Seguso went on to become Canada's best woman tennis player ever, ranked as high as eighth in the world in 1985.

Seeded 15th going into the tournament, Fichman looked like a 13-year-old version of tennis champion Justine Henin, winning her matches on hustle, will and drive.

Despite being shorter than her opponents (Fichman is 5-2), her speed overcame the power of six opponents, including upsets of the fourth and 13th seeds in straight sets. She never lost more than two games in a set.

But in the final, top seed Sorona Cirstea of Romania prevailed to win 6-4, 2-6, 6-4. Fichman dropped the first two games of the final set but rallied to win four straight for a 4-2 advantage.

At that point, Fichman had broken serve twice and seemed headed to victory. However, Cirstea reversed the flow in the next game, taking advantage of two Fichman double faults to break at love. With that, the momentum shifted for good as Fichman lost the next three games.

"I felt I let her back in a match I should have won," Fichman said. "I was disappointed to lose like this, with so many double faults, after coming back to take the lead in the third set."

"Sharon feels bad now, but she will realize that her runner-up finish was an outstanding achievement. Sharon is without question the best young tennis player in Canada today and came close to being the best in the world in her age group," said one of her coaches, Adrienne Simmonds, who travelled to the tournament with Fichman's father, Robert. Fichman's main coach is Ben Armstrong of the Mayfair West Racquet Club.

Sharon Fichman

"Sharon's close loss to the top seed will only add to her resolve to do better. She is stronger than she was last year and will only improve in the future," Simmonds added.

Comparisons to Bassett-Seguso are inevitable. Both are from Toronto, both achieved outstanding results at a young age, and they have similar styles. Both are short players who use speed and intelligence to win matches, rather than serve speed and raw power.

Bassett-Seguso won the Canadian 18s championships at age 14 and the Orange Bowl 18s at 15 before turning pro.

Last year, Fichman finished as a quarter-finalist in the Canadian 18s and her runner-up finish at the Orange Bowl 14s bodes well for her to possibly match Bassett-Seguso's feats over the next two years.

Whether Fichman next step is to turn pro or accept a tennis scholarship to a U.S. university is unclear. Her performance in the Orange Bowl tournament the past two years has her thinking about turning pro before 18. Other tennis greats such as Andre Agassi, Chris Evert and Monica Seles began thinking about turning pro after winning Orange Bowl titles.

"I think I would do well and hope to be in the top 50 in the world when I turn pro," said Fichman. "It is also possible that I would go to college at UCLA."

Her father said, "Sharon is in control of her life and I will always back her up. For me, I want her to be a well-rounded person with a balance [between] education and tennis. Let's see how she does in the next few years. I have never pushed her into tennis, or anything else. I would be just as happy if Sharon goes to UCLA, but she is in control of her future."

The grade 8 student at Forest Hill Public School trains three hours a day with coach Armstrong at the Mayfair Indoor Tennis Club in the winter and at the Toronto Lawn and Tennis Club during the summer. She has competed all in junior tournaments worldwide, proving dominant on grass, clay and indoor surfaces.

Fichman was born in Toronto two years after her parents immigrated to Canada from Israel in 1988. Her parents left Romania for Israel in 1983. "I wanted to leave the communist society in Romania and was fortunate to leave. My family and I left Israel because of the recession there," her father said.

Fichman started tennis at age 5 following her brother Thomas, who is a top Canadian player in the 14-and-under category.

She expects to represent Canada in upcoming international competitions, including the 2005 Maccabiah Games in Israel.

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Initiatives try to fight racism in European soccer

By RUTH ELLEN GRUBER
Jewish Telegraphic Agency

ROME — A celebrity soccer match may seem an odd way to commemorate the Holocaust. But in a country where militant soccer fans are infamous for using racist and anti-Semitic slurs against their opponents, the Match for Memory is seen as an important and high-profile means of fighting hate.

"It is a great event that can seize the attention of the younger generations," a spokesperson said.

Like a number of other European countries, Italy marked Tuesday, Jan. 27, as a national Holocaust Remembrance Day. The commemoration, now in its fourth year, includes scores of ceremonial, educational and cultural events in towns and cities up and down the peninsula.

Foremost among them this year is the Match for Memory – a soccer contest between two teams of VIPs held in Rome's Olympic Stadium. The game will be nationally broadcast live on prime-time television.

The match is sponsored by the Italian Jewish community with the backing of Rome's mayor and other government and political authorities, and the competing teams feature politicians, sportsmen, artists, entertainers and journalists.

Nobel Peace Prize laureate Elie Wiesel will be the guest of honour, with senior government officials also in the stands. In addition, organizers of the match said soccer players in professional league matches had agreed to take the field wearing signs on their uniform shirts advertising the Memory Match with the slogan, "So as not to forget."

Racism and anti-Semitism among soccer fans has long been a stubborn – and embarrassing – feature of soccer matches in a number of European countries.

"Unfortunately, at all levels of the game, from amateur to international, there are incidents of racism," said a statement from the group known as Football Against Racism in Europe. Black players often have been targets, with fans sometimes making "monkey noises" or throwing bananas onto the pitch when black players take the field.

Rival fans also often brand their opponents "Jews" who should be "sent to Auschwitz." About half of the cases of anti-Semitism reported in Holland in 2002, for example, were related to soccer games where fans unfurled anti-Semitic banners or shouted slogans such as "Hamas, Hamas, hang the Jews in the gas."

Governments, nonprofit groups and national and international soccer organizations, including Europe's governing soccer body, the Union of European Football Associations (UEFA), have attempted to crack down, with only limited success. The anti-racism group recently urged UEFA assistant referees at a seminar to monitor the grandstands for abuse.

"Racism is a social problem that spills over into football. You are in an ideal position to help UEFA in the process of dealing with this problem," Piara Powar of the anti-racism group told the assistants. "You are close to the fans on many occasions, and you'll sometimes hear remarks that are being made behind you. You can identify problems that perhaps a referee or match observer won't be able to see or understand."

In 2002, as part of an Action Week of Football Against Racism in Europe, a petition against racism in Polish soccer stadiums signed by 27,000 people was presented to the president of the Polish Football Association. It noted anti-Semitic abuse, neo-fascist symbols and frequent hostility to black players. Signatures were collected at stadiums and schools all over Poland by a group called Polish Humanitarian Action and the independent anti-racist association Never Again.

In Italy, where Jewish leaders have long pressed authorities for action, the interior and sports ministers ruled three years ago that matches could be halted if fans displayed racist banners.

This year's Match for Memory is not the first time Italian Jews have fought racism in the stadium itself. In a 2000 initiative called "I am not a racist," the Napoli junior soccer team cooperated with the Jewish community to erect four big anti-racist photographic panels outside the San Paolo stadium.

Working each day for social change

Five months into my year in the AVODAH Jewish Service Corps program, I would like to share with you more about our daily life here in New York City.

If you saw my earlier articles, you have already read about the "intentional" Jewish community that I am building with my nine housemates and another house of eight program participants. You have learned about the struggles involved in living with a group of Jews with different dietary, emotional, individual and communal needs. Now let me talk about the chief reason that we're all here.

By ELISHEVA GOULD

AVODAH participants, once accepted into the year-long program, had to choose – from a list of 18 non-profit organizations – three workplaces that most interested us. Then we each had to be interviewed and hired by one of those organizations. AVODAH is thus the umbrella organization that provides us with the programming and communal living structure, and the non-profit groups are our everyday workplaces for the year.

Some of my friends in the program work as case managers at domestic violence shelters. Others work at inner-city schools with "at risk" children and teenagers. Still others work for national organizations such as Jobs With Justice, which focus on community organizing, immigrants' rights and lobbying the government for policy changes.

My fellow Torontonian, Rachel Birenbaum, works at the Red Hook Community Justice Center, a short walk away from our house, in a troubled Brooklyn neighbourhood. She is a case manager who meets with people charged with misdemeanors such as drug possession, assesses her clients' needs, and when she can, refers clients to drug and alcohol treatment programs as an alternative to incarceration. Rachel's workplace productively addresses some of the root causes of such crimes and gives people second chances to straighten out their lives.

All our jobs are challenging and include front-line, anti-poverty, tikkun olam ideals. I knew that I wanted to work with a homeless demographic this year, as I have always yearned to do something proactive to help the homeless people I see on the streets of Toronto, New York and other cities. I always try to give them a couple of dollars, because I can only imagine how hungry they may be or how much money it takes to find a decent overnight shelter. But I've also wondered what more I could do to provide homeless and poor individuals with ongoing and more sustaining assistance.

This wish brought me to my job as a legal advocate at the Urban Justice Center (UJC), a non-profit organization that provides free legal advice, referrals, advocacy and representation to homeless, poor and marginally housed New Yorkers. The amazing thing about UJC is that, as its motto of "individual rights, social change" attests, it combines one-on-one legal advocacy with the goal of broad, systemic change. The attorneys on staff not only do the advocacy work that I do, but are also involved with affirmative litigation that helps change policies detrimental to the city's poor people.

I work in UJC's Homelessness Outreach and Prevention Project and my fellow AVODAHnik, Jenny, works in the Mental Health Project, which provides legal services for people who have psychiatric disorders. These are only two of the UJC's groundbreaking pro bono law projects. It is an exciting experience for me to work in an organization that is at the forefront of advocacy and social change for underrepresented people.

To fully describe the day-to-day work that I do through the Homelessness Outreach and Prevention Project requires a column unto itself! Next month, look for more on my work at the Urban Justice Center.

APRICOT CHEWS

12 dried apricots
1/2 cup apple or orange juice
6 dried figs or pitted prunes
1/2 cup raisins
1/2 cup almonds
1/2 cup sunflower seeds
2 tblsps. molasses or honey
1/4 cup wheat germ
1/4 cup oat bran
shredded coconut (unsweetened)

Soak apricots and figs or prunes in the fruit juice for a few hours or over night. Drain.

Combine the soaked fruit, raisins, almonds, sunflower seeds, molasses or honey, wheat germ and oat bran in blender or food processor. Process until ingredients are finely chopped.

On wax paper, form batter into sausage-like roll. Cover with coconut. Refrigerate for a few hours, then slice or form into balls. Yield: 2 doz. 1/2" slices or walnut sized balls.

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Epi on Education

Seymour Epstein

I find myself writing on pluralism more and more these days. I recently attended a Shabbaton for March of the Living participants that turned out to be a model of pluralist education.

There is such loose use of this word that it might be useful to work toward some definition, and I find actual educational situations to be helpful in this regard. First, it is important to point out that pluralism is not necessarily a Jewish value. Our great-grandparents were mostly not pluralists. On the other hand, a properly articulated pluralism need not be antithetical to traditional Jewish values.

At the Shabbaton, I saw young people from a variety of schools – both public and Jewish – and from a fairly broad spectrum of religious affiliation (including youth with no identifiable affiliation) sharing a Shabbat of prayers, meals, classes and social gatherings. There were two rabbis in attendance, one Reform and one Orthodox. From them I saw not mere tolerance, but rather a deep respect for each other, without either feeling the need to make compromises. Both rabbis found a way to maintain their own values and still show respect for each other. This was noted by the participants, who practised what they believed while seeing the value in other approaches.

One form of pluralism requires that everything be reduced to the lowest common denominator so that no one is offended. I prefer the model that permits each stream to act according to the authenticity of its own ways, but provides for respect of other (even opposing) positions.

I heard a story recently that humourously, if negatively, sums this up. At a similar Shabbaton, the Reform group was waiting to daven in the room the Orthodox were praying in. A member of the Orthodox minyan asked a waiting Reform Jew whether he could just go outside and meditate by a tree. In return, the Reform Jew asked whether the Orthodox could just mumble faster!

If we change that story so that each sees the positive value in each other's sense of authenticity, we achieve a form of pluralism that validates us as a people.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

The Canadian Jewish news

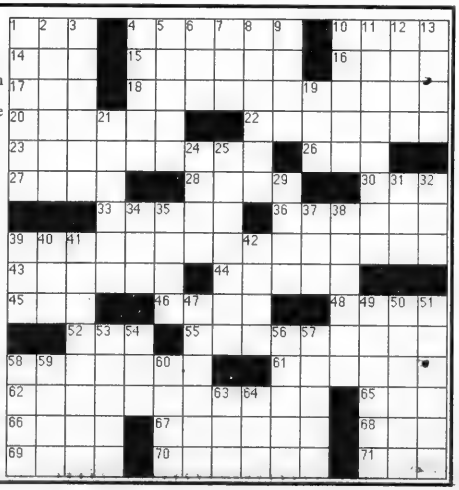
Crossword Puzzle

(Answers to the crossword are on page 46.)

Happy Birthday, Trees!
© 2004, Bernard Mann

Across
1. Hebrew for bitter or mister
4. "I ____", said the Shulamite of her complexion (Song of Songs)
10. Acronym for a member of Israel's Parliament
14. Summer drink
15. Can you _____ fruit tree? asked the trimming crew head
16. Seph___, the 10 Divine Emanations
17. Ruby
18. Fruit tree of Israel
20. Adjective for a necklace bead that contains a fruit tree of Israel
22. Resident of Nome or Juneau
23. Earnings were down____ quarter
26. Acronym for an alias
27. Not difficult
28. Shad and salmon eggs
30. "Suits me ___ 'T'"
33. A ___ might connect one fruit grower and another
36. Fruit tree of Israel
39. Fruit grove, grape grove
43. Is there ____ the inn?
44. "Don't let ___!" said child to vet
45. "You've got mail!" outfit
46. Sea eagle
48. ___ Arnold, children's book writer-illustrator
52. Even's opposite
55. Introductory course on farmfield science
58. Citizen of the land
61. Some have ____ the Hora on this holiday
62. What Tu b'Shvat has always been
65. Stein starter for a Jewish genius
66. Designer, namesake of St. Louis bridge
67. Alabama city
68. Prefix for wine-making science
69. Greek porch
70. M follower makes beastie under bed
71. Gary Cooper's ___ York

Down
1. Long-tailed bird, chatterer, or scold
2. Poet/performance artist Karasick
3. Algae does it again
4. Fruit tree of Israel
5. Olive's dad, formally (think Popeye)
6. Half of an expanding bullet
7. Donkey, in Dijon
8. Do a new closure in a fence
9. Marx
10. Pinsk's rhyming city
11. Whopper of an exploding volcano
12. Very small bit
13. British gun
19. U.S. car assistance group.
21. "I've Got _____"
24. Israel has an ___ climate agriculture
25. Putting 2 and 2 together
29. Add some of this into the planting mix if it's too clayey
31. ___.com, URL of competitor to 45 Across
32. Sum 2 and 2 together
34. Misfortune or evil, in Hebrew
35. Sculpture or painting, in Rouen
37. Hawaiian greeting loop
38. "Where's ____, dear?" asked the Brit, not finding his favorite jacket
39. Hebrew girl's name
40. Short for Aussie jumper
41. Rockies state
42. Passage, in anatomy
47. The planters hope for ____ the day after
49. Event leaders, at the mike
50. Some Israelis in ancient times used fruit extracts for ____ cloth
51. I ____ chop that cherry tree down! George might have wanted to say
53. Tango or salsa in Seville
54. Lions or Tigers loc.
56. Old English for 'of the valley'
57. Negative person, especially when the votes are counted
58. Brazilian lumber trees
59. Chair part
60. Senior prom vehicle
63. Major Barbara author's initials
64. Dah-___-, Morse Code bit



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The Canadian Jewish news

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This Week

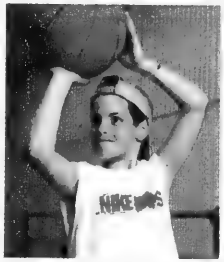
National

Community leaders divided over use of spanking. *Page 3*

CJC 'still hoping' for advance look at *The Passion*. *Page 7*

Lubavitch opens new mikvah. *Page 18*

To Your Health



Take care of your body: *The CJN* presents our second annual health supplement. *Section B*

Books & Authors

Paying tribute to an Israeli hero. *Page 40*

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'Moral clarity must transcend politics'

Yakov Moshe Goldberg stands near his home in Beitar Illit, in front of a sign publicly announcing his father's murder. *[Carrie Devorah photo]*

Chezi Goldberg's family disappointed over absence of diplomatic condolence visit

By PAUL LUNGEN
Staff Reporter

The brother of a Canadian killed in a terrorist attack on a Jerusalem bus is calling on Canada to display "moral clarity" in condemning violence against civilians and putting humanitarian gestures ahead of political calculations.

Ronn Goldberg, brother of Canadian youth counsellor Yechezkel (Chezi) Goldberg who was killed in a Jan. 29 suicide bombing in Jerusalem, said his family was "disappointed" that no one from the Canadian Embassy in Israel or the diplomatic mission in Ramallah called on the family during the seven-day period of mourning following his brother's death. Such a visit would have been a compassionate, humanitarian gesture that would have superseded politics, Goldberg said at a news conference last week at the Israeli Consulate in downtown Toronto.

By refusing to visit the Goldberg shivah house because it is located beyond the Green Line, Canada "let politics take precedence. We're really giving in to these murderers," he said.

Asked what message he would give Prime Minister Paul Martin if he were to meet him, Goldberg said, "I would tell the prime minister that moral clarity has to transcend politics."

Goldberg was commenting on reports that Canadian envoys would not visit the family home in Betar Illit, a town of 16,000 near Bethlehem, because it is outside the borders of pre-1967 Israel, on land Canada considers illegally occupied.

Continued on page 5

Montreal may get Jewish museum

By JANICE ARNOLD
Staff Reporter

A major announcement about plans for a multimillion-dollar Jewish museum in downtown Montreal is expected to be made "in a few weeks," says the project's spokesperson Herschel Segal.

Segal said the group behind the project has been in talks with the City of Montreal since June about acquiring and developing municipal land at the southeast corner of St. Laurent and de Maisonneuve boulevards, not far from what was once the Jewish immigrant district.

But he said, while the group believes the museum should be downtown, that "is not the only site we have looked at."

The museum would be incorporated into a $40-million, mixed-use complex, said Segal, head of the Le Chateau clothing store chain. The museum would cost somewhere between $6 million and $9 million, and would be sustained through revenue from the renting of office or residential space.

Continued on page 25

Two IDF soldiers plant trees in celebration of Tu b'Shvat next to their new training base in Regavim in northern Israel. *[Israel photo]*

Shabbat: Yitro
Candlelighting: 5:25
Havdalah: 6:30

Greater Toronto Area

Jewish students plan Hague action — please see page 33

The News in Brief

CANADA

Baranovski Appeal

TORONTO — Meir Mariani and William (Lee) Cochrane, the two men sentenced to 10 years in jail for the 1999 beating death of teenager Matti Baranovski, are seeking leave to appeal their manslaughter convictions. Possible grounds are that the evidence could not reasonably support the verdicts, there were errors in the judge's charge to the jury, and a third accused, Daniel Weiz, was acquitted based on similar evidence, Mariani's lawyer, Richard Litkowski, told the *Globe and Mail*.

Rabbi Lau Visits

OTTAWA — Rabbi Israel Meir Lau, former chief Ashkenazi rabbi of Israel, visited Ottawa for two days last month. He spoke to Jewish students, met community leaders, gave two major lectures and taught at the Kollel of Ottawa Centre for Jewish Education, which co-sponsored the trip with Ottawa United Jewish Appeal.

WORLD

Szarvas Fellowships

NEW YORK — Applications are being accepted for Szarvas Fellowships, administered by the American Joint Jewish Distribution Committee and the Ronald S. Lauder Foundation. They give 60 North American Jewish students in grades 10 or 11 the chance to spend two weeks at summer camp in Szarvas, Hungary, with 2,000 Jewish teens from around the world. Visit www.szarvas.org to apply. Deadline is March 1.

SS Man Avoids Trial

BERLIN — A former SS man will not have to stand trial for the 1944 murder of a member of the Dutch Resistance in a labour camp in Holland. Dutch-born Herbitus Bikker, 88 – one of the last alleged Nazi war criminals to stand trial in Germany – is reportedly unable to concentrate on proceedings, and the case is to be dropped. The state prosecutor expressed disappointment with the decision. The trial resulted from an investigation launched in 1996 after reports emerged about Bikker's past. He was convicted of murder and sentenced to death in Holland in 1949, but the sentence was later commuted to life in jail. He escaped in 1952 and found haven in Germany, where, as a former soldier in the German army, he was safe from extradition.

RABBININC BLESSING: Yona Metzger, Israel's chief Ashkenazi rabbi, blessed European Union Commission President Romano Prodi last week at the dedication of the first Jewish teacher training academy to open in Vienna since the Holocaust. Rabbi Metzger was giving Prodi the Humanitarian Achievement Award of the Rabbinical Center of Europe. Prodi told more than 100 assembled rabbis that there is no place for racism or anti-Semitism in Europe. Earlier, the rabbis met with Austrian President Thomas Klestil, who pledged that Austria will fight anti-Semitism. [RNS/Reuters photo]

NYC Jewish Poverty Up

NEW YORK — Jewish poverty has worsened in New York over the past decade. The number of poor Jewish households in 2002 grew to 244,000, or 15 per cent of the 1.66 million people in Jewish households in greater New York, up from 10 per cent of 1.55 million Jews in a 1991 study, according to the 2004 Report on Jewish Poverty from the Metropolitan Council on Jewish Poverty and UJA-Federation of New York.

No Funding for PA TV?

WASHINGTON, D.C. — A provision in the budget proposed last week by the Bush administration pledges that no U.S. funds may be used "to provide equipment, technical support, consulting services or any other form of assistance to the Palestinian Broadcasting Corporation." There was no explanation for the move, but criticism of Palestinian incitement has increased in Congress in recent months.

Suspect Arrested

ISTANBUL — Turkish police have arrested a suspect in the November suicide truck bombings at two Istanbul synagogues. The man, detained Jan. 30, is alleged to be a leader of a Turkish Al Qaeda cell and one of the attacks' planners.

Mombasa Trial Starts

NAIROBI — Four Kenyans went on trial last week for the November 2002 terrorist attacks on Israeli targets in Mombasa, Kenya. The men are alleged to have planned the suicide bombing of the Israeli-owned Paradise Hotel that killed 15 people, including three Israelis, and tried to shoot down an Israeli passenger plane, on orders of Fazul Abdullah Mohammed, an Al Qaeda mastermind still at large.

French Debate Religion

PARIS — The French National Assembly last week debated a government-sponsored bill to ban conspicuous religious symbols in state schools. The bill, which was to be voted on this week, is backed by most lawmakers from the governing UMP Party and the main opposition Socialist Party. Most Jewish groups also back it. If it becomes law, religious symbols will be banned starting next fall.

JDL Man Questioned

LOS ANGELES — U.S. investigators are questioning Jewish Defence League activist Earl Krugel about the 1985 murder of an Arab-American leader. Krugel, who pled guilty last year for his role in a plot to bomb a California mosque and the office of Congressman Darrell Issa, has not been forthcoming about a possible link to the murder of Alex Odeh, western regional director of the American Arab Anti-Discrimination Committee, the *Desert Sun* newspaper reported. Under Krugel's plea agreement, he must co-operate with police. The JDL has denied involvement in Odeh's murder.

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Community leaders divided over use of 'spanking'

By CAROLYN BLACKMAN
Staff Reporter

Reaction has been mixed in the Jewish community to the recent Supreme Court of Canada decision that allows parents and teachers to use reasonable physical force while disciplining children.

In upholding the constitutionality of section 43 of the Criminal Code – the so-called "spanking" defence – for what Chief Justice Beverley McLachlin called "educational and corrective purposes," the high court showed common sense, says Rabbi Shlomo Jakobovits, retired general studies principal of Eitz Chaim Day Schools.

"The court is one of the few groups that understands the various considerations in the [issue]," he says.

Rabbi Jakobovits says that although he spoke out against hitting and any other form of corporal punishment long before it became a public issue, "recognizing it as a criminal offence would be an unwarranted intrusion into family life.

"Police have no place in the family. That would turn a high proportion of the population into criminals, and the court seems to recognize that."

Children's rights are not the issue, he says.

"It is absurd to think of children as equal to their parents. They are not the same. We control children differently than we control adults, but we can control children without corporal punishment."

He is firmly against any form of punishment – including threats of punishment – in the classroom.

"All that does is lower a teacher's status in the eyes of the students. If teachers do not resort to such tactics, they get immediate respect."

Rabbi Wayne Allen, spiritual leader of Beth Tikvah Synagogue, does not see anything controversial about the decision.

"The court's decision fits in well with what our tradition teaches," he says. "Although we are not allowed to beat our adult children, minor children can be disciplined with [minimal] physical force. That is allowable."

Supreme Court rules on corporal punishment

But Rabbi Elyse Goldstein, executive director of Kolel: the Adult Centre for Liberal Jewish learning, says she teaches a course on spiritual parenting in which she tells parents there is always a better alternative than corporal punishment.

"Hitting a child does not send the right message. Spanking teaches fear rather than self-discipline. Every child is capable of changing their behaviour.

"[Hitting children] is a quick and easy punishment that allows parents to blow off steam, but in the Jewish tradition, we do not encourage violence. We do not want children to hit each other, but how do we teach them that if we hit them?"

Hitting does not teach children about tshuvah, Rabbi Goldstein says. "They need to learn to perform acts of tshuvah for small and large wrong doings."

Ron Levin, executive director of Jewish Family & Child Service, is concerned about the court's decision because "it contributes to an environment where violence toward children is acceptable.

"Social workers may find it difficult to counsel parents in using non-violent, positive approaches to discipline if the parents feel that section 43 supports them in using force to correct their children," he says.

Marvin Bernstein, director of policy development and legal support at the Ontario Association of Children's Aid Societies, says JF&CS' position is that all forms of physical violence, including physical punishment, are harmful and unacceptable.

"A growing body of research and knowledge shows that physical punishment is ineffective, and, at best, achieves short-term, externally enforced control, motivated by fear.

Continued on page 21

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Greater Toronto Area

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From the editor's desk

One of the still-suffering "casualties" of the "low-grade" war of terror launched against Israel 3½ years ago has been the country's economy.

For the immediate half-decade prior to the outbreak of what Palestinian Authority President Yasser Arafat euphemistically called the Al Aqsa intifadah, the economy of the area soared.

The prospect of an end to the conflict with the Palestinians, combined with Israel's talented, highly diversified work force; a national ethos that celebrates risk-taking, innovation and problem-solving; and a repository of universities and other institutions of higher learning whose partnerships with industry yield leading-edge advancements in science and technology, helped send the economy to new levels of growth.

With the apparent advent of a new level of political stability throughout the area, investment from overseas poured in. Larger-than-ever numbers of people were employed. A feeling of confidence and optimism pervaded. This was as true for the Palestinian economy as it was for Israel.

Both riding and steering the invigorated economy was tourism. Tourists flocked to the region, crossing from Israel to neighbouring countries and back with an ease and a curiosity not experienced in more than half a century, disbursing hard cash directly into the hands of the people of the area – often in coveted American currency – like an irrigation pipe splashing water in all directions onto parched earth.

But Arafat's war put paid to that halcyon prosperity.

The ensuing loss of human life has been evidence of his criminality. But the accompanying loss of the newfound economic prosperity was evidence of his grotesque folly.

The unceasing violence sent Israel's economy into a tailspin. Tourists avoided travelling to Israel. And the Palestinian economy was ruined, adding penury and financial misery to virtually every Palestinian household.

The nadir in the flow of tourists to Israel was in 2002. Barely 900,000 tourists visited that year.

The barrage of violent news images was so unrelenting that travellers stayed away, not surprisingly, out of fear. Sadly, if indeed not shockingly, the highest drop-off in visitors was among North American Jewry.

Alas, we did not bear well the "burden" of our kinship. We surrendered to our fears.

Our collective lack of nerve these past 40 months has been an eerie, unsettling re-enactment of the fear that gripped the majority of the 12 Jewish scouts who were sent by Moses to gather information about the land they and their kinsfolk would soon possess. Though the scouts did indeed bring back a report of a land "flowing with milk and honey," they also surrendered to their fears in contemplation of the obstacles that lay ahead. "We were as grasshoppers *in our own eyes*."

Thus, frightened by their own vulnerability, they considered themselves incapable of doing what needed to be done and were, in the result, effectively immobilized.

Last year, the level of tourism to Israel exceeded the lowly flow of 2002 by 23.3 per cent. Israel's Central Bureau of Statistics reported on Jan 14, 2004, that 1.063 million tourists visited Israel in 2003. Perhaps the pattern of our modern day immobilization has been reversed?

To help boost tourism to the tiny Jewish state, the government of Israel has invited some 500 tourism professionals, community leaders and business delegates to attend a special conference in Jerusalem – The Prime Minister's Conference on Tourism in Israel – later this month.

"During this vital meeting," Israel's tourism minister Benny Elon said, "leaders from Israel and around the world will gather to review and discuss the prospects of tourism to Israel today… Our goal is to forge a brighter, more dynamic future for tourism to the State of Israel.

"Tourism plays a critical role in the economy of the State of Israel," Elon explained. "It employs – directly and indirectly – a quarter-million Israelis, and it plays a unique role in the morale of our people. Understandably, the uprising that began in September 2000 has had a devastating effect on overseas tourism, and it is our aim that this conference succeeds in seeking methods to redress these effects. We are convinced that, together, we will be able to build a new confidence in our destination."

A Canadian contingent of 67 persons will be at the conference. Dani Shahal, consul for tourism at the Israel Government Tourist Office in Canada, told *The CJN* that Israel wants to build on this momentum of last year's increase in tourism and that he was "looking forward to working with the Canadian delegates upon our return from the conference to continue promoting tourism to Israel from Canada.

The conference takes place Feb. 22 to 24. *The CJN* will be there to bring back reports for our readers.

Israel is indeed flowing with milk and honey. But there are no obstacles – no giants, no terrorists – to ever again make us see ourselves "as grasshoppers in our own eyes."

—MBD

SeeJN

SHALOM ENDORSES CIJA: Israeli Foreign Minister Silvan Shalom poses with Mark Waldman, co-chair of CIJA-PAC, the newly formed membership-based public affairs committee of the Canadian Council for Israel and Jewish Advocacy (CIJA). During a recent briefing in Israel, the two men discussed CIJA and events in the Middle East. In a statement from Jerusalem, Shalom urged Canadian Jews to join CIJA-PAC, saying it "will help to play a major role in hasbarah [advocacy] for the State of Israel." CIJA was set up last year to co-ordinate the advocacy efforts of Canadian Jewish Congress, the Canada-Israel Committee, the National Committee for Jewish Campus Life and CIJA-PAC. Waldman said Foreign Ministry officials "were impressed by the clear focus and strategic direction CIJA brings to advocacy as the only co-ordinated national structure for Israel and Jewish advocacy." CIJA CEO Hershell Ezrin said the Israeli officials see CIJA as "as a potential model for other countries."

Goldberg brother to gov't: show 'moral clarity'

Continued from page 1

He suggested that view was unwarranted in the case of his late brother.

What's more, he said, Canadian officials operate on both sides of the Green Line and former prime minister Jean Chrétien himself crossed it on a matter of political expediency.

"A shivah call is not a political statement. Is is an act of compassion, a humanitarian gesture," he said.

Goldberg's critique of the government was echoed by Conservative foreign affairs critic Stockwell Day, who issued a press release saying it was "an outrage that the Canadian ambassador… refused to visit and pay respects to a Jewish Canadian… This cancelled visit is an insult to all victims of terror and is an example of the Martin government's continuing anti-Israel bias.

"The government continues its untenable position of moral equivalence between terrorists and their victims. Implicit in this insult is the message that civilians that live in a politically incorrect part of Israel are fair game for terrorists."

Ruth Goldberg sitting shivah [Carrie Devorah photo]

Speaking during question period in Parliament last week, Conservative MP Jason Kenney said the decision by the Canadian ambassador to Israel to schedule and then cancel a condolence visit "compound[ed] the Goldbergs' tragedy with an insult from their own government."

Responding to Kenney's remarks, Foreign Affairs Minister Bill Graham said he had "offered the condolences of the Canadian government, the Canadian people and of this Parliament.

"Our ambassador was prepared to meet with the family in Jerusalem, which is appropriate. Unfortunately, that was not possible. There was a suggestion they might meet elsewhere, but our ambassador, as the American ambassador and others do, takes the position that they do not go into places which are disputed at this time.

"We are willing to meet with the family. We offered them our condolences. It is a very sincere wish on our part that the family understand our deep sympathy at this time."

At the press conference, Goldberg defended Israel's controversial security fence, saying every government has the right to defend its citizens. He likened the suicide bus attack to last week's bloody attack on a Moscow subway and to the October 2002 bombing by Al Qaeda of an Indonesian nightclub, suggesting they are part of a pattern of complete lack of respect for life. He said the carnage from the bus bombing was "no different than the Holocaust. It was a lack of respect for human rights and dignity."

He urged Canadians not to glorify a group that uses suicide bombing as a means to a political end: "These are not romantic freedom fighters. They are vicious murderers."

Goldberg, a radiologist at a Toronto hospital, recounted his brother's work with troubled teens, his care for others, his love of life and his refusal to be cowed by terrorism. Once when a bomb went off around the time of Purim, he insisted the festival's celebration go on. He dressed in a clown suit to bring joy and laughter to a group of children, but he was crying the whole time under his clown mask, his brother recalled.

Yechezkel Goldberg, who was 41, was on a Jerusalem bus on his way to work when suicide terrorist Ali Jaara detonated explosives he had strapped to his body, killing Goldberg and 10 other passengers. Fifty others were wounded. Hamas and the Al Aqsa Martyrs Brigade, a wing of Palestinian Authority President Yasser Arafat's Fatah movement, took credit for the attack.

Goldberg, who moved to Israel 10 years ago, is survived by his American-born wife Shifra and seven children.

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Greater Toronto Area

New federation president thrives on change

By FRANCES KRAFT
Staff Reporter

Ted Sokolsky likes to think of UJA Federation of Greater Toronto as "a large tent in which everyone is invited and everyone participates."

The new president of the organization, who replaced Allan Reitzes in January, said there have been tremendous changes at the federation over the past 10 years and that the Greater Toronto Jewish community, numbering an estimated 180,000, can expect to see "more of the same."

Most notably, in the recent past, the organization dramatically increased its fundraising – with the annual campaign almost doubling from $34 million in 1995 to $65 million in 2003 and the Federation Foundation growing its assets from $23 million to almost $120 million over a four-year period. It also launched Jewish Toronto Tomorrow (JTT), a project focused on the recent redevelopment of the Miles Nadal JCC and the building of the Wolfond Centre for Jewish Campus Life downtown, the Lipa Green/Bathurst Jewish Centre complex in northern Toronto and the new 50-acre multi-purpose campus expected to open in 2006 in Richmond Hill.

Sokolsky, 53, thrives on change, he said in an interview in his office in the Lipa Green Building. One of his priorities, he added, is to "make people around me comfortable with those changes."

His philosophy includes taking "appropriate risks," among them the ambitious campus planned for Vaughan. "Everything in life is a risk," he said. "The bigger risk is not doing anything, which is what we have done for two generations."

Steeles Avenue, which divides the northernmost part of Toronto from York Region (including Vaughan), "is probably an artificial boundary," he acknowledged, but if Vaughan were in the United States, Sokolsky said, it would have had two Jewish community centres and probably its own federation by now. "It's unheard of in the United States of America that a community of 60,000 has so few facilities."

Now is the time to "roll out the fundraising" for JTT, which will be separate from the annual campaign, said Sokolsky, who is the federation's immediate past vice-president of integrated fundraising and the recipient four years ago of United Jewish Communities' Vivian Rabineau Award for Outstanding Achievement in Federation Fundraising.

Sokolsky said he believes that while funds raised are important, the JTT model shows that the federation can also serve as a resource for expertise in marketing, planning and fundraising for individual organizations.

A Toronto native, Sokolsky grew up in Bathurst Manor, a predominantly Jewish area, and attended Hebrew school at Beth Emeth Bais Yehuda Synagogue through Grade 12. As a result, he said, he has "a very strong connection to the Jewish community and a real sense of Jewish learning."

He was bitten by the "Jewish community bug" while working at B'nai Brith Youth Organization as director of its Lake Ontario region, 32 years ago. A recent graduate of York University with a bachelor's degree in sociology, Sokolsky thought at the time it would be a way to earn some money while working on his master's degree before he could become a university professor.

The experience changed his life careerwise and personally. He met his wife Liz, now vice-president of education for Birthright Israel, at a BBYO conference. She was working for the organization in Montreal at the time.

Ted Sokolsky [Frances Kraft photo]

Raising funds for BBYO through Jewish federations in the American cities he served was Sokolsky's first experience creating Jewish communal partnerships, he said.

Federation is not a government and contributions are not taxes, although some people view them that way, said Sokolsky. "We're not entitled to your gift. We have to earn your gift every year. ... It's a partnership."

CJC 'still hoping' for advance look at *The Passion*

By RON CSILLAG
Staff Reporter

Canadian Jewish Congress isn't giving up hope of getting a sneak peek at Mel Gibson's *The Passion of the Christ*, despite being left out of 10 such previews last month and having an earlier invitation withdrawn.

And as of last week, reports said Gibson, possibly responding to protests from Jewish critics, has decided to delete the so-called blood curse – the historic source of many of the charges of deicide and Jewish collective guilt in the death of Jesus – from the film's final cut.

Gibson's controversial $25 million (US) epic about the last hours in the life of Jesus, which has been slammed in Jewish circles for encouraging anti-Semitism, was screened for some 9,000 Christian pastors and church leaders in 10 Canadian cities last month. Although three rabbis and three Jewish members of a Christian-Jewish dialogue in Montreal were invited by a local evangelical group to view the film, CJC's attempts to see it have failed.

The film opens in North America on Feb. 25.

"We're still hoping," CJC spokesperson Ron Singer told *The CJN*, "but all our efforts have been unsuccessful."

On Jan. 12, CJC's Pacific region wrote to the film's Canadian distributor, Equinoxe Films, requesting an advance screening for members of Vancouver's Jewish-Christian Dialogue.

In reply, Anna Maria Muccilli of A.M. Public Relations in Toronto said there would be no public screenings of the movie for any organizations.

However, she said advance promotional screenings for the media would be organized in eight major markets. "We will set aside a limited number of passes for special interest groups to be included in these screenings," to take place Feb. 18 or 19.

Mel Gibson

Muccilli added: "We would be happy to provide you with a number of invitations to the Vancouver screening once we know the date and theatre location."

However, the offer was withdrawn on Jan. 20, when Muccilli wrote CJC Pacific region executive director Erwin Nest to say that "we have been notified that the distributors have decided not to go ahead with promotional or advance screenings of the film."

The CJN's calls to Muccilli were not returned.

Nest told *The CJN* he was not offended by the development, as the initial offer came from the Canadian distributor but the withdrawal came from the U.S. distributor.

"The Canadian distributor was very helpful. But it wasn't up to them," Nest said.

For the most part, Canadian evangelical leaders who have seen the film have said they detect no anti-Semitic message in it. They have also tried to reassure Jews with theological arguments about the death of Jesus – chiefly, that it was God who killed Jesus to absolve all humanity of sin.

As *The CJN* reported last week, two Montreal rabbis and a Jewish member of a local Jewish-Christian dialogue who viewed a rough cut of the movie on Jan. 13 agreed the film portrays Jews as the prime instigators in the death of Jesus.

They also said that despite reports that the blood curse would be omitted, it was in the version they had seen.

Jewish leaders have warned for more than a year that the passage from the Book of Matthew – in which the high priest Caiaphas calls down a kind of curse on the Jews by declaring of the crucifixion, "His blood be on us and on our children" – has been used to accuse Jews of collective responsibility for Jesus' death, and has been at the root of violent Christian anti-Semitism for centuries.

The *New York Times* reported last week that a "close associate" of Gibson said the scene would not make the film's final cut.

"It didn't work in the focus screenings," the associate said. "Maybe it was thought to be too hurtful, or taken not in the way it was intended. It has been used terribly over the years."

But Abraham Foxman, the U.S. Anti-Defamation League's national director, said even if the scene is deleted, the only hope of softening anti-Semitic fallout from the film is for Gibson to appear on-screen at the end and say something such as:

"I did this film because I believe I was inspired by the Holy Ghost. I believe that Jesus suffered for all mankind and that He wanted us to love and not to hate. Some people want to put the blame for His death on the Jews. That is wrong."

Foxman has also rejected an olive branch from Gibson.

In a Jan. 30 letter, Gibson asked Foxman to set an "example for all our brethren" by showing respect and "love for each other despite our differences." He called Foxman "a man of integrity and... of faith," adding, "I do not take your concerns lightly."

Foxman replied that the letter "does not address any of the issues we raised" and does "not mitigate our concerns about the potential consequences" of the *The Passion of the Christ*, which Foxman and others contend unequivocally blames Jews for Jesus' death.

In an upcoming *Reader's Digest* article, Gibson reportedly said he was surprised by the intensity of the controversy. "It kind of put me back on my heels a little bit," he said.

Continued on page 21

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Bold plan to bring tomorrow closer

Israel's Prime Minister Ariel Sharon is a strong-willed man who evokes equally strong emotions in others. But love him or hate him, one must concede he is a man of bold tactics and far-sighted strategies. That Sharon's tactics and strategies have not always succeeded is a testament to human fallibility. But that he can turn corners quickly while others prefer to wait for traffic to stop is a testament to his daring.

In a stunning disclosure last week in the pages of *Ha'aretz*, one of Israel's leading daily newspapers and generally harshly critical of his policies, Sharon announced that he had instructed his officials to prepare a plan to relocate the residents in up to 17 of the 21 Israeli communities in the Gaza Strip.

The relocation plan would be the second pillar of a two-pillar program of disengagement from the Palestinians. The first, of course, is the construction of the security fence.

Typical of Israeli politics, the announcement was received by many observers with howls of skepticism. Sharon is only trying to deflect attention away from his growing legal problems, the cynics sneered.

But these protests notwithstanding, a majority of Israelis support Sharon's proposals. They, along with their prime minister, abhor the status quo. After more than 40 months of violent confrontation with Palestinian terrorists and thugs, Israel's economy rests on a precarious, narrow ridge that crumbles away bit by bit each day. Morale is low. Israelis' trust in their Palestinian neighbours has been shattered. In January alone, security forces foiled 10 suicide attacks. But one attacker got through the safety net on Jan. 29, killing 11 Israelis and wounding more than 50 others in Jerusalem.

Thus, the majority of Israelis no longer wish to wait for a corrupt, ineffective, dissembling and treacherous Palestinian leadership to help usher in a better tomorrow. They prefer to find it themselves.

But true to the irony that renders so much of Middle East politics absurd, a long list of naysayers oppose Sharon's plan to unilaterally dismantle the Gaza settlements.

- Egypt fears the anarchy and chaos that would ensue in Gaza and possibly spill to Sinai if Israeli authority departs.
- Jordan fears the pressure on its own borders that would result from the precedent of an Israeli withdrawal.
- The Palestinian Authority fears a final, fatal erosion of the last vestiges of its ability to control its territory.
- The Israeli far-left fears unilateral separation and relocation would deal a mortal blow to the current PA leadership.
- The Israeli far-right fears forfeiting any land of Greater Israel.
- The American administration is reluctant to endorse Sharon's plan because it has more pressing issues to deal with.

Sharon's relocation/disengagement plan is indeed bold. In truth, however, given the fractious, unreliable, imploding nature of the PA leadership, what real choices does he have?

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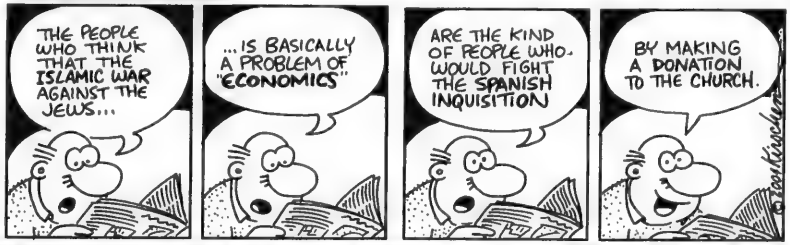
THE PEOPLE WHO THINK THAT THE ISLAMIC WAR AGAINST THE JEWS...
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Appalled and ashamed

As a Canadian, I was appalled and ashamed that the Canadian ambassador to Israel, Donald Sinclair, cancelled a condolence visit to Yechezkel Goldberg's family because they live in the West Bank. The spokesperson for the Canadian Department of Foreign Affairs, Marie-Christine Lilkoff, said it is against Canadian policy for its officials to make visits to the "occupied territories."

All Canadians should protest this shameful attitude and call for the situation to be immediately rectified. Goldberg served in the Canadian armed forces and was a proud and loyal Canadian. It is an embarrassment for his family to be treated in such a disrespectful manner during a time of mourning.

Dawn Markovic
Windsor, Ont.

* * *

Remove untrustworthy column

No one can be as acutely aware as the editor of *The CJN* of the left-right division in our community over Israeli politics. Personally, I am disgusted by the mindless jingoism I see in *The CJN* and the vitriolic attacks made by some letter writers whenever liberal sentiments are aired.

My problem with the Feb. 5 issue of *The CJN* is the Myths and Facts column. Usually, the column tries to bring unbiased facts to bear on controversial issues. But in this case, the author betrayed a terrible right-wing attitude by dismissing the value of Palestinian prisoner releases (a controversial idea, but with much merit) and protests by air force pilots against the assassination of terrorists (also controversial, but also with much merit).

So readers can no longer trust the Myths and Facts column as an authoritative source of information. Indeed, I feel rather foolish by uncritically absorbing the author's material until this point. The column has got to go. It is a waste of paper and is a further right-wing annoyance to readers.

Ben Barkow
Toronto

* * *

Reply to Canadian Jewish Congress

In "Congress Responds" (Letters to the Editor, *CJN*, Jan. 15), David Birnbaum, executive director of Canadian Jewish Congress, Quebec region (CJC-Q), expresses surprise at some of the things I said in an interview with *The CJN* ("Les droits des survivants de la Shoah bafoués en France?" Sept. 18, 2003, Montreal edition; "Survivor seeks compensation from French gov't," Jan. 1, Toronto edition).

I was critical of CJC-Q for not doing its utmost to inform Holocaust survivors living in Canada of the steps being taken by France to compensate families who had been financially victimized during the war.

It is important to realize that after the war, about 10,000 Holocaust survivors chose to flee from France – a country that contributed greatly to the destruction of their families – to become Canadian citizens. To this day, the French institutions responsible for compensating Canadian survivors have received very few requests for compensation, whether for the material goods the survivors lost or for their lifetime pension established by then-prime minister Lionel Jospin. That means the survivors living in Canada were not sufficiently informed of their rights.

CJC-Q contends the opposite. It is true that CJC-Q president Joseph Gabay accompanied me when I met with the assistant French consul in Montreal, but Birnbaum, contrary to what he states in his letter, did not arrange for me to meet the Canadian Jewish media. My relationship with *The CJN* goes back to 1998, when my book, *L'Abus de Confiance*, appeared in Canada. As for *Radio Shalom*, it was a Jewish journalist from France who put our survivor advocacy organization in touch with program director Robert Lévy.

As for the synagogues, it was basically thanks to the article in *The CJN* that Canadian survivors were informed of their rights.

Furthermore, Birnbaum does not mention my request, to which he has never responded, that the group, together with CJC, go to Ottawa to speak to the minister of foreign affairs about the scandalous way the French government is treating requests for compensation from Jews whose goods were seized in France during World War II.

Certainly, CJC has been involved in various international Jewish proceedings involving requests for restitution. However, all that talking may have appeased the conscience of those involved, but it did not help the Jewish survivors.

I do not want us to be adversaries. All our energies must be united to fight against forgetfulness and anti-Semitism and in defence of Israel. Nevertheless, we expect the CJC to undertake a real campaign to inform and guide Holocaust survivors living in Canada and not simply to be content with expressing their intention to do so. As far as I am concerned, the matter is closed.

Jean-Jacques Fraenkel
President of the Coordination Off Shore des enfants juifs survivants de la Shoah ayant vécu en France
Vancouver

* * *

Stop bashing the media

The mainstream media have tuned us out. They are tired of the earth-shattering calls and accusations of anti-Semitism made in the last 20 years by members of the Jewish community about a bunch of kids who have pushed over gravestones in Jewish cemeteries. The media have become suspicious of our claims of anti-Semitism and not just because of the bias that much of the Jewish community claims is rampant in the "liberal press."

Most media outlets are tired of the "slippery slope" argument about how hatred against Jews started in Germany, as well as our claims that hatred of Jews is different from hatred directed against other groups.

It must be remembered that newspaper articles are not talmudic texts. They are produced under deadline and contain many throwaway phases that have no hidden, underlying bias, but merely reflect an editor who wants his copy.

Now that real anti-Semitism has come back, it might be time to stop questioning the media's motives, drop the liberal/conservative, left/right ideology and help reporters recognize that this is the real thing.

Adam Wetstein
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

A disaster in the making at the UN

By DAVID H. GOLDBERG

The nadir in Israel's relationship with the United Nations was reached on Nov. 10, 1975, when the General Assembly (GA) adopted Resolution 3379, labelling Zionism "a form of racism."

However, historians might look back on the current, 58th session of the GA as ushering in a new low point in Israel-UN relations. What is at stake is not only Israel's standing in the UN, but the integrity of the world body itself and the principles of fairness and equality upon which it is constructed.

Things were not supposed to turn out this way.

Last September, Israeli Foreign Minister Silvan Shalom posed a challenge to the GA. He encouraged it to "rise above the tired politics of yesterday and adopt a new, courageous agenda for tomorrow." Central to this, he said, was an end to "the partisan hostility that has taken over the Middle East agenda." Shalom was referring specifically to the fact that the important work of the GA and other UN agencies has been systematically sidelined in favour of the Palestinian goal of delegitimizing Israel.

Regrettably, Shalom's sage advice went unheeded.

As had been the case in every UN session since 1967, the 58th GA has adopted some 20 resolutions affecting Israel.

Some of the resolutions unfairly condemned Israel's continued presence in the "occupied territories" while ignoring its proven readiness to exchange territory for a secure peace with a serious negotiating partner. Still others hypocritically sought to restrict Israel's right to self-defence while legitimizing Palestinian terrorism.

The UN's hypocrisy did not end there.

First, the GA reaffirmed support for a resolution condemning Israel's alleged targeting of Palestinian children. But it then torpedoed an Israeli-sponsored resolution condemning terrorism against Israeli children. The GA then acquiesced to the deliberate omission of anti-Semitism from a resolution condemning racism, while declining to support a separate resolution expressing concern about the global resurgence of anti-Jewish sentiment.

These offensive resolutions were trumped by additional ones adopted by the GA sitting in its reconvened "10th Emergency Special Session."

By a vote of 144 for (including Canada) and 4 against, with 12 abstentions, the GA adopted an emergency resolution on Oct. 21 declaring that Israel's construction of a security fence on a route "departing from the armistice line of 1949" is "illegal under relevant provisions of international law and must be ceased and reversed."

This tendentious resolution was criticized on several grounds.

- Its emphasis was misplaced. The issue was not the anti-terror fence, but the infiltration of terrorists from the West Bank. If the Palestinian Authority (PA) had fulfilled its obligations to fight terrorism under the internationally sponsored "road map" peace plan, there would have been no need for a security fence.
- By restricting Israel's right to self-defence, it undermined the UN Charter's core principle of equality-among-states.
- The Fourth Geneva Convention prohibits an "occupying power" from taking measures that permanently alter political facts. But this does not apply to the security fence, inasmuch as it can be moved or indeed demolished the moment terrorism ends and diplomacy resumes. Moreover, by instituting temporary measures to restore order in the West Bank, Israel is fulfilling its legal responsibilities under the Geneva Convention.

Several additional criticisms were made about the resolution's reference to the fence's location:

- The reference to "the 1949 armistice line" was misleading. The "Green Line" was never intended to be a political border, only a temporary line separating Israel from the West Bank pending an Israeli-Jordanian treaty.
- The fence's present route roughly approximates the Green Line with adjustments eastward to defend settlement blocs.
- Despite accusations of an Israeli "land grab," the sole purpose of the fence is to deter terrorist incursions. Efforts have been made to avoid intruding on the lives of the Palestinians, and compensation has been provided for Palestinian-owned land needed for the fence.
- Prudence dictates that Israel take measures to put maximum distance between West Bank terror cells and their potential victims in Israel's heartland.

Unfortunately, the cogency of these arguments was lost on the anti-democratic majority in the GA in their rush to support the campaign to delegitimize Israel. The next step in this campaign was taken with a second GA emergency resolution, adopted on Dec. 8.

By a vote of 90 for and 8 against, with 74 abstentions (including Canada), the GA asked the International Court of Justice (ICJ) at The Hague to provide an opinion about the "legal consequences" of Israel's security fence.

The fact the resolution was supported by less than a majority of the GA constituted a moral victory for Israel. Nevertheless, the implications of the ICJ referral for Israel, for the "peace process," for the court itself and for the entire UN system could be serious.

The implications for Israel are significant. While the referral speaks about the fence, it will be the legitimacy of Israel's very presence in the disputed territories that will be on trial, with extraneous issues such as settlements, Jerusalem, refugees and water rights introduced for political effect.

Although the ICJ opinion is non-binding, a finding in favour of the Palestinians will open the floodgates to additional efforts to delegitimize Israel. The GA will certainly use the opinion as the basis for recommending that the Security Council impose economic and diplomatic sanctions against Israel. While Israel can probably rely on the United States to block such measures with its veto, the pressure on the United States could drive a wedge between Washington and Jerusalem.

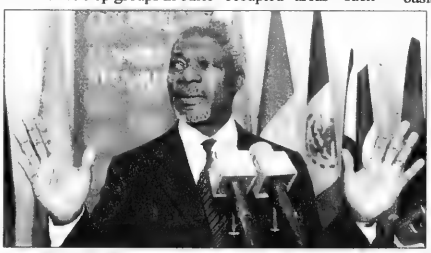
The ICJ referral is also a serious setback to the peace process. When powerful international institutions restrict Israel's right to self-defence and subject it to incessant ridicule, there is no incentive for the Palestinians to end terrorism and resume negotiations.

The Israeli-Palestinian conflict is a political dispute that can only be resolved through direct negotiations involving the parties themselves. Anything that works against the goal of resuming the diplomatic process, such as a politically motivated appeal to an international agency, is counter-productive.

Although Israel's presence in the West Bank will be on trial in The Hague, so too will the ICJ itself.

By agreeing to intervene in an international political dispute for which no judicial resolution is possible, the ICJ is seriously over-extending its mandate and jurisdictional reach. And by permitting its agenda to be hijacked by partisan interests, the court is undermining its own credibility to adjudicate legitimate international legal questions in the future.

Finally, the referral compromises the relevancy of the entire UN system. Since the 1970s, the agendas of UN agencies have been held captive by the goal of delegitimizing Israel. But by drawing the ICJ into this despicable process, the stakes have been raised exponentially, well beyond the Israeli-Palestinian arena. For if the Palestinians are able to challenge the legality of Israel's presence in the West Bank, what is to stop groups in other "occupied" areas – such as Afghanistan, Iraq, Chechnya and Tibet – from bringing their own claims before the court?



UN Secretary General Kofi Annan [RNS/Reuters photo]

And if Israel's right to self-defence is restricted by the court, then what about the sovereign right of the United States to pursue Al Qaeda or of other countries to defend their citizens? If countries can no longer take for granted that their sovereign right to self-defence is above reproach, then why would they continue to have faith in the UN itself?

Clearly, the implications of the 58th UN General Assembly's referral to the International Court of Justice concerning Israel's anti-terror fence are far-reaching and potentially serious. (To assist readers in understanding this issue, the Canada-Israel Committee has prepared a brochure that will be inserted in next week's issue of *The CJN*.)

In dealing with this situation, Canada has balanced three important principles:

- Support for Israel's obligation to defend its citizens;
- Concern for the rights of the Palestinians; and
- Opposition to the politicization of UN agencies for partisan purposes and resolutions in international institutions that unfairly isolate Israel.

Canada supported the Oct. 21 General Assembly emergency resolution and abstained on the one on Dec. 8, citing concern about the impact of the security fence on the Palestinians. At the same time, Canada reiterated its support for Israel's right to self-defence, including erecting a fence (though not on what Canada considers "Palestinian land.") Canada also expressed a preference that the parties resolve the fence dispute through direct negotiations, rather than through a reference to the ICJ.

Throughout January, as the Canadian government contemplated its options regarding the ICJ referral, it remained receptive to Israel's concerns. Foreign Minister Bill Graham and Prime Minister Paul Martin's senior advisors took the unusual step of meeting with Alan Baker, Israel's point man on the referral. In addition, Martin discussed the issue with Israeli Foreign Minister Shalom at the World Economic Forum in Davos, Switzerland.

While no definitive commitments were made by Canada at these meetings, the positive atmosphere nevertheless gave Israeli officials a measure of hope.

On Jan. 30, Canada joined some 20 other democratic countries in submitting briefs to the ICJ challenging its authority to consider the legality of the security fence. To be sure, Canada's brief also expressed reservations about the fence's route. But, more importantly, it reflected Canada's appreciation, in principle, of Israel's obligation to address the tremendous security threat confronting its citizens on a daily basis.

While it is difficult to know for sure, the tragic death of one Canadian soldier and the wounding of three others in a Jan. 27 terrorist suicide bombing in Afghanistan may have contributed to the Martin government's decision three days later to oppose the ICJ's jurisdiction regarding the fence. The logic may have been that if the court can restrict the ability of one democratic country – Israel – to defend itself against terrorism, what is to stop it from restricting Canada from doing the same?

Also factoring into the equation may have been Martin's declared determination to lead efforts to reform the UN and end the exploitation and politicization of international institutions that has undermined the integrity of the entire multilateral system, which Canadians view as central to their foreign policy.

Will the principled stand taken by Canada be enough to persuade the ICJ to drop its consideration of the security fence? Will it be enough to avert a Palestinian-led "hatefest" against Israel in the streets of The Hague similar to the one at the World Conference Against Racism in Durban, South Africa, in September 2001?

Perhaps not. But it does give Israelis and their supporters in Canada a sense that they are not alone. Moreover, it gives Canadians who do not relate to the Israeli-Palestinian conflict, but care deeply about the UN living up to the principles of fairness and equality among states enshrined in its charter, renewed hope that the multilateral system can be saved from the tyranny of the anti-democratic majority, which currently exploits it for partisan purposes.

David H.Goldberg is director of research and education for the Canada-Israel Committee.

Loving Jews, hating Judaism

Jewish-Christian dialogue poses problems for Jewish participants. Jews who are religiously liberal may have much in common with their Christian counterparts, but liberal Christians are often hostile to Israel. They perceive Palestinians as the underdog and Israel as the aggressor. As good Christians, they say they are on the side of the underdog. But even when they seem to respect Judaism, they appear to be less enamoured by Jews, particularly Israelis.

Rabbi Dow Marmur in Toronto

Last summer's General Council of the United Church of Canada is a case in point. At the same time as the council passed one of the most liberal and farsighted documents about its attitude to Judaism, it also debated several resolutions and petitions that advocated hostile measures against Israel. At times, it is difficult not to see such attacks as expressions of anti-Semitism.

By contrast, Christian evangelicals repeatedly affirm their unconditional support for the State of Israel and the Jewish people. But their theology often looks forward to the end of days when all Jews, finally reunited in their own land, will be ready to embrace Christ in anticipation of his second coming. That is why some openly support Jews for Jesus.

Though not all evangelicals are equally firm, and definitely not equally explicit, few would deny this basic theological tenet. But many insist that it is not biblical prophecy (theology) that motivates them, but biblical promises they see fulfilled before their very eyes (politics). It is the miracle of contemporary Israel rather than the aspirations of an eschatological Israel that moves them to support us.

Many Jews in Israel and elsewhere are prone to turn a blind eye to the theology in favour of political advantages. They warmly embrace the evangelicals and bask in their expressions of solidarity, their financial contributions to Israeli causes and their staunch support of the current Israeli government.

Christian evangelicals have become the darlings of Jewish right-wingers all over the world. Not to appear ungrateful, even liberals are reluctant to rebuff such warm expressions of Christian love and loyalty.

But rebuff we should, all expediency notwithstanding. As I once heard the Israeli historian Yehuda Bauer put it, "Evangelicals love Jews and hate Judaism." The moment we ignore their rejection of Judaism for the sake of short-term gains for Jews, we fall into the trap of mutual cynical exploitation.

As painful as I find it at times to deal with liberal Christians, I would rather persevere and argue with them than find myself the object of overt or covert Christian missionary activity masquerading as love. In the choice between those who respect Judaism and are critical of Jews versus those who love Jews to bits but despise Judaism, I take my chances with the former.

A chance to slow down and think

Being at home with the flu for the past week has been, in many ways, a good thing for me.

It has forced me to slow down the natural order of things, which in my lifestyle is frenzied, chaotic and overstuffed.

It has also given me the chance to read some wonderful books I wouldn't ordinarily have time for.

When your body is crying out for rest and you can no longer ignore it the way you could conceivably ignore, say, your mother, you get an opportunity to do a lot of reflection.

Barbara Balfour in Calgary

One of the books I read last week that was particularly good for getting the rusty gears of my mind turning again was *Maus*.

The Pulitzer Prize-winning comic book on the Holocaust by author Art Spiegelman shed light on many interesting questions for me. In a way, there are some significant parallels between it and another excellent book I read recently – *Life of Pi*, by Canadian author Yann Martel.

Though the latter doesn't relate to Jewish matters, at least not directly, it is about something Jews are quite familiar with – the art of survival in particularly horrific circumstances.

Even though my temples have been pounding and I'm not quite positive that I will ever be able to taste or smell anything again, I was able to forget all that as I read of prisoners eating bread mixed with sawdust in *Maus* and of a castaway desperate to not die of hunger in *Life of Pi*.

Reading these books has been a rewarding, eye-opening and even cathartic experience.

I feel a sense of connection with the characters that rivals what I have felt with flesh and blood beings for awhile.

It seems that the ordeals we suffer in life make us take on a set of personality traits that serve as coping mechanisms. Sometimes these traits are questionable in the eyes of others.

For instance, one character in *Maus* professes embarrassment at the penny-pinching and miserly ways of his father, an Auschwitz survivor. But until you understand what it truly means to go hungry, you won't really be able to empathize with someone who saves an old tea bag to make an extra cup of tea.

It seems that the better off you are, the more your wants tend to stray from your needs – the two become totally and utterly unrelated.

Yet you really don't need all that much to be happy.

On a recent trip to Cuba, I marvelled at the simplicity of people's lives and how happy they were living on an average salary of only $12 a month.

A scene that will stay with me forever is a street band I saw comprised of local teens working with nothing more than a bunch of makeshift instruments and their own unwavering voices. Their clothes were ragged, their mouths partially toothless, but they danced and sang with such genuine beauty and enjoyment that it pierced me straight through the heart.

That was more beautiful and perhaps more telling of local culture and way of life than any museum tour could illustrate.

Something different that struck me about *Maus* is that the Holocaust survivor, even after all the anti-Semitism he has endured, expresses racist sentiments against black people.

This and the Cuba trip reminded me of my experience last month interviewing a poet who was nominated to be on a feature list of prominent Calgarians in my local newspaper.

Since being a poet doesn't really provide a lasting, tangible source of income, she had to take on a number of odd jobs to survive – some of them that might be considered menial or even demeaning.

I would think that having experiences like that would provide you with a certain sense of humility and a sense of not wanting to subject others to what has been inflicted upon you.

But this poet hung up on me twice with torrents of abuse, because she thought I was a telemarketer, before I had a chance to explain why I was calling.

It seems that sometimes survival makes you adopt the characteristics of what or who has made you captive, rather than what or who can set you free.

Balfour can be reached at bbalfour @ucalgary.ca.

Acting as activists

Thousands of students in cities across the country Feb. 4 marched to protest the increasingly unbearable burden of rising tuition fees. Though the issue of post-secondary tuition is one of importance and in need of being addressed by the government, it seems to me that the slogans of a day's march may do little to accomplish the goal students have in mind.

Joanna Grossman in Halifax

As a student at a small liberal arts college, I have become well-versed in the philosophy of revolution. Along with my peers, I have traced the evolution of western thought and the changes each progressive movement has tried to bring about. Marxist rhetoric, for example, is thrown around ubiquitously by those who believe philosophic ideals can be imported into the political sphere. As a group that most often goes unheard, students must find some means to advocate for the causes they believe in.

The problem, as I see it, lies in the fact that in an attempt to assemble mass support, the core issues fall by the wayside. In assuming the role of activists, we often feel forced to play the role of the revolutionary fighting the establishment, but fail to consider what it is we are fighting for.

Tuition fees are high, and an increasing number of students are faced with the growing burden of student loans. But for crowds of students to get up and demand a decrease in fees not only simplifies the problem, it displays an ignorance of the complexities surrounding the issue and does little to promote the cause. Pithy slogans may hold mass appeal, but they also lead to mass ignorance.

> ***'We often feel forced to play the role of the revolutionary fighting the establishment, but fail to consider what it is we are fighting for'***

In particular, student campaigns fail to articulate the need for better aid programs. A study at Memorial University in Newfoundland showed that a 10 per cent decrease in tuition fees over three years did nothing to change the socio-economic demographic of its student body. A reduction in fees does not come without consequences, and as Canadian schools struggle to compete with their international counterparts, there must be some source of funding to keep class sizes manageable and pay professors competitive salaries in the hopes of maintaining the quality of education.

There is no easy answer, and by no means do I purport to have one. What I do advocate is a better attempt at confronting the real issue. Don't waste money printing out "reduce tuition fees" buttons, but rather educate people on the issues and lobby in a meaningful and intelligent way.

If today's students are to be tomorrow's leaders, then we must hope for something better than the status quo. It is one thing to oppose the current state of affairs and it is quite another to propose a way to improve them. This year's protest against tuition fees will most certainly result in the same outcome as last year: a tuition increase of about seven per cent.

The first step is to get people to care, and it is clear that students do care. But caring isn't enough, and until we demand more from our leadership – not just slogans but real attempts to address the issues that matter – there is nothing for us to do but demand more from ourselves.

The Kirshner File

Overt racism permeated the U.S. army

On Oct. 10, 1974, Gen. George Brown, chairman of the U.S. Joint Chiefs of Staff, scandalized the nation when he publicly complained about the alleged power of the "Israeli lobby" and suggested that American Jews were too powerful for their own good. "They own, you know, the banks in this country, the newspapers, you just look at where the Jewish money is in this country."

Sheldon Kirshner in Toronto

With demands spreading for Brown's dismissal, president Gerald Ford reprimanded him, and Brown apologized for his "unfortunate" and "unfounded" remark.

That a U.S. army officer of such stature should have descended to such rank anti-Semitism was shocking. Yet Brown's outburst was in keeping with a now-outmoded set of racist attitudes that permeated the American military until quite recently.

The sad fact is that the army, and particularly its senior officer corps, was for decades a bastion of racism and anti-Semitism, according to Joseph Bendersky, author of *The "Jewish Threat:" Anti-Semitic Politics of the U.S. Army*, published by Perseus Books.

As he discloses in this measured book, the army's institutionalized anti-Semitism had a bearing on U.S. policy with respect to immigration, the fate of European Jews during and after the Holocaust and the establishment of Israel.

A professor and director of graduate studies in history at Virginia Commonwealth University, Bendersky stumbled upon this incendiary topic when he examined a declassified military intelligence division file concerning Jews. Covering the years 1918 to 1941, the dossier painted an unflattering picture of Jews and created an impression of a Jewish threat to U.S. interests at home and abroad.

Bendersky is at pains to point out that not all officers subscribed to such views, but he acknowledges that a culture of anti-Semitic stereotypes and bigotry pervaded the army and infected top-ranking soldiers.

This is hardly surprising.

In the first few decades of the 20th century, the officer corps was filled primarily by Anglo-Saxon Protestants, supplemented by officers of northern European, Scandinavian and German origin. "To many of them," he writes, "it was an article of faith, vindicated by science and historical experience, that only their race created and maintained higher culture and advanced civilizations."

Regarding themselves as guardians of true Americanism, they acquired most of their values and views before undergoing military training. But institutions such as West Point and the Army War College reinforced their ideas, beliefs and biases.

Exposed to Darwinist racial theories well into the 1930s, they learned about "superior" and "inferior" races, and were greatly influenced by academics such as Edward Alsworth Ross, a University of Wisconsin sociologist, and Charles Davenport, America's leading eugenicist. Ross claimed that "East European Hebrews have no reverence for law… pursue Gentile girls… and lower standards wherever they enter." Davenport was given to lecturing on "alien races" and "the racial factor in war and international relations."

Bendersky estimates that almost 2,000 officers, out of 14,000, ingested such pap. Of the 1,000 generals on active duty by the close of World War II, more than 600 were Army War College alumni. Among them were George Patton and Dwight D. Eisenhower.

Most of them paid lip service to the American norms of religious freedom and toleration, but were convinced that the United States should be a Christian, rather than a secular, nation.

Having concluded that Jews had played pivotal roles in revolutionary upheavals in Russia, Hungary and Germany, they believed that Jews were prone to Bolshevism. Gen. George Van Horn Moseley, a deputy chief of staff and Gen. Douglas MacArthur's old friend, held that communism and Jews were basically synonymous.

Joseph Bendersky

Officers in the 1920s and 1930s were generally xenophobic, fearing that radical, non-Anglo-Saxon immigrants would inalterably change American society. Conditioned by the race degeneration theories of French scholar Gustave Le Bon, they believed in the importance of maintaining racial purity in order to preclude the supposed decline that occurs through interbreeding.

As a result, they were not well-disposed toward Jews, never mind blacks.

The U.S. military attache in Poland in the early 1920s, Hugh Gibson, compared Polish Jews with African Americans. He also claimed that the American Joint Distribution Committee, a relief agency, exaggerated the frequency of pogroms in Poland so as to turn America against Poland.

According to Bendersky, U.S. military attaches throughout Europe were generally opposed to Jewish immigration on the grounds that Jews were clannish, unassimilable and disloyal.

Reporting from Palestine in 1925, Col. Robert Foy, the U.S. attache based in Turkey, wrote ominously of "the rising tide of Zionism." Although he wrote glowingly of the Jewish settlements he had visited, Foy observed that "the majority of the immigrants [in Palestine] are Jews from Poland, Roumania and Russia, the most repulsive form of humanity."

Albert Wedemeyer, an attache in Berlin during the Nazi era and a future deputy chief of staff, was just as dismissive of Jews. Claiming that the media exaggerated Hitler's anti-Semitic policies, he said that Jews had historically displayed abrasive and selfish traits that rendered them eternally "suspect or distasteful."

Bendersky claims that the army did not cooperate with the War Refugee Board, which was established by President Franklin D. Roosevelt in 1944 to rescue Jews imperilled by Nazism. As the deputy chief of staff, Gen. Joseph McNarney, put it: "We must constantly bear in mind… that the most effective relief which can be given victims of enemy persecution is to ensure the speedy defeat of the Axis."

The army dismissed requests to bomb the railroad line to the Auschwitz concentration camp, explaining that scarce resources could not be diverted from the war effort. Yet U.S. aircraft bombed rail lines and industrial facilities very close to Auschwitz.

In the same spirit, the army's major publication, *Stars and Stripes*, published stories of Nazi concentration camps with hardly a word about their Jewish inmates.

Officers who liberated these camps showed compassion, but, by the same token, brought their prejudices to Jewish displaced persons. Patton set the tone. In Nazi terminology, he described Jewish DPs as "animals" and "a subhuman species…" After the war, many officers voiced opposition to Jewish immigration. But in general, president Harry S. Truman disregarded their qualms.

In deference to Arab opinion, U.S. officers invariably expressed doubts about partitioning Palestine into Jewish and Arab states. Gen. Marshall, the U.S. secretary of state from 1947 to 1949, argued against U.S. recognition of Israel. In a heated exchange with Truman, he accused the president of ignoring U.S. national interests for no other reason than to win New York Jewish votes in an upcoming election.

Albert Wedemeyer

Gen. MacArthur's chief of intelligence in occupied Japan, Gen. Charles Willoughby, became a champion of Israel after the 1956 Sinai war. From a geopolitical perspective, he considered Israel as a viable bulwark against Soviet penetration of the Middle East. Later, he said that Jews had a legitimate moral claim to Palestine.

Yet Willoughby was a racist who frequented circles that often denigrated Jews. Once, he complained to MacArthur that Patton had been removed from his command "at the behest of [U.S. Supreme Court Justice Felix] Frankfurter, Bnai Brith and the Jewish conspirators."

Willoughby's colleague, Marine general Pedro del Valle, believed Jews were incapable of being good Americans because the United States was an inherently Christian nation. Del Valle hewed to the conspiracy theory that America's major political parties were manipulated by an "invisible government" of international Jewish bankers.

Bendersky suggests that such views are no longer common or respectable in the military, having been banished from polite discourse by a variety of factors, ranging from America's war against Nazism to the shocking truth about the Holocaust.

Nevertheless, he warns, overt manifestations of racism have given way to more subtle forms of prejudice.

Still and all, as images from last year's war in Iraq suggest, the U.S. army is the most racially integrated institution in American society today, a far cry from the past.

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Toronto-Israel: a powerful partnership

Partnership 2000: Building a living bridge

Since1987, Toronto's Jewish community has twinned with the Israeli city of Eilat and the surrounding region of Eilot under the Partnership 2000 (P2K) program, supported by Jewish Federations across North America. A portion of the funds raised through UJA Federation's annual campaigns is directed towards educational, social, and therapeutic projects in Eilat/Eilot. But P2K is about more than just programs, it's about people. This initiative represents the concept of Gesher Chai, which literally means "Living Bridge," designed to develop professional and personal connections between the people of Eilat/Eilot and the people of Jewish Toronto. The images and stories on this page represent some of the recent Partnership 2000 activities that have touched the lives of both Israelis and Canadians and have helped to build that Living Bridge.

Experiencing the Toronto-Eilat partnership first-hand

Close to 150 Torontonians made their way to Eilat and nearby Eilot region this winter to bring to life the philosophy behind Partnership 2000 (P2K): strong ties that build living bridges between Toronto and Israel.

Winter mission participants connected face-to-face with Eilat-Eilot residents of all ages and backgrounds.

Members of the UJA Federation Adult Volunteer Mission spent an unforgettable Chanukah in Israel where they were guests of the Sitar Indian Jewish community. Participants on the adult volunteer program also helped out at Eilat's Collier Centre, which caters to many seniors in the area; the Children's Centre of Science and Technology; the *Yad Bamidbar* (Holocaust) Centre; an *Orr Shalom* group home for children at risk; and the Arava Institute, which specializes in conservation and environmental protection

"It was the experience of a lifetime to be able to work hands-on, side by side with our Israeli counterparts," says participant Judi Sporn. "This is a true partnership between Eilat/Eilot and Toronto – we learn so much from these incredible people who teach us so much about strength, courage and compassion. Eilat is a beautiful city, but it is a city in need and through the Partnership 2000 program, Toronto is helping to fill that need. I think the experience gave us all a new respect for volunteerism in general, and, of course, for those living in Israel."

Eighteen Toronto families – 70 people in all – comprising the UJA Federation P2K Family Mission - also volunteered at various Eilat-Eilot agencies.

"Everybody on the mission was so proud to be Eilat's partner," says Howie Cumer, chair of the Family Mission. "This was just an incredible experience for all of us. While we do what we can to help the Israelis, what we get in return is phenomenal. They are generous and loving people who teach us something new every day."

In November, members of UJA Federation's Young Leadership Division (YAD) brought English reading materials to Eilat's young leaders, who then sorted and organized the books for local distribution.

Also this winter, 19 students from Hillel of Greater Toronto attended an intensive two-week Israel advocacy and Jewish community leadership program in Israel, followed by three full days of learning and volunteering in the Eliat-Eilot region.

Students got a first-hand look at, among other initiatives, the new environmental awareness and regional recycling projects at Kibbutz Lotan. "The kibbutz was a prime example of the advancement of Israeli society," says participant David Machlis, a third year student at York University. "It gave us all the more reason to advocate for a country that holds such significant values."

From December 22 to January 2, a dozen members of Toronto's First Narayever Congregation also familiarized themselves with P2K.

"The sightseeing we did to turn us into ambassadors for the Eilat/Eilot area was awe-inspiring," says participant Julia Gluck. "The desert is so beautiful. The Red Canyon, Timna and Chai-Bar Reserve were three highlights for me - the jeep ride was pretty exciting and our kids loved it."

(Pictured top to bottom)
- *Participants on the UJA Federation P2K Family mission.*
- *Eilat's mayor Meir Yitzchak Halevy lights the Chanukah menorah.*
- *Therapeutic horse ranch on Kibbutz Grofit.*
- *A young member of Eilat's Sitar Indian community.*

Brightening the lives of Israeli patients

The quality of life for patients at Eilat's Josephtal Hospital has improved with the purchase of televisions through funding from Toronto's Jewish community.

The need for hospital entertainment was discovered this past summer as 34 teachers from the UJA Federation Board of Jewish Education traveled to Eilat to meet with members of Eilat's Young Leadership.

"When we found out that the hospital had no quality entertainment for patients to take their minds off their pain, we decided that it was unacceptable," says Dr. Uri Koren, Director of Education at Toronto's Bialik Hebrew Day School.

Ten Toronto day and supplementary schools got into the act with various fundraising projects. For three weeks in November there were student marches, door-to-door collections, and many other events to raise money.

"I went back with a couple of other teachers at Christmas and presented a cheque for $31,000 to Dr. Epstein, the hospital's director," says Koren.

Many of the Toronto students involved in the television project are still in touch with their Israel counterparts today.

"The sense of accomplishment was second to none," adds Koren. "This was a wonderful way to connect children with Israel and with *tzedakah*, for the purpose of *tikun olam* (healing the world). It's a wonderful package of all the Jewish values together that we want our children to learn."

The Toronto P2K delegation presented a hand-made quilt to Eilat's Josephtal Hospital which now hangs in the main lobby.

Toronto-Israel: a powerful partnership

Toronto students create a global Passover seder

This Passover, members of Kishinev's Jewish community will be celebrating at the Seder table with special guests from Toronto and the city's Partnership 2000 region of Eilat-Eilot.

For the third consecutive year, students from Hillel of Greater Toronto representing York University, the University of Toronto, and Ryerson University, will be making a Passover trek to the 1,000-year-old capital of Moldova in the former Soviet Union, together with their counterparts from Eilat-Eilot.

"The Kishinev Pesach Project gives our students an incredible opportunity to interact with other Jewish students from Israel and the FSU, all of whom come together for one common goal – bettering Jewish lives," says Lisa Isen Baumal, Director, Wolfond Centre for Jewish Campus Life – a UJA Federation Jewish Toronto Tomorrow project at the University of Toronto. Isen Baumal traveled with the group in 2002 and 2003, and is helping to organize this year's sojourn.

Hillel of Greater Toronto students, along with their counterparts from Eilat and Kishinev, provide Kishinev residents with Passover Seders.

After arriving in Kishinev, a few days before Passover, the students will take part in an intensive schedule which includes meetings with representatives of the Jewish Agency for Israel (JAFI) and the Joint Distribution Committee (JDC), a tour of Jewish cultural and community centres, visits to homes for the elderly and the disabled, and finally, Pesach seder celebrations for members of 30 Kishinev households.

"The Toronto students learn a lot about themselves as Jews, including how much they might take for granted living in a strong Jewish community like Toronto," says Isen Baumal. "Many come over here convinced that they're going to teach Kishinev Jewry about Pesach, but we often benefit from the experience more. By watching the incredible efforts of the Kishinev students, they learn just how much of a difference young Jewish adults can make in their own communities."

"The Jewish community in Moldova is a fantastic one," says Jenny Herbert, a University of Toronto student. "Its students, with whom we spent the majority of our time, are deeply committed to their Judaism. It was amazing to see their enthusiasm for a religion and culture that is relatively new to them. It was really inspiring to see how they have built their community. The trip was a great opportunity to connect to a different part of the global Jewish community, especially through the celebration of Pesach, the holiday that celebrates our freedom."

In April 2003, Kishinev residents gathered to commemorate the 100th anniversary of the infamous pogrom that devastated the city's Jewish community when, on Easter Sunday in 1903, mobs killed 50 Jews, wounded 500, looted over 1,000 Jewish homes and left 2,000 Jewish families homeless. Before the pogrom, half of Kishinev's 125,000 residents were Jewish. Today, the Jewish populace of Kishinev stands at 25,000.

UJA Federation has been actively involved in the revitalization and growth of the Kishinev Jewish community.

College caters to special needs

Northern Israel's Tel-Hai College has become a role model for working with post-secondary students who have special learning needs.

Nearly 250 of the college's 1,600 students are struggling with learning disabilities, but special mentoring programs at the school allow young adults to graduate from a respected post-secondary institution.

"Many of these students were treated in school as retarded," says college president, Professor Motti Shechter. "We're trying to rebuild their self-esteem. Tel-Hai is a model for the entire country."

Students with learning disabilities and intellectually gifted young adults join the rest of the student body in specialized courses, such as economics and management, computer science, nutritional science, social work and biotechnology.

The school – northern Israel's only accredited academic college and supported in part by Canadian Jewish Federations – accommodates 1,600 full-time students, with plans to build a second campus so that 2,700 students can take advantage of Tel-Hai's unique academic offerings.

"Most students come from outside the area," notes Shechter. "They want to be far away from the central section of the country. They're socially conscious and they're environmentally conscious."

With Israeli Arabs and other minorities making up 10% of the student population, external relations and development director, Sagi Melamed, points to a "unique coexistence" and a "special spirit" at Tel-Hai.

The college is situated in a region to which UJA Federation of Greater Toronto has strongly contributed. The nearby Posluns Youth Hostel, also at Tel-Hai, offers sleeping space and educational facilities for Israeli and overseas school groups and the Granovsky auditorium – northern Israel's predominant cultural centre - in nearby Kiryat Shmona attracts some of Israel's top performers.

An important priority of Tel-Hai College is contributing to local northern communities. With that objective in mind, the college has begun a women's leadership program in Kiryat Shmona and a course for middle managers in the area, in addition to organizing conferences on water resources and other issues of urgent concern to northern Israeli residents.

Pictured left: Tel-Hai College, situated in Israel's scenic Upper Galilee.

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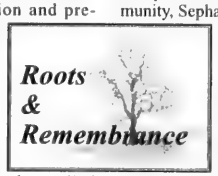
Sephardi Jews in early Canada

By ZE'EV GLICENSTEIN



One of the most interesting and unusual items pertaining to the Jewish history of Confederation and pre-Confederation Canada is a two-centuries-old diary in the custody of the National Archives of Canada.

The diary belonged to Samuel Jacobs, a European merchant whose ship Betsy was known to have plied the St. Lawrence River carrying trade goods from Quebec to Portugal even before the British victory over the French on the Plains of Abraham in 1759.

A well-educated man who knew English and French as well as Yiddish and Hebrew, Jacobs wrote some entries in his diary "in phonetic English and French written in the cursive Ashkenazi Hebrew script," according to the late demographer-historian Louis Rosenberg.

A former research director of the Canadian Jewish Congress, Rosenberg mentioned the diary in a 1960 treatise, *Some Aspects of the Historical Development of the Canadian Jewish Community*, to illustrate an important point. It was his contention that, despite an assumption by many historians to the contrary, Jacobs and many other early Jewish traders in British North America were of Ashkenazi, not Sephardi, origin.

Regarding the United States, historians had long accepted three successive strata of Jewish immigration – Spanish-Portuguese, German and eastern European. In the American Jewish community, Sephardim had been dominant from roughly 1754 to 1840, Germans from 1841 to 1920 and eastern Europeans concurrently from 1881 (1852 in some versions) to 1921.

Even though many Jews with Spanish- and Portuguese-sounding names were among Canada's earliest settlers, Rosenberg challenged pioneer historian Clarence de Sola's assumption that early Sephardi Jews left a permanent mark on Canadian Jewish culture.

As Rosenberg noted, it was de Sola who said most of the early members of the Montreal's Shearith Israel Congregation, established 1768, were Sephardi. Succeeding generations of historians "have accepted that statement unquestioningly, and have repeated or paraphrased it so frequently that it is now generally assumed that the majority of Canada's earliest Jewish inhabitants really were the descendants of Spanish and Portuguese Jews," he observed.

But Rosenberg said early Jewish arrivals with Spanish- and Portuguese-sounding names such as Jacob de Maurera, Elias Seixas, Fernandez de Fonseca, Joseph Bindona, Emanuel de Cordova, Isaac Miranda, Hananiel Garca, Uriel Moresco and Manuel Gomez, did not settle here permanently.

"Many married non-Jews and left the Jewish community or returned to New York, Philadelphia or Newport, whence they had come, before the Shearith Israel congregation was founded in 1768," he wrote.

Many later Jewish immigrants were mistaken for Sephardi because of their association with Shearith Israel, yet only one of 20 members mentioned in minute books between 1778 and 1780 was Sephardi, Rosenberg found. Most later Jewish arrivals, including the famous Hart family of Trois Rivières, were of Ashkenazi origin, he noted.

The first Sephardi Jew to settle here permanently? According to Rosenberg, it was none other than Rabbi Abraham de Sola, the synagogue's famed spiritual leader who assumed the post in 1847.

"So much for the legend of the Spanish and Portuguese Jews who are alleged to have been the earliest settlers in Canada and to have been the majority among the founders of the Spanish and Portuguese congregation in Montreal," he wrote.

Contemporary historians who wish to challenge this conclusion would be hard pressed to find even one Jewish family that can boast of Sephardi roots going back into British North America before 1800.

Let the world see

By RABBI YEHIEL BEN AYON

Subsequent to the latest bombing on Jan. 29, the Israeli government has taken a drastic turn in its usual response. What was once sensitive, internal and classified video footage, has now been released into cyberspace. By simply clicking (and this is definitely not a recommendation) onto http://switch3.castup.net/cunet/gm.asp?format=wm&s=C9CE3CEBD341410FACBEFAABD8F66FE0&ci=22958&ak=null&ClipMediaID=28654, one may access and visualize a most graphic and horrific vision. In just the few days following the deadly attack, more than one million viewers worldwide have visited this gruesome site, and the count continues.

This was a very difficult and painful decision indeed. It represents a total reversal of a long-standing policy. Until now, it was correctly decided that as much of the dignity and honour of the victims of terror was to be salvaged as possible. The greatest amount of sensitivity for the surviving families was to be accorded. As well, it was felt that the viewing of such images would cause needless panic in the everyday lives of Israelis and be a source of depression and despair. It was felt that these images would further deter world Jewry from visiting Israel.

All this has now changed.

The reason for this is the propaganda onslaught initiated by the State of Israel in response to the United Nations' opposition to the separation fence. The days are drawing close to the upcoming hearing on the legality of this wall being built to protect the citizens of Israel precisely from such terrorist atrocities.

Let the world see for themselves the reality of suicide bombings, Israel has decided. Let people try to comprehend the senseless killing, maiming and destruction of families.

Reportedly, even the gentle and respected members of the ZAKA organization, whose grim but sacred task it is to collect body parts off of trees and rooftops, are co-ordinating their efforts to transport the charred and mangled wreckage of the number 19 bus to The Hague for all to see.

More than 30 countries – most of the democracies of the world including Canada – have petitioned the International Court of Justice against this hearing in The Hague, arguing that this is a not a legal issue, but rather a political one.

In the UN's insistence on looking at the issue, it reveals its hypocrisy and double standard.

When The Hague could be serving the civility of mankind and the advancement of society by declaring the suicide bombings of civilians a crime against humanity, it is instead allowing itself to be manipulated by anti-Semitic, anti-Israel sentiments.

The likelihood that the court will back down is small. Whether or not they rule on the "legality" of the fence will in any case be an unbinding decision. What will remain as a fact will be that the State of Israel will do everything in its power to protect its citizens.

Jewish Life

Two books debunk *Protocol* myths

***Dismantling the Big Lie: The Protocols of the Elders of Zion*, by Steven L. Jacobs & Mark Weitzman, KTAV Publishing House Inc., $18.95.**

***A Rumor About the Jews: Anti-Semitism, Conspiracy and the Protocols of Zion*, by Stephen Eric Bronner, Oxford University Press, $23.50.**

Books
Bernard Baskin

The Protocols of the Elders of Zion are the supposed minutes from a congress held by representatives from the "Twelve Tribes of Israel," led by a grand rabbi whose purpose was to plan the conquest of the world.

This congress, of course, never took place. The pamphlet is actually a crude forgery created by the secret police of imperial Russia. It first appeared in 1903 and it incorporates many of the most vicious myths about Jews handed down over the centuries.

The Nazis made it required reading. It still serves as a staple for numerous fundamentalist, conservative, neo-fascist and anti-Semitic groups in the United States and throughout the world.

Unbelievably, the *Protocols* are achieving new popularity. A 41-part series on Egyptian television, *Horse without a Horseman* (2002), presented a history of the Middle East from 1855 through 1917.

This work of hatred celebrated the existence of a Jewish conspiracy, and included scenes of the "elders of Zion" plotting their strategy and the supposed discovery of the *Protocols*.

Dismantling the Big Lie, co-published by the Simon Wiesenthal Center in Los Angeles, is the first work to refute, in a detailed and specific fashion, the spurious claims of the *Protocols*. Each of the 24 protocols is examined and then disproved by showing how Judaism's teachings and practices have addressed the issues in question.

In *A Rumor about the Jews*, Bronner, a professor of political science at Rutgers University, also debunks the claims made in the *Protocols* and discusses their widespread and pernicious influence.

"There were great industrialists like Henry Ford, who sponsored its American publication," he writes. "There were important figures like Ezra Pound and Louis-Ferdinand Celine, artistic innovators and political fools, who embraced its central thesis. And there was also, of course, Hitler himself who sought to implement its practical implications."

Bronner's book examines the roots of the *Protocols*' hateful ideology and looks at contemporary anti-Semitism. Many readers will deplore Bronner's attack on what he feels is the extremism of some supporters of the State of Israel.

"Advocacy organizations like the World Jewish Congress, the American- Israel Public Affairs Committee and the Anti-Defamation League, which trumpet every mention of the *Protocols* and consider every criticism of Israel tantamount to anti-Semitism, are producing their own version of 'blowback.'"

Bronner makes clear that Israel is a nation with the seventh strongest military on the planet and is the dominant power in the Middle East. It is the recipient of more than $4 billion (US) in aid annually and is the new darling of the Christian Coalition. Israeli settlements, populated primarily by rabid Zionists and religious zealots, dot the West Bank and discriminatory policies have been implemented with respect to its own growing Arab citizenry.

Both these refutations of the *Protocols* should reach a large audience. But one must wonder: why should Bronner's antagonism to some aspects of Israeli policy find a place in an unrelated work?

Judaism and the environment

By MARK MIETKIEWICZ

Is it a mitzvah to be green? Is it a sin to wear fur? And what should we do with used yahrzeit candles? The Torah teaches hundreds of commandments, customs and traditions. But is caring for our environment among them? Today, a look at Judaism and the environment.

Although Judaism has many commandments that require a respect for nature, one famous verse may seem to imply otherwise. In Genesis 1:28, we are told to "be fruitful and multiply and replenish the earth and subdue it; have dominion over… every living thing" **[http://makeashorterlink.com/?W2FE61747]**.

Rabbi Saul Berman of Yeshiva University says the real problem "has nothing to do with people's excessive observance of the command of 'subdue it!'… The real problem is the "human failure to heed religious teachings about the exclusive importance of material goals… Only such a reorientation, in which material excess is replaced with deep spiritual awareness of the ultimate partnership between humanity and the Earth in the achievement of God's goals, can lay the foundation for a new and more healthy relationship between us and our environment" **[www.us-israel.org/jsource/Environment/berman.html]**.

In "How Green is Judaism?" the University of California's David Vogel looks at some of Judaism's key beliefs about nature and explains what seem at first to be contradictions in the law. Why does Judaism prohibit cutting down fruit-bearing trees when waging a war, but allow other trees to be cut down? Vogel says these laws illustrate the middle path that Judaism takes toward the environment.

"God does not want us to live in a world in which we are forbidden to chop down all trees since such a prohibition would make the preservation and sustaining of human life impossible. At the same time, neither does God want us to assume that the entire world exists to satisfy our material needs" **[http://faculty.haas.berkeley.edu/vogel/judaism.pdf]**.

Speaking of trees, Britain's Noah Project has put together some thought-provoking quotes about trees, some of which surprise you **[www.noahproject.org.uk/Education/education.html]**:

• If a man kills a tree before its time, it is as though he has murdered a soul. (Rabbi Nahman of Bratzlav)

• If someone is studying as he walks along the road and interrupts his study and exclaims: "How lovely is that tree! How lovely is this field!" Scripture considers that he had harmed his own soul. (Rabbi Jacob, Pirkei Avot 3:9)

• If you're planting a tree and you hear the Messiah has come, first finish planting and then run to the city gates to tell him, "Shalom" (Rabbi Yochanan ben Zakkai).

From trees, let's turn to fur. Richard Schwartz and Dovid Sears ask if fur is a "Jewish issue." They point to the many examples of concern that our ancestors had for animal welfare. "Rebecca was judged suitable to be a wife of the patriarch Isaac because of her kindness in watering the ten camels of Eliezer, Abraham's servant." While "Judaism puts human beings on a higher level than animals and indicates that animals may be harmed and even killed if an essential human need is met," Schwartz and Sears wonder if wearing fur falls in that category **[www.ivu.org/jvs/]**.

For more about Judaism and the environment, visit the Coalition on the Environment and Jewish Life (COEJL) website. COEJL is one of the most active organizations that works to convince Jews to live a greener lifestyle. Its participating groups include Hadassah, the Orthodox Union, the Jewish War Veterans and the Reconstructionist Rabbinical Association **[www.coejl.org/]**.

Earlier, I asked what we should do with used yahrzeit glasses. Would reusing them as drinking glasses be considered sacrilegious? Or just a bit ghoulish? Rabbi Binyomin Adilman says reusing them would actually be a wonderful deed. He says the Jewish concept of "recycling" dates to the time of the Gemarah. Rather than throw away articles that were used to perform mitzvot, Judaism has always encouraged their reuse. For example, a lulav isn't just thrown away, but is kept to be use fuel to burn chametz for Passover. An etrog is poked full of cloves and used as a fragrance during the Saturday night Havdalah service. The chupah from a wedding ceremony becomes the groom's tallit. Even leftover challah is used to make a kugel for the following Shabbat.

Rabbi Adilman says using yahrzeit glasses as drinking glasses should not be considered macabre. Rather, it is a wonderful way to encourage us to use these objects for another mitzvah as we fill them with a drink and thank God with a blessing **[www.us-israel.org/jsource/Judaism/jenvttoc.html]**.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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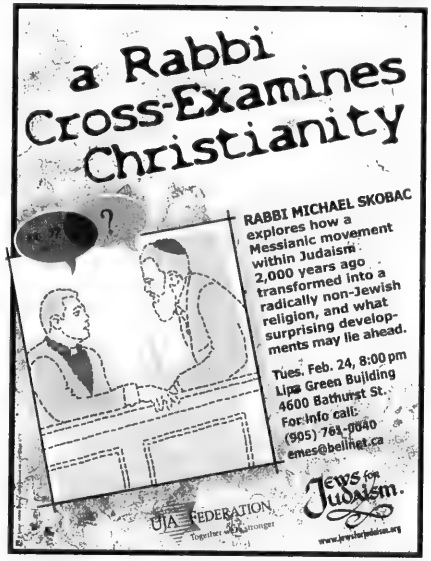
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Greater Toronto Area

New speakers group seeks to garner support for Israel among non-Jews

By CAROLYN BLACKMAN
Staff Reporter

Organizers of the Speakers Action Group, a new grassroots organization, hopes to gain support for Israel from the mainstream non-Jewish community.

Shirley-Anne Haber and Joan O'Callaghan started the group after meeting at a conference sponsored by the Canada-Israel Committee that looked at how Canadians view Israel.

"We found it disturbing to [learn] that many Canadians do not understand that Israel is a democracy. We decided that we had to find a way to set the record straight," said Haber, head of Media Action Group, an e-mail service that sends out information on current events in Israel to about 1,500 people on the list.

"My husband believed in fighting for what was right, and that become my credo," said O'Callaghan, an instructor at Ontario Institute of Studies in Education (OISE) and wife of the late J. Patrick O'Callaghan, former publisher of such papers as the *Calgary Herald* and the *Windsor Star*.

Haber and O'Callaghan met with John Thompson, president of the MacKenzie Institute, which conducts research and provides commentary on matters pertaining to organized violence and political instability, and Ted Belman, editor of IsraPundit, a website that covers news and views on the Arab war on Israel.

Together, they devised a roster of about 40 Jewish and non-Jewish speakers who will go out and speak, at no charge, to groups or at seminars.

"They all feel that Israel needs our support and that the media is often one-sided. We will work with the groups to help choose a speaker and theme,"said Haber.

"Our goal is to find non-Jewish venues because we need the support of the larger community who, for the most part, have little understanding of the Jewish people. They do not realize how important Jerusalem is to us, and they do not see how Israel is suffering.

"Israel is seen as the powerful country, and the Palestinians are seen as suffering. The media has done a job in pushing the [idea] of David and Goliath.

"We have devised a way to approach non-Jews in an intelligent way and we're waiting for a breakthrough. We are encouraging people to contact us if they know of any church group or service club that many want a speaker."

Some of the group's speakers include Thompson; Rev. Peter Gilbert of the Christian Jewish Dialogue; Bernie Farber, executive director of Canadian Jewish Congress, Ontario region; Tom Kaye, chief of police in Owen Sound, who has undergone specialized anti-terrorism training at the Georgia International Law Enforcement Exchange and in Israel; Majed El Shafie, president of the One Free World Ministry; Rev. Walter Kelly, who has studied in Israel and speaks Hebrew; Len Rudner, director of community relations for CJC, Ontario region; and Rev. John Howard, who has toured Israel five times and is a student of the Dead Sea Scrolls.

"This is something that needs to be done. There is nothing worse than feeling hopeless. We both feel an energy for trying to get something done," said O'Callaghan.

Contact O'Callaghan at ejoan@sympatico.ca or fax 416-225-3599.

MEZUZOT RECEIVED

The Chai Tikvah Foundation received mezuzot to hang in all the doorways of their group home as a result of a generous donation from Beth Sholom Synagogue. The group home houses adults who suffer from psychiatric illnesses and require a supportive environment. Seen here, from left, is Rabbi Aaron Flanzraich of Beth Sholom and Ami Opatowski of the group home.

CASH FOR ZAKA: Students in grades 4 to 8 at Or HaEmet Day School raised $2,400 for Zaka Rescue and Recovery by memorizing 352 chapters of Tehillim, 871 Mishnayot and 430 lines of Gemarah in honour of terror victims in Israel. A ceremony honouring Zaka took place at the Sephardic Kehila Centre, where Zaka representatives Marshal Shapiro and Yisroel Meir Stefansky were presented with a life-size cheque. Zaka was founded in 1995 to co-ordinate the activities of volunteers who respond to emergencies in Israel.

CIJA-PAC

I am very pleased about the formation of CIJA-PAC in Canada. It will help to play a major role in Hasbara for the State of Israel. I hope that all Canadian Jews will do their part and join this important organization. Now more than ever the State of Israel is counting on your assistance.
- Silvan Shalom, Israeli Foreign Minister, 3 February 2004

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Chabad Lubavitch opens new Markham mikvah

By FRANCES KRAFT
Staff Reporter

The new mikvah at Chabad Lubavitch of Markham is a far cry from the frozen Siberian lake used by the grandmother of the synagogue's rebbitzen to prepare for her marriage many years ago.

At the recent opening of the synagogue's elegant new mikvah for women, Goldie Plotkin told of her bubbie's trek to Siberia, where Plotkin's grandfather had been sent to build yeshivot. "My bubbie was not going to get married without going to a mikvah," she said. "She cracked a hole in the freezing lake and that was her mikvah."

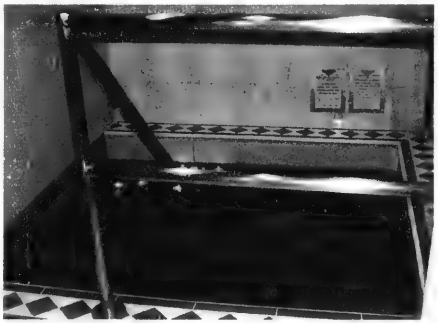
Plotkin, the driving force behind the creation of the new ritual bath at her synagogue, proudly showed the tastefully appointed waiting room and change rooms – complete with soft paint colours, marble walls and floor, scented candles and plush white terry robes and towels – to an estimated 250 congregants and visitors.

The mikvah, which serves mostly brides and married women, is open by appointment only, noted Plotkin, who teaches classes for brides. "It's very discreet."

In addition to the small ritual immersion pool, there is a mikvah in another room for kashering dishes.

The mikvah ritual is a celebration of life, said Rabbi Avraham Plotkin, the congregation's spiritual leader. "A kallah, before she gets married and enters into building a Jewish home, goes to the mikvah. A convert joining the faith of Judaism – being born spiritually, so to speak – goes to the mikvah. It is the tradition of Judaism that most underscores the value of life. Water gives life."

Tammy Levy, left, a nursery teacher at Chabad Lubavitch of Markham, discusses the synagogue's new mikvah with visitors as they stand at the railing overlooking the ritual immersion bath, shown left. [Frances Kraft photos]



According to keynote speaker Bronya Shaffer, a Brooklyn-based chassidic lecturer on Jewish women's issues, a mikvah is an "agent of transformation" from the spiritual category of *tumah* ("impurity") to *taharah* ("purity"). The words used in English are not equivalents, she stressed, and there is no judgment implied.

Menstruation is a source of *tumah*, the mother of 10 explained, "because we recognize there's a potential for life, and that loss of potential for life creates *tumah*.

"The mitzvah of marriage is compatible only with a category of spiritual *taharah*," Shaffer said. Sexual intercourse is prohibited by Jewish law during the time of *tumah*, she explained.

Referring to a concept in the Gemarah known as protecting the mitzvah, Shaffer noted "a whole list of behaviours" that observant couples refrain from during the period of *tumah*, from the time menstruation begins until seven days after it stops. Even a quick hug or a kiss on the cheek is not permitted, she said.

"The Gemarah says no, because you want to be so careful not to transgress that core mitzvah… you should not even touch fingertips during this time."

Physical contact is a basic need, Shaffer said, but "creating a relationship of intimacy means there's all those other facets we have to develop aside from the physical avenues of expression."

A mikvah is considered so critical to the existence of Jewish life that it takes precedence over acquiring a Sefer Torah if a community has funds only for one or the other, Shaffer said.

The mikvah is an "experience of holiness," she said. Recalling an interview she gave for a photojournalistic display called the "Mikvah Project," Shaffer said she found herself crying as she tried to describe the experience. "It's me and God. Nothing else exists."

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Mazel tov to Allen & Bev Bergman on their 32nd wedding anniversary.

David & Lisa (née Gerlock) Beldeb are thrilled to announce the birth of their first child Daliah, born Aug. 22, 2003.

Sherrill & John Berrys, Arlene & Allan Fishman lovingly welcome their twin granddaughters, Jemma and Lauren, born to Andrea & Richard Fishman in Vancouver.

Happy birthday Donald, Marvin and Victor Latchman. With love from your families.

Mazel tov to Joey on your third birthday. Love, hugs and kisses from Mama & Dada and your entire family.

Congratulations to Oscar Adler on receiving the Queen's Golden Jubilee Medal. With love, Marcia, Sharon, Norman, Noah, Howard, Marla, Evan and Jennifer.

Sylvia & Lou Kirshner are pleased to announce the engagement of their daughter Michelle to Ian, son of Bonnie & Rick Baer. Mazel tov from your families!

Happy birthday Mitchell Richmon. Love, Mommy, Daddy, Brandon, bubbies and zaidies Louise & Mel Rosenbloom, Betty & Abe Richmon, and great-bubbies Helen Rosenbloom and Yetta Leuchter.

Mazel tov to Noel & Aliza Ghosalkar who celebrated their son Snir's bar mitzvah in Israel. From their Canadian friends.

Joanne, Michael, Adam, Kara and Rozie, wish their son and brother Jay Vogler a long, happy, healthy and prosperous life as he becomes a bar mitzvah.

Happy birthday to Lisa, age 9.

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Don't be afraid to ask for things, says Erica Ehm

By FRANCES KRAFT
Staff Reporter

Success, says Erica Ehm, is not about making a lot of money. It's about making your dreams come true.

A songwriter, actor and author who rose to fame as MuchMusic's first female host, Ehm spoke recently at the kickoff event for Breakfast With Bigshots, a three-part Sunday morning inspirational speaker series. The events are an initiative of Reviving Eden, an offshoot of Kolel: The Adult Centre for Liberal Jewish Learning geared to young adults in their 30s and 40s.

As a child in Montreal, Ehm said, she aspired to become a teacher and was passionate about theatre. "On MuchMusic, I was teaching about music," she said. In a way, she was also acting. "You saw mostly the real me, but you were [also] seeing the facade of me. Here you'll get to know me a little bit more."

Ehm – whose recent projects include her book *She Should Talk: Conversations with Exceptional Women about Life, Dreams and Success*, contributing to *What's Up Kids* magazine and writing the children's musical theatre production *Caillou's Big Party* – confessed that she leads "somewhat of a dual life these days," spending most of her time in sweatpants taking care of her three-year-old son and infant daughter.

Especially now that she leads a lower-profile life, Ehm realizes the importance of taking initiative. "So few people ask me to do anything," she said, referring to professional opportunities. Nobody invited her to be a judge on the television show *Popstars The One*, she noted. Ehm landed that herself by calling the producer.

When Ehm was just eight, her mother – Evelyn Hannon, founder, as a middle-aged divorced woman, of the hugely successful travel website Journeywoman – taught her not to be afraid to ask for things. One evening, Hannon insisted that her reluctant daughter order pizza, or there would be no dinner. The positive result "had a really big impact on me," Ehm said. "Don't be afraid to ask for things. The worst thing that can happen is that people will say no."

Erica Ehm

Among the things she went on to ask for was a part-time job at a local radio station when she was 17. The program director hired her as music librarian, providing her with records and concert tickets in lieu of salary.

Along the way to MuchMusic, Ehm acquired a degree in communications, worked in record stores, answered phones at CityTV and hosted cable television shows.

"Every opportunity and skill you acquire – it's all going to add up. Each one will give you skills to apply to your next position. You've always got to build a strong foundation."

Both personally and professionally, Ehm believes in not letting fear stop her. She called the blind date she went on with her husband, Terry Moshenberg, "uncomfortable, scary and potentially disastrous." Neither of them was looking to be set up, but a chance encounter between Moshenberg and a persistent Jewish matchmaker – who happened to have met Ehm's mother – set them on a different course.

When Moshenberg described the type of woman he'd be interested in – athletic, career oriented and into music – she realized the qualities described Ehm. Moshenberg said, "If you can get me a date with Erica Ehm, I'm in."

Ehm's attitude has been affected by Paulo Coelho's book *The Alchemist*, which deals in part with being able to recognize opportunities. "I'm always looking for something magical to happen, but you have to see [those opportunities] and react to them. Otherwise they pass you by," she said.

Her marriage and the birth of her children prompted her to take a closer look at the role Judaism plays in her life. Ehm (née Miechowsky – Ehm being an acronym made up of her mother's initials) spent her childhood in the heavily Jewish suburb of Cote St. Luc before moving to Hudson, Que., where there were no other Jewish families.

The move was motivated by Ehm's father George, who survived the Holocaust as a hidden child, and left a successful career when he was in his 30s to take up horse dressage. "He literally made his dream come true," Ehm said.

"My nickname was La Juive [the Jewess], but it wasn't derogatory," she said. Although she sometimes felt "like a tourist" when she was invited to celebrate Christmas with friends, the experience was "great for me… It made me comfortable in other people's worlds."

Ehm's Jewishness, however, plays "a very defining part" in who she is, although she is "not very educated about Judaism per se."

Because of her beliefs about equality between men and women, Ehm had felt "disassociated" from certain aspects of Judaism. "Luckily there's egalitarianism," she said, adding that her concerns were washed away by Rabbi Elyse Goldstein, who officiated at her wedding.

More recently, she has become aware of the importance of making her son feel Jewish. "It's not such a loud part of who we are," she said. "I have to rediscover my heritage so I can pass it on… That's part of reinventing myself, finding a new piece of the puzzle."

LITERACY DAY: Students and staff at USDS Bayview recently celebrated Family Literacy Day at a special lunch with representatives of the Tikun Chaim initiative of UJA Federation's Board of Jewish Education (BJE), a program that offers educational support to Jewish children in Toronto. At the lunch, the first meeting of the BJE Reading Initiative, educators and students shared ideas on how to encourage children to read. Seen are, back row, from left, USDS librarian Gilda Iron, principal Donna Cassels and librarian Norma Appelton; front row, from left, Grade 4 students Michelle Soicher, Jacob Shapiro and Shira Levine. Children who wish to become involved in the Reading Initiative can contact the BJE's Shula Strassfeld at sstrassfeld@ujafed.org.

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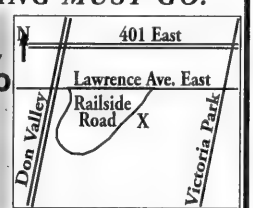

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Greater Toronto Area

Community leaders react to Supreme Court decision

Continued from page 3

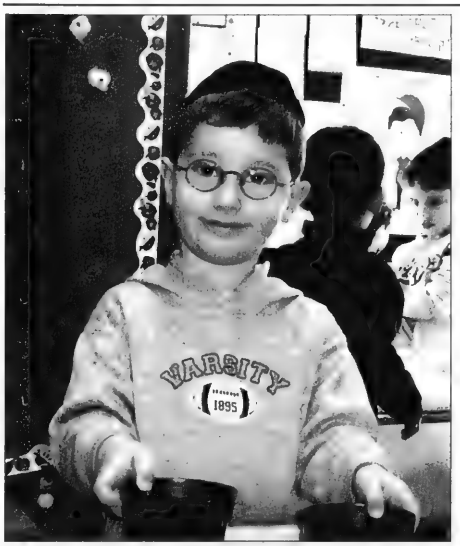
"It also has many potentially negative consequences, ranging from poor quality parent/child relationships to abusive child-rearing practices."

Non-violent child-rearing practices have proven effective in promoting learning, self-discipline and positive parent/child relationships, he says. "Effective discipline within families and educational institutions can be achieved without physical punishment."

Bernstein has mixed feelings about the decision.

"While disappointed that the section was not struck down, I am pleased that the meaning of 'reasonable under the circumstances' has been narrowed beyond what was set down by the Ontario Court of Appeal.

"[It is a step] forward to have a consistent and uniform standard for parents and teachers across Canada."



TU B'SHVAT AT ASSOCIATED

Junior kindergarten student Ethan Slome prepares flower pots for his classmates in celebration of Tu b'Shvat at Associated Hebrew Schools last week.

'I don't think it will hurt relations in the long run,' says CJC's Singer

Continued from page 7

"My detractors would say that it is going to promote hatred. I disagree," Gibson said of the film. "I think that's utter nonsense. The absurdity of that staggers me."

The *Times* reports that the *Reader's Digest* interview, in the magazine's March issue, is bound to raise more hackles among Jews because of Gibson's waffling on Jewish suffering during the Holocaust.

The *Times* has been critical of Gibson and the film, noting the actor and director belongs to a highly conservative Catholic fringe sect that disowns the teachings of the Second Vatican Council, which absolved Jews of the charge of deicide and said it must never be used against them.

Meanwhile, WorldNetDaily.com has reported that Gibson, in an effort to defuse accusations the film would fuel anti-Semitism, agreed to scroll the following words across the screen after the final scene: "During the Roman occupation, over 250,000 Jews were crucified by the Romans, but only one rose from the dead."

Despite the heated words and rumours over the past year, Singer, of CJC, said he doesn't believe the movie will set back Jewish-Christian relations.

"Even if the [final version] portrays Jews negatively, I don't think it will hurt relations in the long run."

– With files from JTA

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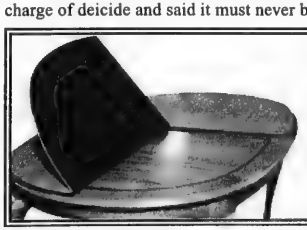
Israelis in Toronto - We want to listen to you!

UJA Federation Board of Jewish Education would like to get together with you over a cup of coffee. Let's begin a dialogue (in Hebrew!) on all the ways we, as the agency representing the community, can serve you better. Several evening meetings will take place in March.
We are looking for families with children between the ages of 3-14 who have been in Canada over two years.

For more information,
please call 416.635.2883 ext. 323
or email: israelisintoronto@ujafed.org

UJA Federation of Greater Toronto
Board of Jewish Education



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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Feb.16, is the deadline for the Feb. 26 issue and Monday, Feb. 23, is the deadline for the March 4 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 12

Aaron Nussbaum will lead the Bible Study Group at Beth David Synagogue as they begin to study the Book of Esther. The group will study the text from both a traditional and critical approach and the discussion is conducted in English. All welcome. Begins today and meets every Thursday at 9:15 a.m.

REVIVE YOUR SPIRIT

National Council of Jewish Women presents "Revive Your Spirit" with **Zemer Orchestra,** an opportunity to sing and dance to Jewish and Israeli music. 7:30 p.m. at 4700 Bathurst St. $10. 416-633-5100.

PEACE WITH THE ARABS

Canada-Israel Committee, Beth Tzedec Congregation and the Consul-General of Israel present **Oded Granot**, Arab-affairs specialist for Israel TV News 1, discussing "Peace with the Arab World: A Survey of the Changing Landscape." 8 p.m. 1700 Bathurst St.

TARAGIN: LOVE & FEAR

Rabbi Moshe Taragin will discuss "Love & Fear: The Twin Pillars of Religious Experience" at Beth Jacob Congregation, 147 Overbrook Pl. 8 p.m. 416-633-5770 or www.torahinmotion.org.

KABBALAH AND YOGA

Join Chabad of Midtown Toronto for "Rhythms of the Soul: Inner Balance Through Kabbalah and Yoga." 8 p.m. 1344 Bathurst St. $12.

Sunday, Feb. 15

30TH ANNIVERSARY

Congregation Beth Haminyan is celebrating its 30th anniversary by honouring its founders. All proceeds will go to the Temmy and Albert Latner Centre for the Treatment of Psychotrauma of Herzog Hospital. All past members and community are invited. Call 416-256-4222.

Monday, Feb. 16

MAIMONIDES LECTURES

Adath Israel Congregation's adult study committee continues its Maimonides 800th Yahrzeit Memorial Lectures with **Prof. Eric Lawee** of York University, who will speak on "Maimonides on Islam and the Muslim World." 8 p.m. at the synagogue. Call 416-635-5340 for more information.

BAYT SILENT AUCTION

BAYT Sisterhood of Thornhill is having a silent auction of items from their now closed sisterhood gift shop. 8:45 p.m. Open to both men and women. Everything must go, from silver items to challah covers. 905-886-3810, ext. 127.

Tuesday, Feb. 17

MAZON KOSHER GALA

Celebrate Toronto's sixth annual Kosher Gourmet Gala at Roy Thomson Hall, 6:30-9 p.m. Enjoy a selection of beautiful wine and food. The event benefits more than 150 Canadian food banks and front-line hunger relief organizations. $75 per person, tax receipt for maximum allowable amount. To reserve, call 416-783-7554 .

NAZI GERMANY TO SHANGHAI

Beth Tikvah Synagogue presents Shanghai-born author **Vivian Kaplan** discussing her award-winning book *Ten Green Bottles* and a visual presentation by **Ian Leventhal** on a Chinese-Jewish tribute art exhibition at one of Shanghai's ancient synagogues. Free. 3080 Bayview Ave. 8 p.m.

JRCC LECTURE

The JRCC Institute presents "The Mysteries of Consciousness" with **Rabbi David Chaiken**. 8 p.m.

Continued on page 23

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What's New

Continued from page 22

at 18 Rockford Rd. $7. For information, call 416-222-7105, ext. 230.

Wednesday, Feb. 18

A HEALING GROUP

The Toronto Healing Project is offering a six-week group session for those who are ill or in emotional despair with **Rabbi Roy Tanenbaum** of Beth Tzedec Congregation and **Judy Shier Weisberg**, holistic practitioner and educator. Runs to March 24. To register, call **Etta**, 416-944-3359.

THE ISRAELI ECONOMY

Canadian Friends of Tel Aviv University (TAU) invites the public to their annual general meeting with guest speaker **Prof. Shimon Benninga**, dean of TAU's School of Management, who will discuss "The Israeli Economy: Problems and Prospects." 7:30 p.m. at the Barbara Frum Library auditorium, 20 Covington Ave. 416-787-9930.

WEINBERG LECTURE

The Shmiras Haloshon Organization invites both men and women to the third memorial lecture for **Rebbetzin Phyllis Weinberg**. Talks include "Healing Words: The Only Way Out!" by **Rabbi Mendel Kessin** and "Is Your Cup Half-Empty or Half-Full?" by **Rabbi Menachem Feifer**. 8:15 p.m. at the Beth Jacob High School, 410 Lawrence Ave. W.

JWI MONTHLY MEETING

Jewish Women International Markham-Unionville chapter is holding its monthly meeting. Call **Gail**, 905-294-9706 for information.

Other news

***RELENTLESS* OPPORTUNITY**

There are three upcoming screenings of *Relentless: The Struggle For Peace in Israel*. The first is on Thursday, Feb. 12 at the Sanford Fleming Building, University of Toronto, room 1105 at 8 p.m. Sponsored by Betar-Tagar at the University of Toronto and the Canadian Zionist Federation. The second screening is on Sunday, Feb. 15 at 7 p.m. at BAYT, 613 Clarke Ave. W. The third is on Thursday, Feb. 19 at 7:30 p.m. at Beth Sholom Synagogue, 1445 Eglinton Ave. W. There is a $10 charge at the Beth Shalom screening. To view the film's trailer, visit www.honestreporting.ca.

WALLACE FILM AWARD

Submissions for The @Wallace Jewish Film Award must be submitted by Feb. 16. The award is designed to assist Canadian film talent and inspire new works of fiction, comedy or drama, as well as to encourage programming that will increase the number of movies with Jewish content. The prize, which is valued at more than $21,000, will be awarded to a Canadian filmmaker based on a completed, submitted script that meets the criteria of Jewish content as defined by the Toronto Jewish Film Festival. For more information, visit www.tjff.com.

NEW LAUREATE SCHOOL

The Laureate School, which offers teaching tailored for children with learning differences, will open next fall in the Avenue Road/Wilson Avenue area of Toronto. Interested families are invited to an open house Thursday, Feb. 19, 1-5 p.m. and 7-9 p.m. at 63 Dunblaine Ave. For more information, visit www.laureateschool.ca or call 416-932-8273.

COOKING UP SHABBAT

Reviving Eden, Kolel's initiative for Jews in their 20s and 30s, offers "Cooking up Shabbat" with culinary expert **Norene Gilletz** and **Rabbi Jordan Cohen** at 151 Eglinton Ave. W. Thursday, Feb. 19, 7:30-9:30 p.m. $20 at the door. 416-485-7007 or visit www.kolel.org.

JEWISH WOMEN IN SONG

Beth David Synagogue presents "Jewish Women in Song," featuring **Audrey Kaufman, Andrea Kreidstein, Lenka Lichtenberg** and **Naomi Peleg**, accompanied by the **Nafshi Band** and **Renanim Choir**. Sunday, Feb. 22 at 8 p.m. $15. For tickets, call 416-633-5500.

GUESTS FOR PESACH

Pesach is just around the corner and Jewish Immigrant Aid Services of Toronto is looking for families to host recent Jewish immigrants at a seder in their home. This is a wonderful opportunity to share the warmth of your family with new members of our community. Call **Suzanne Solnik** at 416-630-6481 ext. 30 before March 15.

JF&CS GROUPS

Jewish Family & Child Service information/registration. Call 416-638-7800, ext. 215.

One Family, Two Homes: A three-session series for families experiencing separation and divorce. Children participate in separate, age- appropriate groups. Topics for parents include tips for keeping the kids out of the conflict, trends in family law and the impact of separation and divorce on children. Begins Tuesday, Feb. 17, 6:30-8:30 p.m. at 4600 Bathurst St.

Effective Parenting: a four-session program for parents to learn how to raise happy, motivated and well-behaved children. Topics include nurturing self-esteem, encouraging problem solving, increasing communication with your children, setting effective limits and getting kids to follow rules. Thursday, Feb. 19, 7-9 p.m. 4600 Bathurst St.

FOR SENIORS

The Friendship Group at Beth Tikvah Synagogue is screening the film *My Grampa's Tree*, followed by a discussion with **Eitan Glazer** of the Jewish National Fund on the role JNF plays in Israel. All welcome. 3080 Bayview Ave.

Earl Bales Seniors' Club: Casino Niagara, Feb. 26; Casino Rama, March 10. Bridge every Monday, Wednesday and Thursday at 12-3 p.m. Intermediate and advance players wanted. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 12, supper out. Feb. 19, bingo. Purim Party, March 7. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave., 416-785-2500, ext. 2267.

Lunch and Learn with **Stacey Bergman**, occupational therapist, on "Caring for Your Loved One." Tuesday, Feb. 24, 11:30 a.m.-1 p.m.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Lifelong Learning Institute presents "The Seekers: Those Who have explored and Deepened Our Understanding of the Human Condition," with **Prof. Hugh Innis**. Tuesdays, Feb. 17 and 24, 10-11:30 a.m. Members $1.50, non-members $3.

Purim Party, Sunday, Feb. 29, 3-5 p.m. $2.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. for bagels and coffee. Program begins 3 p.m. Feb. 17, concert. Feb. 24, stories and jokes. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

blindside: An exhibit by Toronto artist **Michelle Bellemare** at the Koffler Gallery runs to Feb. 29.

The Koffler School of Music Salon Series Concerts presents **Rivka Golani**, violist, on Tuesday, Feb. 24, 7:30 p.m. at a private home and gallery. Couvert $50. Proceeds benefit the Koffler School of Music. For information and reservations, call ext. 228.

The Koffler Centre of the Arts presents its third annual Fundraising Dance Gala, Stars of the 21st Century, on Sunday, April 25 at the Toronto Centre for the Arts, 5040 Yonge St.

Register for programs at the Koffler Centre. Classes offered for children and adults include ballet and jazz, visual arts, music and drama.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Kaeja d'Dance returns from a three-year tour, with **Kd'D2**, a troupe of young professional dancers, giving two final performances at the Al Green Theatre. Thursday, Feb. 12 and Saturday, Feb. 14. 8 p.m. $15 to $20.

Dance with the Kaejas at a Contact Dance Workshop. No experience necessary. Sunday, Feb. 15 1:30-3 p.m. $15.

The JCC is hosting the West Toronto Toastmasters Club every Monday evening at 6:15 p.m. except for holiday Mondays and first Mondays of the month. RSVP to **Daniel**, 416-465-2725.

Inner Torah with **Rabbi Aubrey Glazer**, Thursday, 7:30-9 p.m. Feb. 26, March 25.

Performance as Personal Memoir: Your Life on Stage with **Tracey Erin Smith.** Choose a moment from your life and sing it, dance it, write a poem or perform a monologue, pantomime or stand-up comedy. This course is the ultimate creative experience. Members $105. Non-members $136. Includes workbook + GST. Six-week program starts Tuesday, Feb. 24, 7-9 p.m. Call to register.

ISRAEL ADVOCACY: Marra Messinger, director of community development of the Canada-Israel-Committee, had participants of a recent Na'amat Toronto-sponsored Advocacy For Israel program role play various scenarios in order to develop advocacy skills. From left: Sally Mintz-Levy, Na'amat program chair, and Messinger. [Photo: Mollie Rothman]

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Authors & Poets

The CJN is pleased to announce

The Sixth Annual Passover Literary Supplement

We invite our readers to submit any of their works of unpublished, original fiction or poetry that explore Jewish themes. The fiction should not exceed 2,000 words.

We must receive your submissions
no later than February 27, 2004 at:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. *The editor.*

CJN Purim Art Contest

It's time again for our tenth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* 2004 Purim Poster. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colorful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 3 p.m. on Friday, February 13, 2004. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat on Friday, February 27, 2004.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 4, 2004. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Coast to Coast

Media must look past emotional rhetoric about the fence

According to Reports

By **PAUL MICHAELS**

Israel's security fence continues to come under intense media scrutiny in the lead-up to the hearings at the International Court of Justice (ICJ) on Feb. 23. Many of the arguments about the alleged illegality of the fence come from the Palestinians and their supporters, who are determined to use the ICJ proceedings to isolate and de-legitimize Israel. Therefore, it's important for journalists covering this controversial issue to understand all aspects of this heated debate.

One persistent argument is that the fence should have been built only on Israel's side of the Green Line that separates pre-1967 Israel from the West Bank. Those who endorse this view ignore the fact that the Green Line is not an internationally recognized boundary. Rather, it was set up in 1949 as an armistice line to implement a ceasefire between Israel and the invading Arab armies – foremost the Jordanian troops who had seized and occupied the West Bank. The disposition of forces left Israel's heartland severely vulnerable to attack. UN Security Council Resolution 242 (of November 1967) recognized this fact when it explicitly recommended Israel's redeployment from territories – not *the* territories – in exchange for peace within secure and recognized boundaries.

Certainly since the Camp David peace talks in 2000, many analysts have asserted that the Green Line will serve as the starting point for negotiations about the future political border between Israel and a Palestinian state. It is generally understood by everyone except many Arabs – and especially the Palestinian Authority under its president, Yasser Arafat – that there should be adjustments to the Green Line to reflect political and demographic realities.

Former Israeli prime minister Ehud Barak recently noted that not only is Israel not required to build the fence solely on its side of the Green Line, but to do so would be to accept the line as a permanent border. This would leave Israel with no "bargaining chips" to motivate Palestinians to compromise at the negotiating table.

Another incessantly repeated argument against the fence is that it represents a "land grab." However, in reality, the security fence, where it is located on land east of the Green Line, can be altered if future political negotiations deem it necessary. Even Israeli moderates say the fence's route is vital to Israel's security and long-term negotiating interests.

Finally, the media should take a closer look at the inherent inconsistencies in the Palestinian position. As Barry Rubin argued in "Fencing out the terrorists," (*National Post*, Jan. 26), the Palestinians publicly claim they want a two-state solution. However, having rejected that option at Camp David, they are currently refusing to fulfill their obligations under the internationally sponsored "road map" peace plan to disarm and dismantle terrorist organizations. At the same time, they also object to Israel erecting a security fence that will, in effect, advance the idea of a two-state solution.

Why this apparent contradiction? According to Rubin, "the Palestinian leadership's main strategy is based on Israel's population being vulnerable to terrorism… because Yasser Arafat's goal remains the conquest of Israel rather than achieving an independent Palestinian state. A state, in his thinking, can be accepted only if it does not interfere with the continued struggle to get everything."

Unfortunately, writes Rubin, "much of the world has accepted the anti-fence argument." That makes it particularly important for journalists to see beyond the emotional rhetoric – to say nothing of the tremendous impact of TV imagery – directed against Israel's security fence. It is their responsibility to present both sides of the story fully and accurately to their audience.

Paul Michaels is communications director for the Canada-Israel Committee.

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Concordia film gets thumbs-up

By **JANICE ARNOLD**
Staff Reporter

MONTREAL – *Discordia*, a new National Film Board (NFB) documentary on last year's turmoil at Concordia University, was enthusiastically received at its world premiere by students who seem ready to relegate the period to history.

Last Monday evening, they filled the 650 seats of the downtown campus's H-110 hall, infamous as the place where former Israeli prime minister Benjamin Netanyahu was to have spoken on Sept. 9, 2002, when the audience was locked in the auditorium while riot police battled demonstrators in the lobby outside. A second screening was added to accommodate the several hundred turned away.

Discordia, made by recent Concordia communications studies graduates Ben Addelman and Samir Mallal, does not go into the politics of the Arab-Israeli conflict or how the university administration or police acted during or after the violence.

Rather, it follows three principal characters over the course of the school year that followed the Netanyahu protest: Hillel co-president Noah Sarna, Solidarity for Palestinian Human Rights (SPHR) vice-president Samer Elatrash and, most of all, Aaron Maté, a pro-Palestinian Jewish Concordia Student Union (CSU) vice-president. Elatrash and Maté face criminal charges for their role in the violence.

The film, which has no narrator, portrays the three as young people still in formation, suggesting that what the outside world saw as ideological differences, or even hatred, could also be seen as a bunch of (male) hotheads trying to out-shout each other.

The 71-minute film, which was also screened last Tuesday night in Toronto and broadcast last Wednesday on CBC Newsworld, offers behind-the-scenes looks at the machinations of the CSU and attempts at conciliation between Hillel members and supporters of the Palestinians.

The panel discussion that followed the screening, moderated by former CBC Newsworld *Counterspin* host Avi Lewis, saw the three men sitting together, but not engaging each other directly.

Sarna said that while he found the film generally good and his portrayal in it to be fair, he said there can never be reconciliation as long as Elatrash thinks what happened on Sept. 9, 2002 was a "victory," as he claims in the film.

A website has been set up to allow the discussion to continue at: www.nfb.ca/discordia. It also features out-takes not used in the final edit of more than 200 hours of footage.

Coast to Coast

Montreal may get Jewish museum

Continued from page 1

The project has the backing of some leading Jewish real-estate developers, as well as academics, members of the museum world, fundraisers and community leaders, he said. One of the project's key visionaries is retired businessman Joshua Ronn.

Robert Libman, the Montreal executive committee member responsible for urban development, said the city is "looking very favourably" upon the idea.

"It's a great project and we hope to see it materialize in the next couple of years."

The downtown site has been vacant or a parking lot for 40 years, Libman said, and a development that recalls the historical significance of the area would be welcome.

He said the city is waiting for the group's final plans, including architectural design and financial feasibility. Once zoning and urban integration details are worked out, the city can decide whether to sell or perhaps even donate the land, he added.

Segal said the idea for a Jewish museum has been talked about for years, but it took off after McGill University professor and author Morton Weinfeld wrote a column in *The CJN* in February 2000 that pointed out the "crying need" for a major Jewish – not Holocaust – museum in Canada.

Weinfeld proposed a museum with two main components: the basics of Judaism and Jewish history, and the story of Canadian Jews, particularly those in the city or region in which the museum would be located.

Weinfeld, who holds the chair in ethnic studies at McGill University and is an expert on the Canadian Jewish community, is now working on the project.

"I think it's a great idea and long overdue. There are maybe 70 Jewish museums in North America, and others in Europe and Australia," he said. "Montreal and Canada can certainly do it, too."

Segal agrees. "If they have Jewish museums in Tulsa and Cleveland, why can't we?"

Such a museum has an important educational value for both Jews and non-Jews, Weinfeld said.

"Museums are different today. They are not only collections of old artifacts. While preservation is important, they are also dynamic institutions linking the past and present."

The question of what a museum in Montreal would display is still being discussed, and scholars and other experts will be consulted, Segal said.

A $6-million museum at the Montreal Holocaust Memorial Centre in Cummings House opened last year. A new museum would likely deal with the Holocaust as part of Jewish history, but not in as much depth as the MHMC facility, he said.

Different committees are studying various aspects of the project and the group is looking for wide-ranging input.

"This has to be something the community likes and wants," he said. "It's not a one-man show."

The launching of the Canadian Jewish Virtual Museum and Archives at Congregation Shaar Hashomayim in 2002 also helped crystallize the idea for a real museum, Segal said. The Shaar project, supported with a $181,000 Canadian Heritage grant, consists of a website containing a history of Canadian Jewry and a database of community records.

Naomi Kramer, former curator of the virtual museum who has helped to plan the real museum, said the idea of a physical museum was proposed to the federal government at the same time the grant application was made for the virtual museum, she said.

"It's absolutely critical that the community has a central location to house its artifacts," Kramer said. "A lot of organizations have wonderful intentions, but they do not have the resources to preserve what they have properly. A lot is being lost. There is a need for co-ordination. No one knows what the other one has."

She said it is unfortunate that some collections and documents are being donated to non-Jewish institutions.

"Once what we have is dispersed, it essentially becomes part of Canadian history at large. Our story is then told from the outside, not by us from the inside."

A Jewish museum would also provide inspiration to newer generations of immigrants, she said.

McGill intervention for Tannenbaum

By JANICE ARNOLD
Staff Reporter

The fact that Elchanan Tannenbaum was able to emerge alive from more than three years of captivity in Lebanon may be attributed to connections made in Montreal through the McGill Middle East Program in Civil Society and Peace Building (MMEP), says its director Jim Torczyner.

The Israeli businessman was kidnapped in October 2000 and held by Hezbollah.

Torczyner said credit should be given to Jordanian Mohammad Al-Hadid, who two months ago was elected president of the International Federation of Red Cross and Red Crescent Societies, for working behind the scenes to obtain basic information about Tannenbaum and to secure assurances that he was treated according to the rules of international law.

Al-Hadid became a member of the MMEP's international executive committee about five years ago, when he was president of the Jordanian Red Crescent Society, one of the partner organizations of the MMEP.

Also on that committee is Jimmy Weinblatt, rector of Ben-Gurion University – another MMEP partner – whose son is married to Tannenbaum's daughter.

Weinblatt and Al-Hadid met in Montreal at an MMEP meeting several months after Tannenbaum went missing in Lebanon in October 2000, Torczyner said. Weinblatt was reluctant to ask Al-Hadid for help, and turned to Torczyner who had a personal relationship with Al-Hadid.

Torczyner knew Al-Hadid was open to exchange with Israel. Torczyner had earlier in their relationship arranged for him to meet with the Israeli ambassador in Amman and to visit Israel and make contact with Magen David Adom (MDA), Israel's emergency and blood service.

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Deena Godfrey

BAT MITZVAH GIRL HELPS ISRAEL'S WAR DISABLED

Deena Godfrey of Toronto recently celebrated her Bat Mitzvah. In lieu of presents, she asked all her guests to send donations to **Aid to Disabled Veterans of Israel/Beit Halochem Canada**, a cause that is close to her heart. Through the generosity of her family and friends, Deena was able to: 1) fund the childcare program at the Haifa Centre for one year; 2) purchase a specially equipped wheelchair; and 3) sponsor a disabled veteran through Beit Halochem's Scholarship fund.

Beit Halochem Canada is proud to be the recipient of such thoughtfulness, and wishes Deena the very best in all her future endeavours. She is a very special young lady.

Aid to Disabled Veterans of Israel/Beit Halochem Canada assists Israel's 50,000 disabled veterans and victims of terror at state-of-the-art rehabilitation facilities in Israel. Should you wish to follow Deena's example, or find out about other sponsorship options, please contact **Aid to Disabled Veterans of Israel/Beit Halochem Canada at 416-787-8950 or 1-800-355-1648 or by email at info@advi.ca**

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Coast to Coast

Apartheid fighter discusses Jewish role in struggle

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Albie Sachs says one of the most emotional moments of his life came in 1989 when he was in Toronto to see a play based on *The Jail Diary of Albie Sachs*, his account of spending 168 days in solitary confinement in a South African jail in the mid-1960s.

Sachs, one of a number of South African Jews who fought apartheid alongside the African National Congress, was teaching law at Columbia University when he saw the production, having recently recovered from an assassination attempt – his car was rigged with a bomb – that cost him his right arm and the sight in one eye.

"When I was writing the diaries in prison, I hoped that my story would be turned into a play one day," said Sachs, who visited Winnipeg on Jan. 26 as part of the Asper Foundation Lecture Series to discuss the Jewish role in the anti-apartheid struggle and give a progress report on the new South Africa.

"I envisaged the audience at one point left to stare at a wall for three minutes. That's what happened at that Toronto production. The silence was so powerful.

"Then I came on stage and embraced R.H. [Thompson, who played Sachs] and thanked all those Canadians who did much to help fight apartheid. It was a very intense moment."

Sachs, a South African-trained lawyer, is now a judge on South Africa's Constitutional Court.

He left South Africa for England in 1966 after being imprisoned twice without charge by the apartheid-era government. He taught law at at the University of Southampton for 10 years,

In 1977, he accepted an invitation to teach law in Mozambique, which borders on his homeland. In 1983, he became director of research in the Ministry of Justice in Mozambique. After the assassination attempt, he moved to the United States and Columbia.

While recovering from his wounds, he also wrote the autobiographical *The Soft Vengeance of a Freedom Fighter*. He returned to South Africa in 1990 in time to help draft the new post-apartheid constitutional rights laws.

He told his Winnipeg audience that shortly after his return, he was invited to view an exhibition in Cape Town, his birthplace, outlining South African Jewish history.

He was disappointed at how bland it was and dismayed that there was no mention of the role Jews played in fighting apartheid. He cited the examples of his father, Solly Sachs, a garment union organizer, and his mother, Rae, who was also an activist, as well as people such as union leader and ANC activist Joe Slovo, and Eddie Weinberg, the unofficial photographer of the struggle.

"It took us eight years, but we organized [another] exhibition," Sachs said.

In accounting for the large number of Jews who were prominent in the anti-apartheid struggle, Sachs noted that most of South African Jewry arrived at the beginning of the 20th century from Lithuania to escape persecution and oppression.

"I grew up in a community of intense activity and idealism. We longed to bring about change."

Yet, he said, so many more South African Jews went along with apartheid. Sachs explained that this was because Jews were white and accepted to some degree as part of the establishment, and they enjoyed the perks of white South African society.

Most of them didn't want to "rock the boat," he said.

"I found it painful and ugly that a community that has known so much suffering, stereotyping and abuse would buy into the same behaviour stereotyping and abusing others and not be aware of it at all."

Despite the problems South Africa faces today with crime and AIDS, Sachs is positive about the country's current situation. He noted that it is about to hold its third election since the end of apartheid, and although white people still enjoy a large economic advantage, there is comfortable integration among younger South Africans of all races.

"In today's South Africa, you can be who you are and contribute what you can to society," he said.

"All the diverse communities contribute without feeling they are taking from others. The paradox of my generation is that we fought with all our passion to create a boring society."

In thanking Sachs on behalf of the Asper Foundation and the Winnipeg Zionist Initiative, which organized the evening, Judge Guy Kroft said Sachs has "inspired us to press on" with the foundation's Canadian Museum for Human Rights project. (Construction is slated to start in the spring of 2005.)

"We hope we can live up to your ideals," Kroft told Sachs.

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גידי קורן וחברים

מה יהיה

המעגל חוזר על עצמו במחזוריות מפחידה: כוחות הביטחון מכתרים בית זה או אחר, נלחמים בגבורה והורגים מספר אנשי חמאס או פתח או נבלים אחרים, ועוד מספר עוברים ושבים, בדרך כלל גם נשים וילדים.(אין ברירה, אנחנו אומרים בצדק- הנבלות האלה מתחבאים בין נשים וילדים). תוך שעה מודיע ארגון זה או אחר שהוא יקום, תוך לא יותר משבעים ושתים שעות מתפוצץ מתאבד/ת והורגים את עצמם עם עשרה/עשרים ישראלים. ואז, כמו ברוטינה מפחידה מופיע ראשו המדבר של שר/קצין זה או אחר ר"מרגיע" שאין קשר בין עניין לעניין, והם היו מתפוצצים בכל מקרה. רק שהפעם קרה משהו שונה: המתאבד, שוטר פלשתינאי, השאיר בהתפוצצו פתק שבו הכריז: עשיתי זאת בנקמה על אתמול.

לדעתי האישית- חייבת כל פעולה צבאית מהימים לעבור דרך אישור הקבינט. חייבים להיות אלה שרים ברמה הכי בכירה שיחליטו על מותם הוודאי של עשרה/עשרים/שלושים ישראלים. אצל חיות האדם הפלשתינאיות-חיי של אדם לא שוות קליפת שום. מנגד-בישראל חיי כל אדם היו תמיד עולם ומלואו. אם משוואה זו עדיין תקפה-הרי שכל החלטה על פעולה שעשויים ליהרג בה עשרה פלשתינאים חייבת לעבור את הזדרג במדיני ברמה הכי גבוהה. אז הרגתם עשר נבלות-כמה נשארו-חצי מליון פחות עשרה? עוד אתם הורגים- נולדו עוד מאה. וכמובן גורמים את מותם של עשרה או יותר ישראלים.

"כן, אבל תגובה חוקה היתה תמיד בסיס פעולות ישראל" אומר לי חבר. או אולי הגיע הזמן לשנות את הקונספציה? היהודים שרדו דברים איומים כי השתמשו בראש שלהם. אבל ששאר בינינו.

קופנהגן

בהצגה "קופנהגן" משוחזר ביקור הסטורי של מדען הגרעין הגרמני היזנברג אצל מורו ורבו המדען הדני נילס בור. הפגישה נערכת בסתיו של 1941 בביתו של בור, שבו היה היזלברג בן בית בשנות הפוסט דוקטורט שלו. עכשיו דנמרק כבושה בידי הנאצים, והיזנברג הוא ראש תכנית פיתוח פצצת האטום הגרמנית. מה ביקש היזנברג מבור? באותם ימים התחרתה גרמניה בארה"ב מי יצליח להעשיר אורניום כדי ליצור פצצה. האם ביקש ממורו את הסוד? האם ביקש לדעת ממנו באיזה שלב נמצאים האמריקאים?

פגישה קצרה עם פוטנציאל לקבוע את גורל העולם. מקץ שנתיים הוברח בור לאמריקה, מקום שבו היה לו תפקיד חשוב ביצירת הפצצה שסיימה את מלחמם העולם השנייה. איך היה העולם נראה לו הצליחו הגרמנים להגיע למטרה ראשונים והיו זורקים פצצה אטומית על לונדון בשנת 1943 או 44?

מסתבר שחוסר יכולתם של הגרמנים להגיע ראשונים לפצצה אטומית- יש לו נקודה יהודית חזקה: חשובי חוקרי הגרעין בגרמניה היו יהודים, וגירוש המדענים היהודים בידי היטלר הפך את גרמניה למדינה שאיבדה את המוח הגרעיני שלה. זוהי הצגת חובה. רק שהיא יורדת או טו טו. שווה לבטל דברים אחרים וללכת.

פינת שמחה

חברי שמחה שימח את לבבי בבדיחה הבאה:

בחורף של 1964 הגיעה ספינת צי אמריקנית לנמל מונטריאל באלאבאמה. מפקד האניה מקבל מכתב הזמנה מאישתו של מיליונר מקומי שמזמינה ארבעה קצינים צעירים ובעלי נימוסין למסיבת סיום הלימודים של בִּתָה. ובסוף המכתב כתוב "נב.-בלי יהודים".

בשעה היעודה מגיעים לטירת המיליונר ארבעה קצינים כושים מצוחצחים במדי אֶלֶף. הגבירה הסנוביה כמעט מתעלפת ומגמגמת: "נפלה פה כנראה טעות!" מצדיע לה הקצין הראשון ואומר: "גבירתי, קָפְּטֵיין כהן מעולם לא עושה טעויות!"....

הסמוראי האחרון

הינה עוד אחת משמחת לב:

קיסר יפאן מחפש סמוראי ראשי שיחליף את זה שמת לאחרונה. התפקיד מאוד קשה ובסופו מוצאים רק שלושה מועמדים:

המועמד היפני פותח קופסא קטנה, מתעופף מתוכה זבוב, והוא בהיתף מחיר של חרב חותך אותו לשניים.

המועמד הסיני פותח קופסא קטנה, מתעופף מתוכה פרעוש, הוא מנף חרב והפרעוש נחתך לשניים.

המועמד היהודי פותח תיק של טלית, מתוכה מתעופף יתוש, הוא מנף את החרב והיתוש ממשיך לעוף. הקיסר מגחך ואומר לו: " מאוד התרשמתי מן האמבציה שלך, אבל היתוש ממשיך לעוף". עונה לו היהודי בחיוך קטן וצנוע: "זאת מלכותו, כשעושים ברית מילה היתוש לא אמור למות"....

We must help our fellow Jews in Argentina

By DAVID WINTRE

My wife Maxine and I recently returned from Argentina where we were visiting friends in the musical group Klezmer Buenos Aires. As well, we wanted to tour the beautiful country and to better inform ourselves about the current social situation and how it is affecting Argentina's approximately 200,000 Jews, who live mainly in Buenos Aires.

Feature

What we found was a country under economic, political and social siege, and a Jewish population devastated economically by currency devaluation and depressed by two terrorist attacks in the last 12 years – the first killed 27 people at the Israeli Embassy in 1992 and the second killed 85 people at the AMIA Jewish community building in 1994.

To understand what has happened to Argentina and to its Jewish population (once the fifth largest in the world), a brief historical review is necessary. How could a country that has an immigration pattern like Canada's and a richness in natural resources similar to our own, find itself an economic and social basket case that owes the International Monetary Fund $142 billion (US) – and cannot pay – and has a population of 38 million people, 53 per cent of whom (18.5 million) live below the poverty line?

In Buenos Aires alone, six million people out of a total population of 12 million live below the poverty line, earning less than $70 (US) a month. Unemployment has reached the staggering level of 22 per cent.

Only 50 years ago, this wasn't the case. To the contrary, the 21st century belonged to Canada and Argentina. Both countries had immigration policies that brought over a burgeoning and increasingly well-educated middle class population, mainly from Europe. Their political and social structures facilitated this growth and their future looked secure.

Then, in 1951, Juan Peròn was re-elected. Together with his wife Eva Duarte ("Evita"), who had a large following, he borrowed freely from Nazi Germany and fascist Italy and created a heavy-handed populist movement that depended on labour unions and the unrepresented for its support. In the process, both dissent and a free press were stifled. But as the economy deteriorated and support for Peròn lessened, a succession of military coups and dictatorships followed, culminating in the "Dirty War" between 1976 and 1983, which claimed 30,000 victims. Bombings and kidnapping were almost daily occurrences.

Argentina never recovered.

President Carlos Menem (1989-1999) implemented a few temporary lifesaving reforms but finally, in December 2001, the economy succumbed to a combination of overwhelming debt obligation, "pesification" (currency devaluation) and widespread corruption at all levels.

For the Jewish population, the economic, social and physical devastation is equally bad. More than 60,000 Jews are currently living at or below the poverty line. If a family of three makes more, they do not qualify for health or food aid. There is no national health plan. The American Joint Distribution Committee provides 25,000 people with monthly food vouchers and estimates there are 40,000 beneficiaries of its social assistance programs in 2003 (a 1,000 per cent increase in three years).

Hundreds of unemployed Argentines from Buenos Aires slums march under a giant national flag in the Plaza de Mayo, demanding jobs from the government.
[RNS/Reuters photo]

Jewish education, which historically has been the glue that has held together the Argentine Jewish community, has come unstuck. At its height barely a decade ago, there were more than 60 day schools with 22,000 students, representing 65 per cent of the total youth population. Today, 12 schools have closed, causing hundreds of teachers to lose their jobs. As of October 2002, there were only 14,800 children in the day school system, representing a 30 per cent attrition rate over the last decade. If trends continue and without immediate emergency assistance, the Jewish world could find itself with only one out of three Argentine children receiving any form of Jewish education.

The Argentine Jewish response to these catastrophic events has been remarkable. Despite an extreme lack of resources, 43 Comprehensive Social Assistance Centres (CASS) have been developed throughout the country whose purpose is to distribute aid that sustains Jewish lives on a daily basis. For example, prescription medicines are distributed through CASS by the Tzedaka Foundation, which operates the "Farmacia," a central pharmacy that fills thousands of prescriptions monthly. Yet there is difficulty in finding affordable medications to treat, for example, Crohn's disease, a condition with a disproportionate incidence among Jews.

Other major Jewish organizations providing welfare, legal or job retraining services to Argentine Jews include the Ariel Job Centre and AMIA. Support for these and other local groups is provided among others by the Hebrew Immigrant Aid Society, the American Joint Distribution Committee and the Leadership Council of Conservative Judaism, which supports Conservative synagogues, schools, camps and young adult groups.

As my wife and I discovered, Argentina today is the most schizophrenic of environments. Buenos Aires is a stunningly beautiful beaux-arts city of 12 million with enormous stretches of green parkland filled with resplendent statues. Throughout the day and into the not-so-early morning hours, handsome young men and women sit in the city's hundreds of cafés drinking strong coffee and eating delicious pastries while talking animatedly. Streets and stores appear crowded and the value, quality and price of goods and services are unbeatable.

Just below the surface, however, the economic and social disaster is inescapable. Desperate for a better life, last year, 6,000 mainly middle class Jewish people moved to Israel, where things are also not exactly rosy. Approximately 60 to 70 families currently live in Winnipeg, and there are similar numbers in Toronto and more in Montreal. Within a period of five years, the Jewish middle class in Buenos Aires has been decimated and will not recover in the foreseeable future. An entire generation has seen their savings and lifestyle wiped out literally overnight, with no hope of recovery.

It is difficult at this time of continuing crises in Israel and our many Jewish social needs in Canada to think about our fellow Jews elsewhere who are also in crisis. But they are thinking of us and need our help desperately.

David Wintre lives in Toronto.

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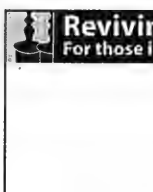

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Coast to Coast

Montreal prof attends funeral of Israeli soldier

By DAVID LAZARUS
Staff Reporter

When Chaim and Edna Avraham buried their 20-year-old son, Benny, on Jan. 30 at the Kiryat Shaul military cemetery near the Tel Aviv suburb of Petach Tikvah, among those looking on with grief and a full heart was Gil Troy of Montreal.

Troy had rushed to Israel as soon as he had heard the news about Benny's return and was staying at the Avraham home in Petach Tikvah. A history professor at McGill University, he has been a close friend of the family since they met in Jerusalem in June 2001, during a Birthright Israel trip.

By that time, Avraham, now 55, had been on an eight-month crusade to free Benny, who had gone missing along with two other Israeli soldiers – Adi Avitan and Omar Suwad – after they were ambushed and kidnapped near the Lebanese border by Hezbollah terrorists.

Speaking to *The CJN* a few days after the remains of the three men were returned to Israel in exchange for the release of more than 400 prisoners, Troy, 42, recalled the emotional intensity of his first meeting with Avraham and Edna, when they pleaded for support from the Birthright group.

Over coffee, a friendship blossomed between Troy and the Avrahams. Edna was a nurse and Chaim worked in public relations for the Histadrut, Israel's federation of labour. Troy said Chaim used every ounce of his PR savvy while travelling around the world on his campaign to free his son.

"He was really determined to put the story front and centre," Troy said. "Chaim travelled more, he spoke more, than anyone I've ever seen."

The campaign was not only to lobby the Israeli government and rally Jewish communities to do what they could, but to put international pressure on Hezbollah to let Benny go.

The Troy family and the Avrahams have kept in regular touch since the Birthright trip. In July 2002, Troy met them in Washington, D.C., where the Avrahams were continuing their crusade, and Troy gave them with a copy of his book, *Why I am a Zionist*.

Eight months earlier, in November 2001, the Israeli government had declared the three men dead. But "as long as there is a thread of hope," he recalled Edna saying, "we feel he's alive."

Friendship blossomed over coffee

In October of the same year, the Avrahams travelled to Montreal, Ottawa and Toronto, where they accepted a 10,000-name petition organized by Renana Goldhar that asked the Canadian government for humanitarian intervention into the case.

While in Montreal, the Avrahams stayed with Troy and his family. The Avrahams returned the favour two months later when Troy visited them.

In Israel, the campaign to free Benny seemed to capture the public imagination like no other. In Canada, thousands of dollars were raised by selling ribbons, pins and T-shirts with the slogan, "Moms Waiting at Home."

Troy said he played a minor role in the crusade, adding that he was certainly not deserving of the praise Chaim used to bestow on him.

"I talked about it as much as I could. I dedicated some of the proceeds from my book for the Petach Tikvah library on behalf of the three families. I had an article in the *National Post*. It was my way of saying that this was important, but I didn't do all that much."

Troy said even though the family probably knew that Benny was dead, they never gave up.

But they were forced to abandon their hopes on Jan. 24, when word got out about a prisoner swap, and that the three soldiers – whose remains were positively identified in Germany – would be coming home. The deal also included the return of kidnapped businessman Elchanan Tannenbaum. Some Israelis, including the family of kidnapped air force navigator Ron Arad, strongly objected to the exchange, warning it would legitimize Hezbollah and give the group reason to kidnap more Israelis.

Troy spoke to Chaim the next day, and the moment classes ended on Jan. 28, he got on a plane. He arrived in Israel just a few hours before the bodies arrived at a hangar adjacent to Ben-Gurion Airport for a military ceremony he attended as a guest of the Avraham family.

At the ceremony, Troy said, Prime Minister Ariel Sharon spoke of the "Jewish values" that made the swap, in his view, a more than fair exchange.

Some of the images that remain clear in Troy's mind include Benny's older sisters, Efrat and Dafna, looking solemnly on; and well-known Israeli media personalities commiserating emotionally with the Avrahams and the families of the other soldiers, then regaining their composure for interviews.

"I felt I was there representing all the people from Montreal who couldn't come," Troy said.

Benny's body made several stops before reaching the cemetery – at B'nai Brak, where the family first lived, to a street to be named after him, to their synagogue, to their new home in Petach Tikvah. Troy sat in a car a little back in the convoy. A passerby who was stopped by the traffic got out of his car and placed his kippah on his heart. The driver said you would not see this in any other country.

The erev Shabbat funeral, carried live on Israeli television, was a "mob scene," Troy said, and tears and memories flowed copiously. Labor party leader Shimon Peres spoke of the "cruel world in which you cannot know what happened to your son." Avraham repeated something Troy had said in the privacy of their home: that Benny served not only the State of Israel, but Am Yisrael.

There are now two Benny Avrahams buried only about 20 metres apart in Kiryat Shaul cemetery, Troy said: Chaim's brother, who died during the Yom Kippur War in 1973, and his son, who was named after his late uncle.

The Aron Kodesh at a synagogue in Petach Tikvah has been dedicated in the younger Benny's name, as is a town park. And a painting drawn by Troy's 3½-year-old son, Aviv, hangs in the Avraham home.

But for the Avraham family, Troy said, the most important memory is the son with "a beautiful smile and lovely eyes."

The confirmed death of Benny and an actual body to bury has brought the Avrahams an element of closure, Troy said, but not before they had to endure "3½ years of purgatory and very public exposure of a very private pain."

CREATING PLACE CARDS: Students at Netivot Hatorah display place cards designed for their Shabbaton at school organized by Lori Grysman. [Rebecca Ansel photo]

On Campus

Critic wrong about Shalom-Salam

By EFFI FROHWEIN

I am a third-year student at York University, an Orthodox Jew and an executive member of Shalom-Salam@York, and I feel compelled to respond to the Jan. 29 opinion piece written by Michael Tweyman ("Peace club just another propaganda tool").

Guest Voice

Everything Tweyman wrote was completely and utterly wrong. *CJN* readers should be aware that Tweyman is not a member of our group, did not attend our first event and hasn't even contacted any members of our executive to inquire about Shalom-Salam@York. So I wonder how he can make statements such as "the club has nothing to do with peace, and everything to do with anti-Israel propaganda."

For those who haven't heard of our group, it was started by three students – one Jewish Canadian, one Japanese Canadian and one Pakistani-Canadian Muslim. The executive council, which I am part of, consists of four Jewish students representing the Israeli side, one neutral Japanese Canadian and four Muslim non-Palestinian students representing the Palestinian side. This runs contrary to Tweyman's claim that our group is dominated "by the militant, anti-Israel left, making those Jewish students who participate nothing more than useful fools for their propaganda purposes."

We haven't come together to solve the Middle East conflict, but rather to reduce tensions between the pro-Israeli and pro-Palestinian students on campus. Recently, we held our first event, "Peace is Possible," which attracted a sold-out crowd of 350 people. Students, administrators and the general public attended this truly incredible event. All kinds of people showed up – white, black, Israeli, Palestinian, Muslim, Christian, Jewish – you name it, we had it. We have also been written up positively in almost every major Toronto newspaper and have been guests on CBC's *Metro Morning*.

Our members have one thing in common: they are all against violence and suicide bombers, and they are all in favour of peace. There is no yelling, screaming, name-calling or finger-pointing in this group. As well, nobody blames any side for what is going on in the Middle East or on campus. Again, this runs contrary to Tweyman's charge that "the club is an implicit admission by Jewish students that both sides have made mistakes in the ongoing conflict between Israelis and Palestinians and that Jews and Arabs are equally responsible for it."

While it is true that our doors are open to anybody and everybody, you cannot find a home in Shalom-Salam@York unless you truly believe that peace is possible. Again, unlike what Tweyman said in his piece, only the executive council can make decisions, which prevents general members from changing the group in any way. Furthermore, every motion considered by the executive council can only be passed when there is at least a 6 to 3 vote in favour. Tweyman also fails to mention that we have a very strict code of conduct and are governed by a constitution recognized by York University.

Shalom-Salam's membership has grown from its original nine executive members to more than 100 people in just over four months. We have even had requests to franchise Shalom-Salam to other universities. We have also had letters of support from almost all the groups at York, as well as many professors and even off-campus clubs and organizations. In addition, we are supported by all Jewish groups on campus, including Hillel and the Young Zionist Partnership.

There is absolutely no truth to anything Tweyman wrote in his article. I invite him, or anybody else, to attend our general meetings and events to see how we're changing the atmosphere at York University.

Omission

The picture of Ryerson University's Israelfest that appeared on last week's On Campus page (*CJN*, Feb. 5) was taken by Brad Goldstein.

MULTICULTURAL WEEK: Hillel gets into the spirit at Multicultural Week festivities at York University. The week-long festival featured booths from more than 60 student clubs and offered food, crafts, cultural exhibits and entertainment. Students from left: Adina Libin, Rhoda Dinardo.

Deadline approaching for arts festival submissions

By FRANCES KRAFT
Staff Reporter

Hillel of Greater Toronto is gearing up for its annual arts festival, being held this year at the soon-to-be-opened Wolfond Centre for Jewish Campus Life.

"Colouring Ourselves: A Festival of Jewish Student Creativity," now in its eighth year, will open Mar. 21 with a reception from 6 to 11 p.m. and will continue the next day and evening.

Submissions – in the categories of dance, film, integrated media arts, music, theatre, spoken word or visual art – are due Feb. 13.

Daniel Abramson, Hillel's arts and culture co-ordinator, is looking forward to using the new downtown venue. Its "fairly open concept" allows several events or performances to be held simultaneously, and people can wander from one to another, he said.

Hillel's arts program provides "a really wonderful expression of what being Jewish is," Abramson said. It also enables Hillel to reach out "to a section of our student body that may not have been interested in doing Jewish stuff with Hillel. Our program is designed to build a community of artists and start a dialogue between students who are artistically inclined."

Other arts-related projects on campus include crafting of Shabbat items, such as candles and silk challah covers, and mezuzah-making.

For the students, said Abramson, "it's a really powerful form of owning their Jewish identity."

Middle East-related conflict and Israel advocacy on campus have taken centre stage in recent years, but "that's not all that campus life is," said Abramson. However, he stressed, "Israel is important to us all the time."

For further information, go to www.hilleltoronto.org.

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Cholent, for the uninitiated, the ultimate Shabbat dish

By BRIAN BLUM
Special to The CJN

When I was growing up, my mother wouldn't let me in the kitchen. I suppose she thought she was doing me a favour. But years later, I still panic when I'm asked to prepare anything more sophisticated than macaroni and cheese.

There is one dish, however, that I've managed to perfect – so much so that, in our house, it's known as "Abba's Cholent."

Cholent, for the uninitiated, is the ultimate Shabbat meal: a thick meat-and-potatoes stew that simmers all night on a hot plate until the water has just about evaporated and all you're left with is a gooey, mushy, absolutely delicious concoction that sticks to your ribs as much as your plate. It's the perfect food for a wintry Saturday afternoon.

Cholent was actually dreamed up to address two critical issues in the religious household: what to eat on Shabbat since traditional Jews don't cook on the Sabbath, and how to prepare something really fast since there's never enough time on Friday before the sun goes down, especially when Shabbat can begin as early as 4:15 p.m. in mid-December and January.

My cholent recipe goes something like this:

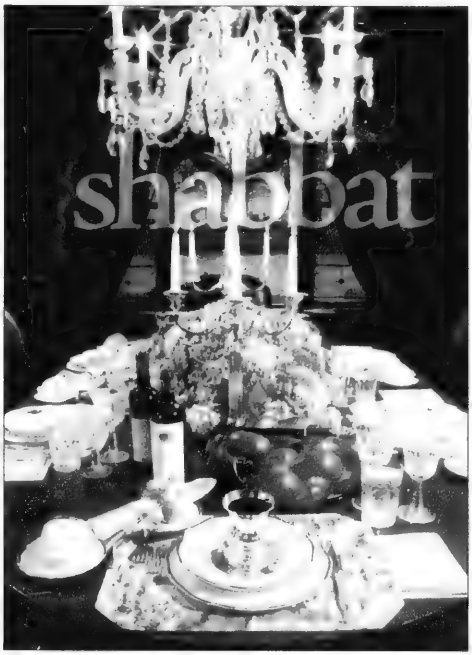
• Soak a bunch of red beans the night before ("a bunch of" is the correct measurement, I assure you).

• Throw the beans in the pot an hour before Shabbat along with some barley, onions, carrots, two kinds of cut-up but not peeled potatoes (sweet and white).

• Top it all off with several chunks of red meat (you can use chicken, but why not go all the way…)

• Then add in Abba's secret sauce – a hunk of honey, a sprizzle of ketchup and a glob of liquid garlic. Finish with salt, pepper, zatar and cumin.

• Cover the mixture with water and boil for an hour, then shift it to the hot plate until the next day.



"Abba's Cholent" made a late start this winter – it wasn't until recently that I finally deemed the lingering chill in the air worthy of the full cholent treatment. I had just finished adding the final spices and was heading downstairs to get five-year-old Aviv into the bath when an uneasy thought crossed my mind.

"Jody," I called to my wife across the house. "What colour is cumin supposed to be?"

"Yellow," she answered matter of factly.

"Is there such a thing as black cumin?" I asked.

"No," came the reply.

"Um… can you come look at this for a minute, honey?"

They were bugs. Tens of tiny black bugs had infested the cumin, which probably hadn't been used since last year's cholent.

"What are we going to do?" I demanded in a panic. This was definitely beyond my mac-and-cheese repertoire.

"We have to throw it out," Jody said. "You know bugs aren't kosher."

Not to mention really disgusting in a stew.

"But we can't," I sputtered.

We had a full table of guests coming over and the cholent was the major part of the meal. Not only that, but the kids were really looking forward to the first instalment of "Abba's Cholent" this year.

What was supposed to be a culinary triumph was fast turning into a gastronomic nightmare. This was even worse than the time Jody asked me to make a tomato soup, and I accidentally poured in chili powder instead of paprika.

Did I mention our guests that night were my in-laws-to-be?

"I can get the bugs out." I said defiantly. "It will take awhile, but I can do it."

I removed anything black: peppercorns, black markings on the potatoes. I consoled myself with faulty logic: according to Jewish law, as long as any bugs that remained were less than 1/60th of the total, the dish wouldn't be considered *treif*.

Of course, this rule is supposed to apply to "after the fact" discoveries, not upfront transgressions. And I'm not sure it even applies to bugs. Still…

I thought about a report I once heard on the National Geographic Channel, about how in places like Thailand they eat bugs.

"They're delicious, whether fried or sautéed, and so full of nutrition," the peppy announcer reported. "Just pop them in your mouth, exo-skeleton and all. It's like candy!"

Jody bathed Aviv. I continued to painstakingly pick out the bugs. The sun was going down and I finally got the cholent on the hot plate just as Shabbat began. We headed off to synagogue and didn't talk about it again. I would serve the cholent. We wouldn't mention to our guests what had happened. No one would ever be the wiser.

But then disaster struck again. We had been plugging the hot plate into a timer so it wouldn't waste electricity by being on for 24 hours straight. But cholent needs to cook all night, and I had neglected to switch the timer off. When I awoke and stumbled into the kitchen searching for my morning granola and rice milk, I immediately detected something was missing: no smell of bubbling meat and potatoes.

The cholent was cold, and the meat clearly spoiled by now.

Jody saw this as a sign. We dumped the contents of the pot in the garbage. The guests were spared. We doubled the salad and borrowed an extra challah from the neighbours.

That night, I had a dream. In it, our guests were eating my cholent. They loved it. And then one of them commented, "Mmm… crunchy!"

I looked down and, breathing a dreamy sigh of relief, noticed it was just an undercooked bean.

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Arafat aide: PA may declare independent state in territories

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Palestinian Authority is considering declaring an independent state in the West Bank, Gaza Strip and eastern Jerusalem if Israel moves ahead with plans to unilaterally disengage from the Palestinians, an aide to PA President Yasser Arafat said Monday.

The possibility was raised at a meeting of Palestinian leaders over the weekend, said Yasser Abed Rabbo, a former Palestinian cabinet member.

American officials have indicated that the United States expects Prime Minister Ariel Sharon's plan to withdraw from the Gaza Strip settlements to complement the implementation of the road map peace plan, and is not prepared to have Sharon's disengagement initiative replace the internationally brokered plan.

The officials also said the United States will not oppose the evacuation of Gaza settlements, a move announced last week by Sharon during an interview with *Ha'aretz*, but it will not allow Israel to expand West Bank settlements concurrently.

Abed Rabbo said many at the meeting of the PA leadership supported the idea of declaring an independent state, but he did not say whether Arafat was also in favour.

"This is one of the options that are being studied in response to Sharon's unilateral plan and to try to foil it," said Abed Rabbo, a member of the executive committee of the Palestine Liberation Organization (PLO).

> ***'We are not discussing this as an academic exercise'***

"We are not discussing this as an academic exercise," he said. "We are discussing this as a real possibility."

Israel said the announcement would do nothing to help negotiations on the road map. The Foreign Ministry said that rather than talking about declaring a state, the Palestinians should be cracking down on militant groups bent on attacking Israelis.

"What we are seeing is that every other day, there is another statement coming out of the Palestinian Authority," said Foreign Ministry spokesperson Jonathan Peled. "Declarations of this kind are definitely not productive and will not bring the two sides any closer to negotiations."

Last month, Sharon warned that a failure to revive peace talks would lead Israel to "disengage" from the Palestinians, which would involve redeploying Israel Defence Forces soldiers, dismantling some settlements and imposing a boundary on the Palestinians. In such an arrangement, the Palestinians would end up with far less territory than they seek for their state.

American officials have said the U.S. administration is not in favour of transferring Gaza settlers to the West Bank, a move favoured by the prime minister in return for evacuating the Gaza settlements.

Jerusalem sources hope the United States will agree to the expansion of settlement blocs due to be annexed to Israel under a final status deal with the Palestinians. Sharon is considering including the annexation of the blocs in his disengagement plan in return for a considerable pullout from Gaza.

Sources in Sharon's office said the Gaza evacuation will probably include the dismantling of fewer than the 17 settlements Sharon mentioned in his interview with *Ha'aretz* columnist Yoel Marcus last week.

Sharon's bureau chief, Dov Weisglass, and the head of the National Security Council, Giora Eiland, will travel to Washington for talks before Sharon's meeting with U.S. President George W. Bush. Under the planned timetable, the main points of the plan will be agreed upon before the meeting of the two leaders.

Sharon, meanwhile, began meeting with his Likud ministers to try to convince them to back his plan.

Weisglass is also due to meet Sunday with his Palestinian counterpart, Hassan Abu-Libdeh, and Palestinian minister Saeb Erekat for further preparatory talks before an expected meeting between Sharon and Palestinian Prime Minister Ahmed Qureia.

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Terrorists targeted Ottawa Jews: report

By PAUL LUNGEN
Staff Reporter

The leaders of the Ottawa Jewish community were in the dark in 1999 about a possible terrorist threat against local Jewish targets by an alliance of Al Qaeda and Hezbollah terrorists.

A U.S. Library of Congress report, compiled in co-operation with U.S. intelligence agencies, stated that Al Qaeda and Hezbollah agents planned simultaneous attacks on Jewish targets in Ottawa, Buenos Aires and Ciudad del Este, Paraguay, the *Globe and Mail* reported earlier this week.

The agents operated in the tri-border area of Argentina, Brazil and Paraguay, in communities with sizeable expatriate Arab populations, the report stated. Through a series of arrests, police foiled the plot, which was aimed at undermining the Palestinian-Israeli peace talks.

Mitchell Bellman, executive-director of the Jewish Community Council of Ottawa, said he does not recall being warned by law enforcement officials of a possible threat. "I'd like to know if we had ever been informed of this, and I'd like to know what the government is doing to protect Canadians," he said.

Bellman recalled that about two years ago, community leaders were apprised by Ottawa police of a potential threat of unknown origin. Community organizations and institutions were put on alert at the time and security was enhanced,. That threat had a specific time frame, but the time passed and so did the threat, Bellman said.

The Al Qaeda-Hezbollah threat predates the later incident by more than two years and dates back to before the intifadah. "This was a period when most Jews felt it was calm," Bellman said.

Manuel Prutschi, national director of community relations for Canadian Jewish Congress, said he recalls "vague types of information" about a threat at that time. Few details were made available, but the threat was traced back to the same South American region, known as the "lawless triangle," he said.

"What [the Library of Congress report] does tell us is that it highlights the reality that Islamic terrorists see the Jewish community as one of its principal targets. Therefore, we as a community have to be very highly security conscious."

Prutschi noted that Jewish sites in Istanbul, Djerba and Casablanca have all been targeted recently by Islamic terrorists.

Prutschi said he had spoken to his contacts in the Canadian security community and was told the RCMP and the Canadian Security Intelligence Service "have a close watch on the tri-border area. The appropriate authorities most definitely have the Jewish community on the radar screen. They have been doing a good job in terms of staying on top of the situation."

The tri-border area of South America near the famed Iguazu Water Falls has long been suspected of being a haven for Arab terrorist organizations. The report states the area was used as a staging ground for Hezbollah, which is believed responsible for two devastating attacks on Jewish targets in Buenos Aires. In 1992, the Israeli Embassy was bombed, and two years later, the Jewish community centre was attacked. The attacks killed 115 people and left hundreds wounded.

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Carol Jamieson
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'Time of malaise' for French Jews

By PHILIP CARMEL
Jewish Telegraphic Agency

PARIS — French Jewish leader Roger Cukierman has moderated his tone during the past 12 months – but his message appears largely unaltered.

Jews in France are living "in a time of malaise," Cukierman, president of the CRIF umbrella organization of French Jews, told more than 800 guests, including 17 government ministers, at the group's annual dinner Jan. 31.

The content of Cukierman's speech, given in the presence of Prime Minister Jean-Pierre Raffarin and dozens of leaders from across France's political spectrum, has become the norm at such events in recent years – a catalog of violence against Jewish individuals and institutions.

"A simple meeting on the street, travelling on public transport or just a glance" often can lead to insults and physical violence for French Jews, Cukierman said.

His use of the term "malaise" is what has characterized the state of the largest Jewish community in Europe. Even if reported acts of anti-Semitism dropped in 2003, feelings of uncertainty are clearly going to take a long time to fade.

Nearly 5,000 French Jews have immigrated to Israel over the past two years, and immigration to other countries – particularly to French-speaking parts of Canada – also continues to rise.

For Michael Abergel, interviewed outside a kosher butcher on Boulevard Voltaire in the heavily Jewish 11th district of Paris, the issue is whether the government will be able to "deal with the integration of French Muslims."

"There is anarchy in the suburbs – and that's a problem for France, not just for Jews," he said.

The geographical nature of the problem was exemplified by a discussion between Philippe Schemba, who lives in the 11th district, and his friend Serge Seknega, from the Paris suburb of Le Blanc Mesnil.

While Schemba talked in broader political terms about anti-Semitism and how Muslim immigrants have imported the Mideast conflict to France, Seknega discussed his daily experiences.

"I feel the incivility, the gestures as I walk down the street," Seknega said of the North African youth he encounters.

Both men noted the government is beginning to tackle the problem.

Schemba said Interior Minister Nicolas Sarkozy has introduced new get-tough policies that have resulted in heavy sentences in recent weeks for anti-Semitic offenders.

In November, the government also set up a cabinet committee to tackle anti-Semitism. That decision followed an arson attack at a Jewish school near Paris that was swiftly condemned by Sarkozy and French President Jacques Chirac.

Reaction to the arson typified a sense of panic that has seen France blasted by Israel and international Jewish groups for what they claim has been a reticence to tackle anti-Semitism.

Yet many French Jewish groups say the government has turned the corner. Addressing the CRIF dinner, Cukierman praised Raffarin "for the battle you have led against anti-Semitism."

But while the government is pushing for tougher laws to fight anti-Semitism, the battle will be hard, Cukierman said.

"The old anti-Semitism of the far right has not disappeared," but it is no longer alone – Jews and Israel are now also singled out by the far left and anti-globalization activists, he said.

The government and major Jewish groups see a sharp drop in anti-Semitic incidents in 2003 – down from 195 anti-Semitic acts and 737 threats in 2002 to 125 acts and 463 threats last year. But both sides agree more needs to be done.

Indeed, on the night of the CRIF dinner, violently anti-Semitic slogans were shouted at French Israeli singer Shirel during a major charity event in central France attended by Bernadette Chirac, the wife of the French president.

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Al Qaeda has tactical nuclear explosives: report

Ha'aretz Daily Newspaper Ltd

TEL AVIV — Al Qaeda has obtained tactical nuclear explosive devices that can fit inside a suitcase, Israel Radio reported Sunday night, citing the *Al-Hayat* newspaper.

According to the Arabic daily based in London, the devices are not intended for use, except in the event the existence of the organization is threatened.

The report said members of Osama bin Laden's group purchased the devices from Ukrainian scientists who sell them to anyone willing to pay the price.

Waqf's digging challenged

An Israeli archaeologist has charged that Muslim authorities are excavating a disputed holy site in Jerusalem in a way that endangers the remains of the Second Temple. Israeli photographer Yossi Milshtin recently took pictures that show stone blocks with a unique design linked to the Second Temple. Hebrew University archaeologist Eilat Mazar charged that the presence of the blocks in the middle of a Muslim construction project shows the Waqf, the Islamic Trust, is ignoring the site's importance in Jewish history. Mazar, a member of the Committee for the Preservation of Antiquities on the Temple Mount, said the stones were revealed by excavation work the Waqf is carrying out to build a new mosque in the Temple Mount compound.

Holiday dates changed

The Government of Israel has decided to postpone the the marking of Yom Hazikaron (for fallen soldiers) and Yom Ha'atzmaut in 2004 by one day. Yom Hazikaron will begin Sunday, April 25, in the evening, and Yom Ha'atzmaut will begin Monday, April 26, in the evening.

Saddam planned to strike Israel

A threat to launch chemical weapons at Israel was a factor that helped make the case for the Iraq war, the director of the CIA said. In a lengthy defence of the now-faulted intelligence that led up to last year's U.S. attack on Iraq, George Tenet said at Georgetown University in Washington, D.C., that a person close to Saddam Hussein said "weapons of last resort were mobile launchers armed with chemical weapons, which would be fired at enemy forces and Israel." He described the source as someone "who had direct access to Saddam and his inner circle."

Ilan Ramon Hill on Mars

The late Col. Ilan Ramon will have a hill named for him on Mars. Seven hills east of the landing site of the Mars rover Spirit have been named after the crew of the ill-fated Columbia space shuttle.

Egyptian judge stays

The International Court of Justice has refused an Israeli request to remove one of the judges who will hear the West Bank security fence case. The court refused Israel's argument that comments made in the past by Nabil Elaraby of Egypt betrayed his bias on the issue. Fifteen judges will hear the case Feb. 23 at The Hague.

Gaza plan referendum

Prime Minister Ariel Sharon said a referendum on his plan to withdraw from the Gaza Strip would be "a good idea." Polls show public support for the plan at around 60 per cent.

Mending fences?

In an attempt to satisfy Washington, Israel is adjusting the route of the West Bank security fence to exclude most settlement blocs. On Sunday, Ha'aretz reported that the new route would shorten the fence by some 63 miles. According to political sources, Israel hopes to get the Bush administration's backing for the new route to bolster its case before hearings on the fence at the International Court of Justice in The Hague on Feb. 23. A Defence Ministry spokesperson said construction of the fence was going ahead as planned pending adoption of the new route, which requires government ratification.

Zaka: bring Eli Cohen home

Israel is seeking to bring the remains of spy Eli Cohen home from Syria. The Disaster Victims Identification organization, ZAKA, is spearheading a drive to petition Syrian President Bahar Assad to allow a Jewish burial for Cohen in Israel.

Files from JTA and Ha'aretz

Jewish students plan Hague action

By TOBY AXELROD
Jewish Telegraphic Agency

BERLIN — The largest international Jewish student organization has announced it will send protesters when the International Court of Justice considers the legality of Israel's West Bank security fence later this month.

The Jerusalem-based World Union of Jewish Students (WUJS), which represents thousands of Jewish students worldwide, is co-ordinating a "silent protest march" on Feb. 23, the day of the fence hearings at The Hague, "to speak about our views," WUJS president Peleg Reshef told JTA last week.

The Brussels-based European Union of Jewish Students (EUJS) has also begun calling member organizations to galvanize support for the protest. In Berlin and London, Jewish student groups are calling on members to fill buses for the event.

"The point we are trying to make is if you bring the fence to the International Court in The Hague, we think you should speak about and bring to justice and trial the situation of terror and the horrific reality that Jewish people are experiencing in Israel," Reshef said, adding he has been in touch with Jewish student groups in Europe to help co-ordinate the action. "We feel that Jewish students today have a lot to say and a lot to contribute to these events."

> ***'We try to mobilize Jewish students – not necessarily to demonstrate, but to make sure a more balanced view is put across'***

At the headquarters of the EUJS, project director Adam Mouchtar, 27, has been busy for two days, calling Jewish student groups in Belgium and Germany to co-ordinate buses to The Hague. There are some 175,000 Jewish students in Europe, he estimated.

Uriel Kashi, 28, director of EUJS' German branch, said at least six buses would go to the protest from Germany.

"If you talk about the wall, you have to talk about the terror as well," he said.

Yet he said he was "of two minds" about Israel's recent decision to make images of a recent suicide bombing available on the Internet.

"If you ask me, it is a moral decline" to show dead victims, he said. "After Sept. 11, there was a decision not to show any bodies. It is against western ethics."

But, he said, if the Palestinians use victims for propaganda purposes, Israel should do the same.

Mark Ross, chairperson of the Union of Jewish Students of the United Kingdom and Ireland, said he hopes some 100 members of the group will head for The Hague.

"It's not easy for us," he said, pointing out that the date coincides with exams and final course work.

"I think it's very important to point out that the protest is not in defence of a particular Israeli policy, but in support of Israel and making sure that both sides of the story are heard," Ross said in a telephone interview from London, adding that Jewish students have had to respond increasingly to anti-Semitism and anti-Zionism on British campuses.

Ross had just come from a meeting about how to respond to three upcoming events on British campuses: an anti-Israel demonstration, a motion against Israel and a lecture by a speaker linked to Hamas.

"Each requires a different kind of response," Ross said. "We try to mobilize Jewish students – not necessarily to demonstrate, but to make sure a more balanced view is put across."

The student group is one of many Jewish organizations planning supportive action in The Hague. Others include B'nai B'rith International; the Conference of Presidents of Major American Jewish Organizations; ZAKA, Israel's Disaster Victims Identification organization; and Amcha: The Coalition for Jewish Concerns.

Echoing the concerns of other Jewish leaders, Reshef, 30, who attended the UN World Conference Against Racism in Durban, South Africa, in 2001, expressed worries that the Hague hearings would become a similar display of anti-Semitism.

"At the end of the day, all the media focus" at Durban "was against Israel or against Jews. We have the feeling that in The Hague it is going to be used for these purposes as well," Reshef said. "People should understand that we live under the reality of terror, and it is not being discussed that the fence – which is supposed to be against terror – is on trial."

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Knesset caucus offers new voice to Christians

By ANNA MORGAN
Staff Reporter

JERUSALEM — For many Israelis, questions about the Christian minorities living around them often prompt hesitant responses loaded with suspicion and fear.

No one is sure whether they are "good for the Jews." What is clear is that the churches, monasteries and theological centres tucked away in the crannies of the Holy Land will now be represented in the Israeli government.

The question some are now asking is whether this representation is "good for the Christians."

On Jan. 5, the Israeli Knesset launched the Christian Allies' Caucus – co-chaired by MKs Yair Peretz of the haredi Shas party and Uri Stern of the right-wing National Union party. Six other members from a total of six political parties, including the centre-left Labour and secular Shinui parties, will also participate.

The purpose of the committee is to facilitate communication and activities between the Knesset and Israel's Christian allies. News of its creation was announced live from Jerusalem on *Janet Parshall's America*, a syndicated conservative radio talk show broadcast across the United States.

For centuries, Jewish-Christian relations have been tense. Historically, European Christian neighbourhoods were not always the most welcoming for Jews, and memories of European anti-Semitism have often been explained as evidence that the Christian Bible presents the Israelites as cursed for not having accepted Jesus as the messiah.

Distrust of Christianity, reinforced through the ages by the Spanish Inquisition and Czarist pogroms, was confirmed in the eyes of the Jewish world when many churches turned their backs on the Jews during the Holocaust. Friction between the two communities has been further aggravated in recent years by the growing strength of the haredim in Israel, who are especially wary of proselytizing elements in the Christian world.

Yet, political changes in the Middle East have caused a shift in relations. Israelis have become increasingly aware that Christian evangelical support for Israel can't be ignored, and Christians have taken note that the Jewish state is one of the few places in the Middle East that still protects Christian rights.

On the Parshall show, MK Stern said that Israel has seen its support in America move from the political left to the right-wing Republican party, a change he attributes to a shared Judeo-Christian heritage.

The Christian Allies Caucus will attempt to further this growing relationship, Stern said.

Petra Heldt, director of the Ecumenical Theological Research Fraternity in Israel, hopes the new caucus will go beyond international political objectives. She sees the committee as confirmation that Israel is taking its relationship with minorities inside the country seriously.

The Ecumenical Fraternity was founded in 1966 to draw together clergy and theologians living in Israel and "deepen the Christian relationship with Jews, Judaism and Israel," its website says.

When Teddy Kollek was mayor of Jerusalem, the city used to bring the different mosaics together by spending money to restore ancient churches and develop infrastructure in the Old City, Heldt said.

She recalls a time when religious leaders would all come together to celebrate holidays.

"All that has stopped," she said.

Tensions were further aggravated over the past few years because many Christians were denied visas by the former Ministry of Religious Affairs.

"Hopefully, the newly formed caucus will resolve these issues," Heldt said.

Heldt has lived in Jerusalem on and off since the mid-1970s. She grew up in postwar Berlin, where she studied theology. In Israel, Heldt said she discovered "the God of Israel, instead of the notion of the God of Israel."

In the summer of 1997, Heldt was injured in a suicide bombing in Jerusalem's Machane Yehuda market that burned one-third of her body. She was in intensive care for five weeks and received years of trauma-related therapy. Despite the experience, she maintains her Israeli residency.

In Jerusalem recently, the Lutheran reverend told me that Christians around the world took special note of the Camp David talks.

"Christians have been taken hostage by the fear that the Old City of Jerusalem may fall under the rule of the Palestinian Authority," Heldt said.

> ***'The only place in the Middle East where the Christian population is growing is in Israel'***

Fear of retribution is preventing Christians from speaking out against the Palestinian leadership, she said.

Heldt understands that church leaders' support for PA President Yasser Arafat and the Palestinians has upset many Israelis. Yet, she maintains that under the political surface, there are a lot of people who recognize the value of living under Israeli authority.

"The only place in the Middle East where the Christian population is growing is in Israel," Heldt said.

Daniel Rossing, director of the Jerusalem Centre for Jewish-Christian Relations, said that most of this growth has been outside Jerusalem, mainly in the Galilee.

"In 1948, there were 45,000 Christian Arabs living in Israel. Now there are 130,000."

Rossing, an Orthodox Israeli Jew, believes it's time for the Jewish world to put aside its fears about Christianity and learn to understand it.

"Memory is very long in this part of the world," he said.

Historically, Christians in Jerusalem have often felt caught between the Muslim and Jewish worlds. Muslims perceive them as being part of the larger Christian majority and therefore part of the West, Rossing said.

Jews perceive them as being part of the Arab world and are suspicious of their intentions.

Despite the views of Palestinian Christians, such as Palestinian legislator Hanan Ashrawi, Rossing believes that the "vast majority of the [Israeli] Christian population don't have a political agenda and want to be integrated into Israeli life."

"They are the least understood of all the communities," Rossing said.

Analysis

What went wrong for Joe Lieberman?

By MATTHEW E. BERGER
Jewish Telegraphic Agency

Four years ago, he was the toast of the Jewish world, the favourite son who became a symbol of opportunity for American Jews in the United States.

But when he went out on his own this time around, Democratic Senator Joseph Lieberman of Connecticut failed to catch on as a top-tier candidate for the U.S. presidency.

Lieberman formally stepped aside last week, after failing to win any of the nine primaries or caucuses since the presidential season began. He came in second in only one of seven contests last week, in Delaware.

"The judgment of the voters is now clear," he told supporters at his Virginia headquarters.

It had been clear for a while. Even Lieberman's mother, Marcia, had acknowledged earlier that her son's campaign "didn't catch on."

Now the question will be asked for years to come: What went wrong?

Was his religion a factor — especially for Jews? Are his politics out of sync with Democratic voters? Was it his style?

When Lieberman announced his candidacy in January 2003, he had the best name recognition among the Democratic hopefuls from his national exposure as the vice-presidential nominee on the 2000 ticket with former vice-president Al Gore. But even as he was leading in the polls then, political analysts did not consider him in a top-tier candidate.

"Name recognition that he earned from the national race four years ago never persuaded me he was a credible contender for the nomination," said Stuart Rothenberg, an independent analyst.

There are many explanations for Lieberman's fall. Some say it was political. Lieberman is a moderate on social, economic and political issues, someone who supported the Iraq war and was campaigning among a Democratic electorate angered by the Bush administration's handling of Iraq and his domestic policies.

In his announcement, Lieberman said he still believed moderation was the best way to go. "I offered a mainstream voice and I still believe that that is the right choice and the winning choice for our party and our country."

U.S. Senator Joe Lieberman

While that positioning might have served him well against Bush in November, it missed the point of Democratic primaries – playing to the party's base. Others say his mistakes were strategic, saying Lieberman had a sense of entitlement because of the election controversies of 2000, and therefore did not lay the groundwork for his candidacy as his opponents did.

Then there is the Jewish question.

While no one expected Lieberman to receive the full support of American Jews, some Lieberman loyalists say they did not anticipate the extent to which his candidacy would be rejected by some in their community.

Rabbi Irving "Yitz" Greenberg, president of the Jewish Life Network Foundation, and his wife Blu, were circulating an op-ed to U.S. Jewish newspapers last week, arguing that Jews were acting as anti-Semites would, casting Lieberman aside because of his Jewishness.

A rise of anti-Semitism and anti-Zionist sentiment worldwide brought old fears to the surface, Rabbi Greenberg argued, and Jews looked for a safer choice. "The community made a huge mistake," he said. "A victory for a Jew in America would have been a tremendous refutation of anti-Semitism."

Some Jewish donors said they would have given to Lieberman based on his political stances, but did not want to support a Jew at this time. It was easier to support Lieberman as a vice-presidential nominee, some Jews say, because he was blazing the trail without being the centre of attention.

But as his own candidate, and with increased Mideast tension and an uptick in international anti-Semitism, hesitancy grew.

Marvin Lender, a member of Lieberman's campaign board who raised funds for him in the Jewish community, suggested that Lieberman aides had anticipated raising more money from the Jewish community. He blames the fear as one element, but says the community's political sophistication also hurt Lieberman's chances.

"Many leaders of the Jewish community, the politically invested people, had already made commitments," he said.

Indeed, many seasoned political donors in the Jewish community had ties to other candidates. It was easier to support Lieberman in 2000, when he was not running against other Democrats.

Not all Jewish analysts believe Lieberman was hurt by his community. He galvanized many Jews who may not have given in past political races to donate, they say, but did not get support from others because of his moderate politics.

"Jews were happy for Lieberman, happy he could run for president, but sadly, just didn't embrace his politics," said Steve Rabinowitz, a Democratic media strategist.

"Lieberman was always out of sync with his party," Rothenberg said. "He was not as liberal on foreign policy and economic issues."

Others say that he was handicapped by his choice to wait to launch his campaign until Gore decided not to enter the race. Yet, Gen. Wesley Clark entered the race late, but fared better.

Lieberman did not stress his electability enough, some say. "Voters wanted somebody who could really stick it to Bush and is confrontational and aggressive," Rothenberg said.

That wasn't Lieberman.

Despite his poor showing, Lieberman's candidacy was historic. Only two other Jews have sought the presidency – Pennsylvania Republican Senator Arlen Specter in 1996 and the late Pennsylvania Governor Milton Shapp for the Democrats in 1976 — but neither got as far as Lieberman.

Israel shocked over 'unjust' U.K. report

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

LONDON — Israel rejected last week the conclusions of a British parliamentary committee's report on the humanitarian situation in the West Bank and Gaza Strip, calling it biased and unjust.

"We are shocked by the failure of the committee to deal with the central issue – the campaign of terror and incitement initiated by [Palestinian Authority President] Yasser Arafat and the terror organizations," the Israeli Embassy in London said in a statement. "Israel is not prepared to accept the committee report, which we see as biased and unjust to the core."

Members of the British Parliament's Select Committee on International Development have called on the government of Prime Minister Tony Blair to consider "economic pressure on Israel to ease movement restrictions which are crippling the Palestinian economy and causing soaring poverty."

The panel, which published the report last Thursday, expressed "serious concern over a range of policies adopted by the Israeli government and the negative impact they are having on living conditions of Palestinians in the West Bank and Gaza."

In its statement, the Israeli Embassy said it was aware of the economic situation in the territories, but noted the Palestinian leadership appeared more focused on terrorism than "in improving the economic situation of its people?" the statement said.

The committee called for both the European Union and Britain "to take a stronger stance on these issues and to consider using economic pressure to persuade Israel to ease restrictions."

According to the report, "malnutrition rates in Gaza and parts of the West Bank equal those in sub-Saharan Africa and regional unemployment stands at a staggering 60 to 70 per cent."

The authors of the report stressed that, although they are "highly sympathetic to Israeli safety concerns, it is hard to avoid the conclusion that there is a deliberate Israeli approach of putting the lives of ordinary Palestinians under stress as part of a strategy to bring the population to heel. Certain security measures, including the construction of the security barrier and movement restrictions imposed on Palestinians, are completely undermining the viability of a future Palestinian state."

The findings are the result of a detailed six-month inquiry that involved collecting written and oral evidence and conducting a fact-finding visit to the region.

"Our report is a balanced assessment of the humanitarian situation in the occupied Palestinian territories," said panel chair MP Tony Baldry. "It shows that Israel's security policy is having a marked impact on everyday life. Key measures, such as the construction of a security barrier higher than the Berlin Wall, may bring the mirage of immediate security to Israelis, but the level of despair felt by ordinary Palestinians at being denied an ordinary life can only increase the supply of suicide bombers. Nor is it likely to elicit any concessions from the Palestinian leaders."

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Israeli mentalist likes to play with people's minds

By JOSEPH SERGE
Arts Editor

Right away, he shows me a card trick, as an example of his abilities.

But this isn't sleight-of-hand, magician and mentalist Haim Goldenberg claims.

He asks me to pick a card from an ordinary deck of Bicycles. I look at it and slip it back. It's the eight of hearts.

Next, he tells me he's going to ask me some questions, but says that I shouldn't answer him.

"Is it black or red, black or red? I'll say red. Is it a heart or diamonds, heart or diamonds. I'll say hearts."

All the time he's looking at me closely, shuffling the cards from hand to hand.

"It's an eight or a nine. Lower than a nine. It's the eight of hearts."

I'm baffled. So what's the trick.

It's not magic in the usual sense, says Goldenberg, 28. "I don't use props, marked cards or special equipment. It's all in the ability to read a person's body language."

Hmmm. I'd hate to play poker with him.

Goldenberg, an Israeli currently staying with family in Toronto, says he was unsatisfied after practising "regular" magic for many years.

"I started magic when I was very young. When I was 21 or 22 I did a lot of magic shows, but was not satisfied," he says. "I did all the card tricks and bending a [specially prepared] spoon.

"In time, I began to do these tricks with no gimmicks. I learned that I could play with people's minds."

Soon, he says, he could start bending real spoons.

Although he didn't bend any spoons for me, he did levitate a pair of glasses and move a fork around the floor without touching it.

"It's not a power. It's a special ability that everyone can do," he says.

"But," he adds, "just as anyone can learn to play the piano, not everyone can play like Mozart."

In other words, he says, we all have the ability within us, though some are more talented than others.

Plus, he says, "it takes a lot of practice. Lots of practice."

There are no props or sleight-of-hand involved in mentalism. "We use mental ability and talent. Magic is a visual thing, mentalism is in the mind. I make what's in the mind visual. It's not magic – there's no trickery."

Goldenberg insists he only does what he does for entertainment purposes.

"Lots of people ask me to solve their problems, but I never get personal. Three per cent of the time I make mistakes. I wouldn't want someone to change their life over something I've said."

Mentalism, he says, is a "step up" from regular magic.

In performance, he's able to bend spoons, make pages from books disappear and appear in unexpected places, make people feel as though they'd been touched when they're alone on stage, and other such "supernatural" phenomena.

"Many people who come on stage are nervous, and it's easy to use mind control on them," he says.

Goldenberg is very excited about the advancement of technology in magic and mentalism. He has developed a number of tricks he performs using a computer.

For example, he shows six lit candles on a computer screen.

A member of the audience points to a candle and without punching any keys or clicking a mouse, Goldenberg blows at the screen and makes the chosen flame disappear.

Goldenberg has garnered a lot of notoriety in the business. He's been written up in *Newsweek*, *Ha'aretz* and the *Jerusalem Post*, and he has performed worldwide, including recent stints in Las Vegas and New York City.

And although he now eschews sleight-of-hand "regular" magic, he's not averse to selling it.

He's written a number of books and computer programs on magic that he sells, and he lectures to other magicians. He has also invented props and other gadgets, such as a series of marked cards, that he sells.

"I invent new ways of doing old card tricks," he says. "It's not what I like doing, though."

Not that he can't do it. Before leaving the interview, he does one more trick for me.

It's probably not a good idea to invite Haim Goldenberg to your poker game.

I pick a card. It's the nine of diamonds. I put it back in the deck at random. He selects a card and shows it to me. It's a six of clubs.

"Is this the card?"

No, I say.

Still showing it to me, he asks, "Is it anything like the one you chose?"

I pause for a moment. A six and a nine are similar, I suppose. "Sort of," I say.

"Sort of," he says. He puts the card face down on the table, the rest of the pack still in his hand.

"What was that card?" he asks.

"A six of clubs."

And the card you chose?

"The nine of diamonds."

He motions me to flip over the card that he put on the table – the one I swear was the six of clubs a moment ago.

I flip it over. Of course, it's the nine of diamonds.

Goldenberg plans on settling in Toronto with his wife. Right now, he's mainly doing corporate and private shows, although he plans to get his paperwork in order to do larger shows in Canada.

His representation here can be reached at 416-845-4959; e-mail: marketing@magicman.co.il

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Arts & Travel

Mother Tongue speaks about female heroes

By DAVID SILVERBERG
Special to The CJN

Growing up, Susan Poizner attended United Synagogue Day School in Forest Hill, and soon became frustrated that only white Jewish culture surrounded her. Wanderlust gripped her and she left Canada at 18 to live in Israel for six years.

"I needed to experience different people," she says in an interview at Yonge Street's Mars Restaurant. Living with Yemenite and Dutch flatmates instilled in Poizner a passion for myriad cultures.

That desire is now part of her "dream job," she says – producing a 13-part series on Canadian history told from a female perspective. Poizner also directs, writes and hosts *Mother Tongue: The Other Side of History*, which first aired Feb. 1 on TVOntario, but is slated for broadcast two more times later this month.

Mother Tongue's premiere – appropriately dotting Black History Month – tells the story of a fugitive slave who fled to Buxton, Ont., near Chatham-Kent. The half-hour documentary chronicles Eliza Parker's quest to abolish slavery, and describes how the freedom fighter influenced her descendant, 16-year-old Toni Parker.

Poizner sums up Toni's sentiments, which apply to any race or religion: "In the end, knowing your history makes you a stronger person."

In a month, Poizner, 37, plans to visit Winnipeg's Jewish community for an upcoming episode, due to air in early 2005 (as will the other 12 parts). An ancestor of Roz Usiskin sought to organize a national union while working as a dressmaker, and Poizner believes the story is compelling.

Susan Poizner (centre) sits on the floor in discussion with (from left) Toni Parker, her sister, her father, cinematographer Carolyn Wong and Jim Groff of the Christiana Historical Society.

"There's the perception that women just did the dishes and washed the floor," she explains. "But they did more than people think – they kept the culture and the family unit intact."

Fleshing out the nation's untold tales is also the show's raison d'être, she says.

"In school, textbooks told me Canada was very multicultural, but it was never brought to life. I hope that *Mother Tongue* encourages people to meet their neighbours and break down barriers."

Poizner has led by example, studying international relations and Russian at Hebrew University in Jerusalem. She began to write for the *Jerusalem Post* and later moved to London, England, where she freelanced for the *Guardian* and the *Times*. She filed reports for Associated Press Television News and London Radio News, often travelling to Austria, Turkey and Moscow to find stories.

Living away from Canada for 17 years altered her cultural identity, she says.

Susan Poizner (left) and Toni Parker, the subject of the first episode of the *Mother Tongue* series, walk along the Detroit River as they discuss the history of Toni's ancestor, runaway slave and freedom fighter Eliza Ann Parker.

"When someone referred to me as Canadian, I said, 'No, I'm Jewish.' I then realized that a range of ethnic communities thrive in Canada, and that I had to explore my own country like I explored Europe."

When she returned to Toronto and started to research under-reported, culturally rich areas, Poizner discovered that "within Canada, you can feel like you've gone abroad."

Each episode of *Mother Tongue* aims to educate viewers on a specific female hero within a community by retelling the story through archival footage or text, and by visiting local heritage sights. Besides profiling a Jewish labour unionist, Poizner plans to cover an Acadian mail-order bride in Caraquet, N.B., and an Icelandic suffragette in Gimli, Man.

"This is my dream job because I'm giving people a voice that deserves to be heard," she says, relating the example of Russian Doukhobors in British Columbia who were labelled an extremist group in the 1930s for protesting naked. One misleading chapter in the Doukhobors' history need not taint the whole book, she believes.

"There is so much beauty and spirituality in that culture that I felt enriched by learning about it," Poizner says.

Within *Mother Tongue*'s look at different cultures, Poizner focuses on stories of female strength and perseverance. As she relates in the series' opening sequence, history has always told "his story" and the series seeks to tell "her story."

The content of the remaining episodes is still unconfirmed, and Poizner is looking for interesting family tales that would best suit *Mother Tongue*'s mandate. She can be reached at info@mothertongue.ca.

A repeat of *Mother Tongue*'s premiere will air on the digital channel Book TV on Feb. 17 at 9 p.m. and Feb. 22 at 6 p.m.

For more information, visit www.mothertongue.ca.

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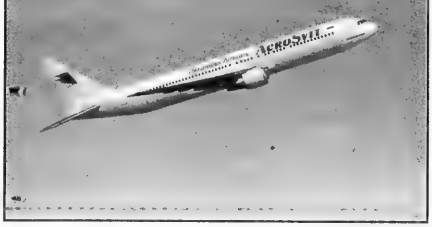

Arts & Travel

Former Torontonian makes it as a Hollywood film editor

By SHELDON KIRSHNER
Staff Reporter

A film editor is usually one of the unsung heroes of a movie – the person most filmgoers rarely remember, even if they've bothered to read the credits.

Anyone with even the slightest knowledge of cinema realizes that editors play a central role in the making of a film. Just ask Andrew Eisen, a 39-year-old former Torontonian who co-edited *The Statement*, directed by Norman Jewison, produced by Robert Lantos and starring Michael Caine.

"The editor's job is an important one," said Eisen, an Associated Hebrew Schools graduate who has been gainfully employed in Hollywood for the past 16 years.

But Eisen, who has also worked with such high-powered directors as Wolfgang Petersen and Philip Noyce, does not take himself too seriously.

As he is fond of saying, film is a collaborative art form. "The director, producer and studio are all weighing in on the cut of a film, and so an editor can never take full credit."

Yet, as Eisen acknowledged in an interview, an editor is indispensible, shaping ungainly raw footage into a scene, a sequence and, finally, a film.

In his judgment, an editor brings several essential qualities to the table.

"You must have a good balance of storytelling ability, a sense of rhythm, technical ability to work the equipment and enough political savvy to deal with the various egos and personalities involved," he explained.

"The editor is there to maintain a certain objectivity, to keep the film on an even keel and the pace flowing and to enhance interest in the characters and the story."

In *The Statement*, which is about a French war criminal-cum fugitive with Jewish blood on his hands, Eisen was called upon to exercise all these talents.

"The first cut I showed to Jewison, two weeks after we wrapped shooting, was two hours and 40 minutes," he said. "Three months later, we got it down to its current length of just under two hours. I may not have gone to medical school, but there was some pretty fancy surgery paring all that footage while not losing story and character."

The Statement, which received mixed reviews, was the latest in a long line of films that Eisen has worked on.

His first film, *Sadie and Son* (1987), starring Debbie Reynolds, gave him a taste of the craft. "I was responsible for syncing the dailies, which means putting the picture and the sound together so the filmmakers could view what they had shot the previous day."

Since then, Eisen had edited more than 25 films, many made expressly for television. His credits run the gamut from *Clear and Present Danger* and *Bogus* to *The Bone Collector* and *Extreme Days*.

The Statement, however, was a special film for Eisen. "It was a subject I could sink my teeth into." And it was clearly the highest-profile film he has worked on as a full editor in terms of budget, exposure and star power.

"I'm still working on putting together deleted scenes for the DVD release. As for the future, we'll have to wait and see what's around the corner."

Film editing, he said, is tough and fiercely competitive.

"What makes anyone in this business desirable is success. Everyone is always looking at your resumé to see what high-profile film you've worked on last and how much it earned at the box office."

At this point, he cannot be choosy. "Unless I'm getting multiple offers, I usually take what is offered," said Eisen, who lives in Studio City with his French wife Stephanie and their daughter Daphna (another child is on the way).

Andrew Eisen

And while he earns a respectable living, he cannot afford to be idle. "Because editors generally do not participate in the profits of a film, I'm not getting filthy rich doing what I do. The idea of Jewish school tuition for my kids still absolutely terrifies me."

Born in Toronto, he is the fourth of five children raised by Isadore and Batya Eisen. His younger brother, Ronnie, co-produced the acclaimed documentary, *Spellbound*. His oldest sibling, Beth, is a respiratory therapist. Joel and David, his other two brothers, are physicians.

Eisen was drawn to the film industry when he was only 11 or 12 years old. Rummaging through his attic, he stumbled upon his father's old Kodak Brownie 8mm camera. The discovery unlocked nostalgic memories of the 1960s, when his father would film family gatherings and he and his siblings would watch the film on a white sheet on the wall, munching popcorn that Batya whipped up on the stove.

"Sitting in the dark watching these films fascinated me, and the whole process of how they got on to the screen amazed me even more."

Inspired by his father's amateur footage, he and Ronnie began making films. "These were the seeds of my editing career," he recalled.

When he was a student at the Community Hebrew Academy of Toronto, Eisen cobbled together a film about past school trips. He remembers it well.

"Despite a few risqué moments that had some faculty embarrassed but snickering, the film was a resounding success among my classmates."

Eisen studied filmmaking at York University, but honed his skills at a Toronto film company specializing in commercials. It was there that he really learned about editing.

He left Toronto for Los Angeles in 1988.

"The films I had worked on at home were only shooting in Toronto. The editing was done in L.A., so I was only learning half of the process. I wanted to work on a film from start to finish, and L.A. was where it was happening.

"I also needed to spread my wings, leave the nest, and go for my dream of working in Hollywood. Naive, maybe, but it allowed for a fearlessness and feeling of invincibility that gave me, this quiet Jewish kid from Toronto, the chutzpah to try."

Once in Los Angeles, Eisen pounded the pavement and wrote wads of letters before being given a chance to break into the industry.

"Luckily for me, I didn't have to wait years to get a project going."

Asked if he likes California, Eisen answered with a resounding yes. From his home in the hills, he has easy access to bucolic hiking trails, where he can spot deer and exotic birds.

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Eye on Arts

By Bill Gladstone

TWO HOLOCAUST PLAYS GOING INTO PRODUCTION

Two very different Holocaust-related plays are going into production in Toronto for performance in March.

The first is **Robert Majzels'** two-act play, *This Night*, which won the 1994 Canadian Jewish Playwriting Competition. The Montreal-born writer is a Governor General's Award recipient and has also written several novels.

Vivian Kaplan

This Night explores the dilemma of children of the Holocaust, saddled with a memory that is not their own. The Teatron production is directed by **Ari Weisberg** and features **David Rosser**, **Jack Kennedy** and **Howard Jerome**. Berkeley Street Theatre. $32-$24. Previews March 2, runs March 3 to 20. 416-368-3110.

The Trials of John Demjanjuk, Toronto playwright **Jonathan Garfinkel's** "Holocaust cabaret," is also being readied for a March opening. Directed by **Jen Herszman Capraru**, the production stars **Christine Brubaker**, **Dmitry Chepovetsky**, **Dov Mikelson** and **Clinton Walker**. Harbourfront Centre, Studio Theatre, March 3 to 7 (previews March 2). $22-$12; Sunday matinee PWYC. 416-973-4000, www.harbourfront.on.ca.

Those who wish to examine yet another aspect of genocide and its repercussions may find *The Rogues of Urfa* of interest. Presented by Alianak Theatre, the **Araxi Arslanian** play, directed by **Jennifer Brown**, offers an examination of historic and personal events tied to the Armenian holocaust. Artword Alternative Theatre, 75 Portland St. $20-PWYC. Opens March 24. 416-504-PLAY (7429).

* * *

Casting Call: Encore Entertainment is seeking performers for *A Fiddler, A Phantom and 3 Singing Cats*, a lively cabaret-style revue about a group of actors trying to succeed in New York. It features Broadway music as well as monologues and short scenes.

Six strong singer-actors are required for principal roles, as well as a small chorus of singer-dancers for the non-Equity, non-paying production; males are especially sought. Audition dates are Feb. 18, 19 and 23; rehearsals start Feb. 29 and performances begin in May at the Toronto Centre for the Arts. 416-733-0558.

* * *

Escape to Shanghai: Vivian Kaplan speaks about her family's escape from Nazi-occupied Vienna to Shanghai, as described in her book, *Ten Green Bottles*, which won a Canadian Jewish Book Award last year in the Memoir category. Torontonian **Ian Leventhal**, who co-arranged an artistic memorial in the Ohel Moshe Synagogue in Shanghai, where Kaplan's parents were married, presents some slides. Beth Tikvah Synagogue, 3080 Bayview Ave. Free admission. Tuesday, Feb. 17, 8 p.m.

* * *

Competition Deadlines

• The Toronto Jewish Film Festival advises that the deadline for submissions for the $21,000 @Wallace Jewish Film Award has been extended by two weeks to Feb. 16. A prize package is to be awarded to a Canadian filmmaker based on a completed script that meets the TJFF's criteria of "Jewish content." Details at www.tjff.com.

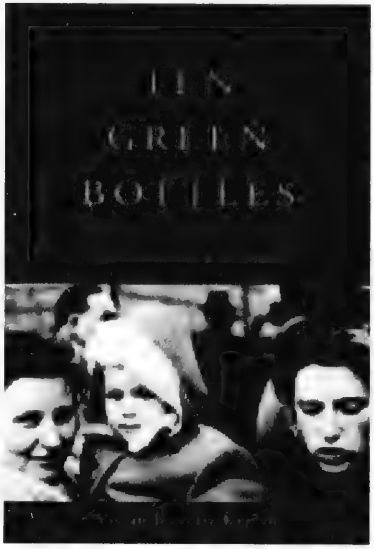
• Feb. 29 is the deadline for this year's Canadian Jewish Playwriting Contest as sponsored by the Jewish Theatre Committee of Toronto and the Miles Nadal JCC. Contact Frances Enchin, 416-924-6211.

* * *

Arts in Brief

• **Shirayim** performs at the Horseshoe Tavern, 370 Queen St. W. Wednesday, Feb. 11, 10 p.m. The band's latest album, *Sons and Builders*, is available at various Jewish outlets or at the show. www.shirayim.com

• Ryerson Theatre School presents **Stephen Sondheim's** *A Funny Thing Happened on the Way to the Forum*, directed by **Ted Dykstra** and featuring the talents of the fourth-year graduating acting class and a 15-piece student orchestra. Adults $16. Ryerson Theatre, Feb. 10 to 19. Previews Feb. 9. 416-979-5118.



• The Bloomsday Centennial Committee, headed by longtime Bloomsday co-ordinator **Mary Durkan**, is planning a week-long centennial celebration for the week of June 16, of the Bloomsday celebrated in **James Joyce's** *Ulysses*. Plans call for a Jewish Irish reunion to include a film, speaker and discussion panel at Harbourfront. The committee welcomes additional working members. Contact Durkan at livia@pathcom.com.

* * *

Out of Town: Halifax's Shaar Shalom Congregation presents *Love & Freilach*, a concert with **Rhapsody Quintet**, **Lowell & Bunny Shore** and the **Dubinsky Family**. Adults $25. 1981 Oxford St., Halifax, N.S. Saturday, Feb. 14. 902-423-5848.

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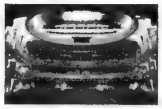
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Books & Authors

Paying tribute to an Israeli hero

By JOSEPH SERGE
Arts Editor

"I know my flight is very symbolic for the people of Israel, especially the survivors, the Holocaust survivors. Because I was born in Israel, many people will see this as a dream that is come true. I'm kind of the proof for my parents and their generation that whatever we've been fighting for in the last century is becoming true."
Col. Ilan Ramon, Israel's first astronaut.

When the space shuttle Columbia took off on Jan.16, 2003, few people in North America paid much attention.

By that point, space shuttle flights were becoming routine, and this one in particular had no special event tied to it. It was purely a science experiment flight – nothing especially exciting.

But in Israel, and for Jews worldwide, this flight had special significance. Among the seven-member crew was Ilan Ramon, an Israeli Air Force colonel and the first Israeli in space.

Two weeks later, on Feb. 1, everyone became aware of this NASA mission for all the wrong reasons when the Columbia exploded upon re-entry, killing all seven of its crew members.

Journey of Hope by Alan D. Abbey (Gefen Publishing House) is an Israeli-published book that tells Ramon's story, chronicling the selection, training, flight and death of Ramon.

At 52 pages, the book is slim, but it does the job remarkably well for its size. The author is vice-president of electronic publishing at the *Jerusalem Post* and has been a journalist for more than 25 years.

The book begins with the December, 1995 announcement by former U.S. president Bill Clinton during then-Israeli prime minister Shimon Peres' visit to Washington, D.C., that an Israeli would be trained to participate in a future joint space shuttle mission.

At the time, Abbey says, few took the statement very seriously.

"Most of the Israeli media pounced on the Clinton announcement as a joke. In Knesset corridors, members joked about whether it would be permissible for an Orthodox astronaut to operate spacecraft controls or take a space walk on the Sabbath. One Knesset member wondered what a Jewish astronaut would do if he found a dinosaur skeleton on a distant planet. Would the Bible have to be reinterpreted or even rewritten? Other Knesset members concocted jokes about a rabbi, a mullah and a priest in a spaceship."

But all this changed when Israelis realized that Ramon's flight actually *was* going to happen, and the media jumped on the bandwagon.

By April 29, 1997, Israelis knew that one of their fighter pilots would join the NASA crew, but they didn't know who he would be. At first, some in the government didn't want to send a military pilot. "If it were up to us, we would have put out a tender opening the possibility to travel into space to others – scientists, researchers, engineers," a government spokesperson said.

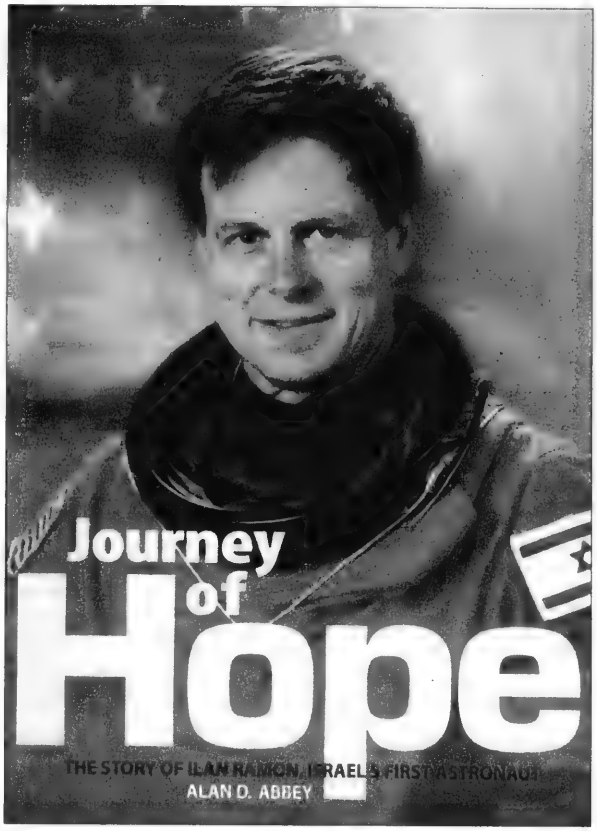
But since the IAF would be footing the bill for the astronaut's training, it wanted to send one of its own.

When NASA announced the names of the mission's crew in 1998, Ilan Ramon became a household name in Israel. Ramon, the son of a Holocaust survivor, was "unlike the caricature of the swaggering, macho pilot, he was modest and unassuming, even shy," Abbey writes.

It was later revealed that Ramon was among the IAF pilots that flew in the mission to destroy an Iraqi nuclear reactor near Baghdad in 1981.

When asked why Ramon was never promoted to general, IAF Maj-Gen Amos Yadlin replied that Ramon was too nice. "To reach this [rank], you need to be pushy."

Ramon took many items of significance on his trip. Among them were a miniature Torah scroll that survived Bergen Belsen, a copy of a drawing titled *Moon Landscape*, created by a 14-year-old Jewish boy in Theresienstadt, and a mezuzah ringed with bits of barbed wire.



And although he wasn't especially observant, Ramon demanded kosher food for his journey and planned to observe Shabbat as best as he could while in space.

The climax of this book is, of course, the climax of the story – Columbia's tragic re-entry.

In a moving chapter, Abbey describes the conversation at Houston mission control when technicians realized something horrible was taking place. He also describes vividly the reaction to the news in Israel.

"Israelis stopped in their tracks to watch the news. One group that had gathered to play tennis in Tel Aviv crowded around television monitors in disbelief. 'It was a celebration for the country and it is ending so tragically,' [one of them] said."

This book is a fitting commemoration to Ramon one year after the tragedy. Written by a seasoned journalist, it is straightforward, concise and to the point. It contains colour NASA photos, images of the Holocaust-related artifacts that Ramon carried with him and the Hebrew poem *After My Death* by Chaim Nachman Bialik that was read at Ramon's funeral.

Journey of Hope is available in most major bookstores, or it can be ordered at www.amazon.ca.

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TAU prof to study Parkinson's at Fox Foundation

Tel Aviv University's Prof. Eldad Melamed has been appointed to the advisory board of The Michael J. Fox Foundation for Parkinson's Research, Canadian Friends of TAU announced recently.

Melamed, one of the world's leading researchers in the field, said, "It is a great honour and rare opportunity to study the disease in a comprehensive and in-depth way."

Michael J. Fox, star of the hit situation comedies *Family Ties, Spin City*, and the *Back to the Future* films, stunned audiences in 1998 when he revealed publicly that he had been living with the disease for the past seven years.

In May 2000, Fox established the foundation, dedicated to ensuring the development of a cure for Parkinson's disease within this decade through an aggressively funded research agenda.

Since his retirement from *Spin City* in January 2000, he has devoted himself primarily to his foundation's work. "In the last couple of years, I've gone from talking to my agent on a cellular phone, to discussing cellular biology with some of the world's leading scientists," Fox wrote in his autobiography *Lucky Man*. "It's a whole different world."

Melamed says that he is impressed by Fox's initiative. "This is a sincere, well-intentioned man who was stricken with the disease at a young age and at the height of his career. Instead of doing nothing, he is trying to harness his celebrity for the good of science."

Fox invited Melamed to be part of an international team of 10 leading Parkinson's scientists from around the world.

The advisory committee of this $100-million research foundation will be occupied mainly in deciding on the direction of the foundation's research, examining the cause of the disease, and improving the ability to diagnose and treat it.

Parkinson's, the second most common neurodegenerative disease after Alzheimer's disease, is a motor system disorder in which dopamine-producing brain cells are compromised. This loss of dopamine causes nerve cells to fire out of control, leaving patients unable to control their movements in a normal manner.

It is estimated that the disease currently affects at least 500,000 Americans. There are 20 new cases of Parkinson's disease per 100,000 population per year.

While there are a number of contributing factors such as aging, genetics and environment, Melamed's team has zeroed in on oxygen.

Some degeneration is caused by what he called "oxidative stress" in the brain, which causes toxic substances to accumulate, thus accelerating degeneration.

Many have spoken of providing anti-oxidants to the brain to slow down the degeneration — but there are obstacles.

"There is what is called the blood-brain barrier. The brain does not let just any molecule in the blood go to the brain. There is a safety net that only lets certain molecules in," Melamed said.

Melamed is currently heading a team developing a new breakthrough drug, which combats neural degeneration, occurring both in Parkinson's and multiple sclerosis.

To date, in lab trials the molecule from which the drug is produced has proven safe and effective in slowing the progression of such neurological diseases.

At Tel Aviv University, Melamed is the incumbent of the Norma and Alan Aufzien chair for research in Parkinson's Disease and professor of neurology in the Sackler faculty of medicine. In addition, he holds the position of chief of neurology at the Rabin Medical Centre, a Sackler-Affiliated Hospital.

INTERGENERATIONAL PROGRAM: Grade 8 students at Leo Baeck Day School are engaged in a year-long program at the Bernard Betel Centre for Creative Living. The seniors are teaching some students to knit, while other youngsters are helping Bernard Betel members in the computer lab. This intergenerational program provides an opportunity for Leo Baeck students to develop a relationship with people who have experiences to share and wonderful stories to tell, and to learn about volunteering. Pictured are Millie Goldberg and Leo Baeck student Leonid Kotov.

CELEBRATING TOGETHER: Students from Beth Rivkah Academy visited Maimonides Geriatric Centre to celebrate Tu b'Shvat with the residents. From left, Lottie Rosenfield, with students Yiskah Smith and Chayale Rabinowitz, symbolically plants a tree for the holiday.

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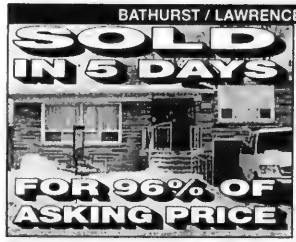

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By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — Chanting "Death to the Arabs," hundreds of young Jewish soccer fans race up a dusty side street to catch a bus carrying fans of the Arab team that had just beaten the home team in a tense game.

The supporters jeer even after the bus pulls away. Moments earlier, an Arab fan had been hit in the head with a rock.

Welcome to professional soccer in Israel, where racism and violence have become part of the country's most popular sport.

Prior to the game, the home team, Bnei Yehuda of Tel Aviv's working-class Hatikvah neighbourhood, was awarded a plaque for being Israel's most tolerant and sportsmanlike team by the New Israel Fund (NIF), which has been tracking soccer fan behaviour in a new racism index. The NIF works to promote equality, democracy and social justice in Israel.

Before this season, Bnei Yehuda fans had a reputation for being rowdy and racist.

The team had been leading Israel's top league, but for some Jewish fans, losing to an Arab team was the ultimate insult.

Immediately after the game, most fans were restrained, even applauding briefly for the rival team. NIF officials noted that the problems began, as they often do, outside the stadium.

Soccer hooliganism in Israel has not reached European levels, but it is very much part of the culture of the game – something civil society organizations and team officials are trying to change.

Beginning last season, the NIF racism index has been giving supporters of each team a weekly grade. Volunteers are planted as monitors in the crowds to record the number of racist songs, slogans and incidents they observe. The results, ranking the most and least tolerant teams, are published weekly and have caused a stir among soccer fans.

Overall, racial incidents are down at soccer matches this season, but ongoing Israeli-Palestinian violence exacerbates soccer violence, said Yair Galily, a sports sociologist at Israel's Wingate Institute.

Soccer "is a very interesting and authentic reflection of society. We have a violent society relative to other places in world, and we can see it in the soccer violence," Galily said. "Because it comes out in the context of soccer, it is legitimized, as if it's okay to get these things out as a catharsis."

Soccer hooliganism in Israel has not reached European levels, but it is very much part of the culture of the game

But the tolerance lacking in the stands can be found on the field, where Jews and Arabs often play on the same team.

"On the soccer field is one of the only jobs where you see Arabs and Jews working together," said NIF executive-director Eliezer Yaari.

Lior Asulin, a Jewish player, scored the winning goal for the Arab team, Bnei Sakhnin. He was cheered and hoisted on his teammates' shoulders as the fans roared.

Racism in Israeli soccer stems mostly from Jewish fans who feel they can shout slogans such as "Death to the Arabs" and "Go to Palestine" without fear of repercussion, experts say. The same cannot be said for their Arab counterparts. Jews playing on Arab teams say they feel at home on their teams.

In the late 1970s, the first Arab players were included on Jewish teams of the top league. This season, for the first time, two Arab teams, Bnei Sakhnin and Maccabi Ahi Nazareth, performed well enough to be included in the premier league.

In a sign of soccer's potential to become a beacon for coexistence, fans of the Nazareth team cheered when Israel's star player, Chaim Revivo, appeared on the field to play for the Jewish team of Ashdod. The Ashdod fans applauded the Nazareth fans in return.

Last year, a team from the Arab town of Kafr Kana was invited to play a match in Jordan but were told by the Jordanians that they would have to leave their Jewish players behind. The Kafr Kana management refused to go without the Jewish players.

According to the NIF racism index, Beitar Jerusalem fans ranked as the most racist.

At some Beitar Jerusalem games, song sheets have been passed out with lyrics put to the tune of a popular song. The song was directed at one of Israel's top Arab players, Salim Toameh, who plays for Hapoel Tel Aviv.

"This is the Land of Israel, Toameh. This is the Jewish state. I hate you Salim Toameh, I hate all the Arabs," the fans sang.

Racism on the soccer field is not limited to the Arab-Jewish arena. Black players – both Ethiopian Jews and foreign players from Africa – have been taunted with shouts of "Dirty black" and "Go back to the jungle."

In the dilapidated streets of the Hatikvah neighbourhood, Bnei Yehuda is king.

One teenage supporter, catching his breath after running after the bus of Bnei Sakhnin fans, tried to downplay the racism among his fellow fans.

"In the Hatikvah neighbourhood, we have only one thing to be proud of: Bnei Yehuda. It's not a personal thing between Jews and Arabs," said Ben Ezra, 17. But his friend, Lior Mizrani, also 17, said racial epithets are part of general tensions.

"We do say these things out of hatred," he said. "It comes from all the terror attacks and shootings and it ends up here, on the soccer field."

FLIP OVER FOR ANSWERS TO CROSSWORD.

Canadians compete in Maccabi event in Chile

By ELI SHUPAK
Special to The CJN

Emotional opening ceremonies at the recent Pan Am Maccabi Games in Santiago, Chile, saw the daughter of slain Israeli fencer Andre Spitzer fly in from Israel to light the torch, honouring the memory of the 11 Israeli Olympians who were killed at the 1972 Summer Olympics in Munich.

It marked the start of the 10th Pan American Maccabi Games, in which more than 2,000 Jewish athletes from around the world gathered to participate in sporting competition. The event was originally scheduled for last July in Caracas, Venezuela, but political and economic instability there forced organizers late in 2002 to find an alternate host.

The next Pan Am Maccabi Games are slated for Caracas in four years time, assuming conditions in Venezuela improve.

The Canadian delegation to the Dec. 28-Jan. 4 event in Chile included close to 100 athletes. They vied for medals with participants from 19 countries, including such non-American nations as Australia, South Africa, Hungary, and of course, Israel.

"It was a first-class affair," said Allen Gerskup, head of the Canadian team and chair of Maccabi Canada's National Athletic Committee. "With what's going on in the world of Judaism today, it was very important to show our solidarity with the community down there."

Gerskup, a veteran of numerous Maccabi competitions, said he had never seen so many people attend the games before. A capacity crowd of 10,000 watched the opening ceremonies, forcing organizers to change the configuration of the stadium to accommodate everyone. Santiago's entire Jewish community numbers only 14,000, indicating the level of local support the event received.

The games were first held in 1964 and are sponsored by the Latin American Maccabi Confederation.

"This is important for the small Jewish communities in South America," said Gerskup. "It brings people out of the woodwork, tries to stop assimilation."

Canada won a pair of silver and a couple of bronze medals in basketball competition. Alex Brainis stood out on the open men's basketball team, scoring 43 points, albeit in a losing effort, against the United States. He connected on 11 three-point shots in that game.

Lisa Abush was the top female athlete, taking home gold and silver medals in bowling.

ספרותנו

יעל זליגר

חיזום חשביעי: יוצרים ישראלים כותבים על השבת שלהם. עורכים: מיריק גרזי, בארי צימרמן

איזה ספור נחדר! הספיר של השבת!

בקובץ מרשים זה, חיזום חשביעי, כל אחד עשוי למצוא את עצמו שחרי, סיפור השבת שלנו הוא סיפור הזהות של כל אחד מאתנו כיהודי.

חיזום השביעי מבטא עמדות שונות של יחודים במדינת ישראל כלפי שבתותיהם. הספר אינו מציע את המחלוקות ואת העובדה שחשבת מחברת אותנו כיהודים אך חיזום חיא גם מקור לסיכוך ומחלוקת. אורי אורבך, אלעזר שביד, רות גביזון, נירה רוסו, אביגדור שנאן, עליזה שנחר, זאב ספראי, דדי צוקר, בארי צימרמן ועוד ועוד - כולם מנסים לחבחיר את עולמם התרבותי והדתי: לאור חוויח השבת שלהם. מחי חוויח של שבת! האם חיא בחכרח דתיות? האם יש בכלל קירבה בין שבת חילונית לבין ערכי היהדות?

שאלת מפתח חיא כמובן האם ניתן לחגיע להסכמה על צבעונה וערכיה של השבת במדינת ישראל העכשווית. תחשובה חיא כנראה שלא. חילוקי חדעות אינם ניתנים לגישור. אלא מת, קובץ מעלה זח מדגים כיצד מחלוקת סביב ערכים ביחידות, כבדיקת גבולותיח של חשבת, יכולה לשחרר כוחות יצירתיים מופלאים.

עירית אמינוף, דוקטור במדעי היחדות ומרצה במכללה האקדמית "אורנים" נאחזת בזכרון ילדות המשיב את ריחח חמיוחד של חשבת, ריחות החמין (צילנט). כשעלח חריח ידעו הילדים שחשבת הגיעה ברוח חדיאלוג שבין ר' יחושע בן חנניח וחקיסר חרומי: *אמר לו קיסר לרי יהושע בן חנניה: מפני מה תבשיל של שבת ניחו נדיף? אמר לו: תבלין אחד יש לנו ושבת שמו, שאנו מטילים לתוכו וניחו נדף. אמר לו: תן לי חימנו. אמר לו: כל המשמר את השבת - מועיל לו, ושאינו משמר את השבת - אינו מועיל לו. (שבת,קי"ח,ע"א)*

מבחינה חלכתית חילכו את חשבת בביתח של אמינוף שכן בנוסף לחמין, יותר מכל אחבה חמשפחה לחאזין בשבת בצחריים ל"יקופסה חמזמרת" ולתכנית שירים עברים בבקשתך". אך, "חבית חיה אפוף קולות צלילים של ארץ-ישראל, וספוג אחבה לעם ישראל ולארצו."

כל-כך חרבה כתבות נחדרות בקובץ שכמעט כל כתבה מצדיקה את פרסום הספר. למשל חשיח המרגש מתרצ"ג (1933) בין גדול המשוררים העבריים בעת החדשה, חיים נחמן ביאליק לבין חברי קיבוץ גבע. חמצית דבריו של ביאליק חיו: בלי שבת אין ארץ-ישראל ואין תרבות ישראל. נחמן רז, חבר הקיבוץ, שלימים כיהן כיוייר ועדת החינוך והתרבות בכנסת, מצחיר בתשובתו שנעלב קשות מנעימת הזעופה של ביאליק והקצת נאשו בעבודת האדמה ולו גם בשבת; "אם שמירת חשבת כחלכתח היתח מצווה שקיומה קובע לשבט או לחסד את גורלו של היחודי החלוץ, חבונח, ושל חמדינה בכלל - חושש שלא היה קם כאן שום דבר!"

אביגדור שאנן, פרופסור לספרות עברית, אגדה ומדרש מיחל לחקמת פורום כלל-יצוגי של חחברה הישראלית שידון בשאלת אופיח של חשבת מתוך מודעות לכל חילוקי חדעות ומתוך כבוד לתפישות חשונות. שאנן מוטרד חרבה פחות מחעובדה שיש מי שחוזח את חשבת בבית חכנסת ויש מי שמבלח את חשבת על שפת חים, מאשר מחחרדה שאם לא נגיע לחסכמה בדבר אופי שמירת חשבת בישראל, ברכת "שבת שלום" תיחפך ל"שלם, שבת" לגבי רבים מאזרחי חמדינה.

לפרופסור עליזה שנחר, נשיאת חמכללה האקדמית עמק יזרעאל נדמה "שחחברה חחופשית חפקירה את חשבת בקלות רבה מדי, ועליה לנסות לפעול למען חשבתה של חשבת - כתרבות, לאו דווקא כדת, אל חיק חחברה." חיא מבקשת שתחיה בשבת אלטרנטיבה חרבותית-יצירתית, לא אורתודוכסית, למסעות חרכש בקניונים. למשל חיא ממליצה לחפוך בשבת את בנייני בתי-חספר למרכזי תרבות משפחתיים מחייכים ומאתגרים.

לנאוח סמל, סופרת שמרכז יצירתה ילידי חארץ וחתמודדותם על זחותם הישראלית שיר כל-כך יפה וכל-כך נוגע ללב: "שבת של חיילים. "אצלי חשבת מתחילה/על-פי ספירה אישית/לא בדיוק כמו/ בספר בראשית./אני את חימים סופרת/מחסרת ומחברת/ בין חולין לקדושה/ מתי כבר יבוא חחייל לחופשה/.../ את יום חשבת זכור/ בשבילי זה חגבול בין חושך לאור/ שמור לי על חילד, שמור."

לאורי אורבך, עתונאי, סופר ומשורר כתבה מקסימה, ממוקדת, כדרכו, בילדים. חוא מציין שמבחינות רבות, עולמו של חילד חדתי (לא חחרדי) דומה לעולמו של חילד חחילוני. שניחם משחקים במשחקי מחשב, רואים טלוויזיה, וכו'. לשניחם אף יש שבת, אך חאחד בבית-כנסת וחשני נוסע לטיול. סדר חיום חשונה חזה מכתיב ריחוק כמעט מוחלט בשבת בין חילד החילוני וחדד. "שני עמים - שבת אחת." אלא מת, "לכל שבת יש מוצאי-שבת."

BLUSHING SALAD

Salad:
4 heads Boston Bibb lettuce leaves separated, washed & dried well
1 cup canned or bottled sliced beets, drained
1 small red onion, sliced very thin

Dressing: 3 tblsp. vinegar
3 tblsp. kosher white wine
2 tblsp. vegetable oil
3/4 tsp. Dijon mustard
salt, to taste
1/4 tsp. black pepper
croutons

Place lettuce, beets & onions in large salad bowl. Place all dressing ingredients in a jar. Shake to mix thoroughly. May be prepared and refrigerated 2 days in advance. Just before serving, shake dressing and drizzle over salad. Add croutons and toss salad to coat evenly. Serve immediately. Serves 6-8.

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Money Matters

Rabbi Jay Kelman

The mitzvah of tzedakah has both a private and public component. The public charity obligation is today operational only in the State of Israel (through taxation) and to some extent through the voluntary federation system. Understanding the potentially corrupting power of money, Jewish law rules that only those of unimpeachable integrity and reputation should be entrusted with distributing tzedakah funds. Jewish law even goes so far as to state that money should not be given unless this criterion is met, for only then can we be reasonably confident that public funds will be allocated "for the sake of heaven," based on need and not on connections, as Jewish law requires. Those allocating tzedakah funds must even vote against their own personal interests if the community as a whole will benefit by them doing so. Nevertheless, Judaism requires that an accounting be given of how funds are used, which in today's world translates into providing audited financial statements. One must thus do some homework if one is to perform the mitzvah of tzedakah properly.

While the proper allocation of charity funds is no easy task – the demand of the many worthy causes greatly exceeds the supply – certain guidelines do exist in our tradition. Jewish law stipulates that we should allocate 20 per cent of our net income for tzedakah purposes. Those who truly cannot afford it – such as a young married couple supported by their parents – would be forbidden from doing so. While, as a general rule, one may not exceed this amount, exceptions are made for the wealthy and money distributed from an estate. As the biblical tithes went both to the poor and to the Levites, the teachers of Torah, many have suggested that tzedakah should be divided equally as follows: 10 per cent in support of the poor and 10 per cent in support of Jewish education. Among the poor, one's first obligation is to relieve hunger, first and foremost amongst relatives. A women's needs are to be given precedence over those of men, and one may only support the needy of other cities (except those in Israel) once the needs of the local community are met. Finally Jewish law states that Jews must also give some support to "non-Jewish" causes.

Comments may be sent to rabbi@byad.org

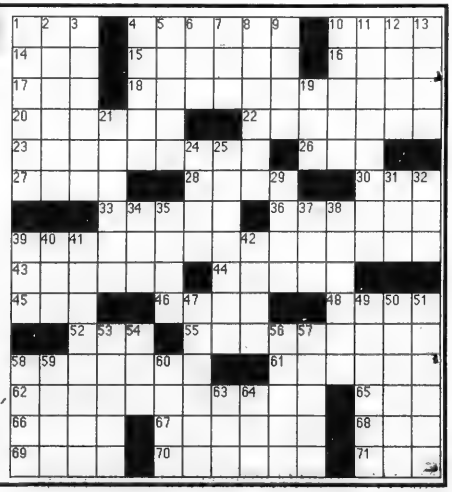
CROSSWORD PUZZLE

(Answers to the crossword are on page 46.)

Apocrypha
© 2004, Bernard Mann

Across
1. The "You've Got Mail!" folks
4. What you leave for the bartender
10. ___ cadabra
14. Dead Sea mud-baths place, or Palm Springs
15. _____ day's work
16. Soaks, as flax or hemp
17. Minyan number
18. Second book of Hasmonean history
20. "This event ____ implications ..."
22. Tight mountain road turn
23. Put a rule or official back in place
26. Legal matter
27. Molecule that transfers genetic info, a ribonucleic acid
28. Kakha-kakha, or fair-to-middling
30. Slang for coat, plural used for duds
33. Shalom
36. Toward a greater height
39. Book of fiction that unmasks an idol and destroys an idol-beast
43. Major U.S. airline
44. Cockney's wagon team
45. ___-mo, slang for a few frames per second
46. Greek porch
48. Carry a heavy pack
52. Austral. state, where Sydney is
55. The wisdom _____
58. At the rear or side, as in horse riding
61. Two-word comment about a loss, made sincerely or sarcastically
62. The _____ Daniel include "The Prayer of Azariah" and "Song of the Three Young Men"
65. Its capital is Washington, D.C.
66. Songwriter, playwright Coward
67. D.H. Lawrence collections of verse, title taken from Italian for love
68. De Beers diamond trading arm
69. Sea eagle
70. Signore variant
71. What the Concorde was

Down
1. "Well, it's ____!", comment after a beginning
2. Kitchen utensil
3. Property owner might say he has ____ such and such a location
4. Minnows and worms
5. What you want your name to appear on, come party invitation time
6. King's domain, for short
7. Aunt, in Andalusia
8. Parts of a foot
9. Any of a genus of large South American rodents
10. Tree, in Troyes
11. Blow horn at deer standing in road?
12. Old Boston Post Road
13. Orgn., sometimes
19. We breathe it
21. "He said it _____ phrase" (3 words describing the use of concise language)
24. British racetrack, or tie, abbrev.
25. Two words for foot end, first for ___ man, then for horse
29. Mid-eastern lute-like instruments
31. Gold, in Guadalajara
32. Madison Sq. or Bost.
34. Tel Aviv to Petakh Tikvah direction
35. Does plus arithmetic
37. Fix preceder
38. That _____ much!
39. You might take the Egged ___ from here to there in Israel
40. Short for a sign-up
41. In the biblical book of his name, Daniel is famed for his foray into the _____
42. Epochs
47. The dog sled brought serum _ _____
49. _____-man, who addresses public complaints in a bureaucracy
50. Melba and burnt
51. Last episode in a stage or other drama
53. Steps that mount a farm wall
54. Not dry
56. Aquatic mammal
57. Not tight
58. Section of glazing
59. Smell
60. Small deltaic streams
63. Negative prefix
64. Theater district sign



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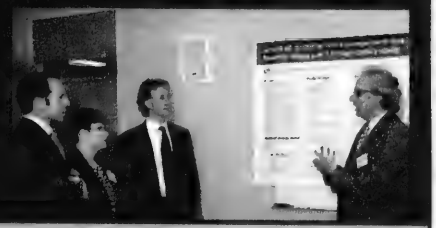

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Happy 10th Anniversary Leadership Sinai

Diabetes Centre Opening: Dr. Bernard Zinman, Director, Leadership Sinai Centre for Diabetes shows off the new classroom facilities to Leadership Sinai Co-Chairs Jordan Bernamoff and Carrie Orfus Gelkopf and past Chair Gary Fogler.

Over the past 10 years, Leadership Sinai has made a dramatic difference in the lives of patients and staff at Mount Sinai Hospital.

Created in 1993 to attract and nurture future leaders and philanthropists, Leadership Sinai has raised over $3.5 million. This money has been used to fund important projects that facilitate research, enhance patient care facilities, upgrade technology and buy new equipment.

Leadership Sinai's most recent gift was for the Leadership Sinai Chair in Surgery and the Leadership Sinai Advanced Surgical Technology Centre.

The Surgeon-in-Chief is one of the top positions at the Hospital, playing a central role in Mount Sinai's vision of being a world-leading health care organization. The Leadership Sinai Chair in Surgery will enable Mount Sinai to remain an outstanding medical center by improving its ability to attract and retain the best and the brightest people available.

Innovative Communications Technology Advances Surgery

The creation of the Leadership Sinai Advanced Surgical Technology Centre (ASTC) has enabled Mount Sinai Hospital to broaden its scope and increase the effectiveness of minimally invasive surgery through the use of innovative communications technology and robotic surgical equipment. The new communications technology means surgeons at Mount Sinai Hospital are now able to participate in surgical education and consultation anywhere in the world, providing the other hospital has compatible equipment.

From the labour, delivery and recovery rooms, to the Marvelle Koffler Breast Centre, to the Samuel Lunenfeld Research Institute, to the Leadership Sinai Centre for Diabetes, to the Leadership Sinai Advanced Surgical Technology Centre, Leadership Sinai has left an indelible mark on Mount Sinai Hospital.

In addition to its financial contribution, Leadership Sinai has also been the training ground for a number of Mount Sinai's key volunteers. In fact, every one of its past Chairs has gone on to serve on the Hospital or Foundation boards: Miles Nadal, Geoffrey Bledin, Gary Fogler, and Michael Nisker have all continued their commitment to the Hospital. Certainly, Leadership Sinai's current Co-Chairs, Carrie Orfus Gelkopf and Jordan Bernamoff will follow in their footsteps.

How has Leadership Sinai accomplished all of this in only 10 years? One of Leadership Sinai's primary goals is to attract new members. Last year alone, 27 new members joined Leadership Sinai. The membership fee is $5,000 payable over five years. Members receive regular communications from the Hospital and are invited to a number of events throughout the year.

Fundraising to Make a Difference

While most Leadership Sinai events are designed to educate members about the Hospital and its world renowned Samuel Lunenfeld Research Institute; Leadership Sinai also holds several major fundraisers including the Mount Sinai Classic Men's Golf Tournament sponsored by Equitable Trust. This year, to celebrate its 10th Anniversary, Leadership Sinai is planning a special evening to honour Dr. Don Low and his team in recognition of their extraordinary efforts during last year's SARS crisis.

Over the years, Leadership Sinai has provided a wide variety of support: funds to build a new centre, endowment funds for a Chair, funds to support research. The true value of Leadership Sinai's contribution is in the difference these funds have made in people's lives.

On this 10th anniversary, all of us in the Mount Sinai family say thank you to Leadership Sinai, as it continues to change lives and create *The Best Medicine.*

Upcoming Events

Thursday, March 4: The Healthy Living Lecture Series presents a lecture on Heart & Stroke.

Where: Leah Posluns Theatre, Bathurst Jewish Community Centre, 4588 Bathurst Street
When: 7:30 p.m. to 9:30 p.m.
To register or for more information call 416-586-8338 or go to www.mtsinai.on.ca/healthyliving

Leadership Sinai Events

Wednesday, March 24
Samuel Lunenfeld Research Institute Dinner

Leadership Sinai current and prospective members are invited to attend this informative dinner evening. For more information or tickets, please contact Karen Lakhani at 416-586-8328

Thursday, June 24, 2004
Mount Sinai Classic Golf Tournament, celebrating it's 10th year and presented by Equitable Trust will be held at Eagle's Nest Golf Course. For more information, please contact Hannah Slavens at 416-586-8662.

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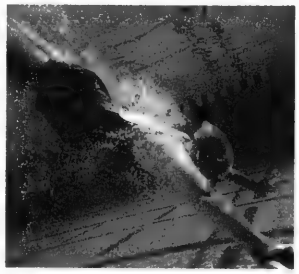
To Your Health

NAVIGATING HEALTH CARE —
see page B2

AT THE BJCC —
see pages B8 & B9



HEALTHY FOOD CHOICES —
see page B14

HEARING LOSS —
see page B22

Do yourself a favour, take care of your body

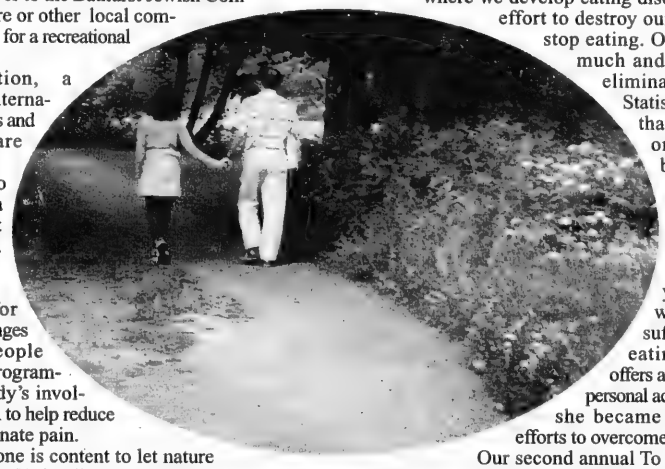
Editorial

As the population continues to age and the baby boom generation enters their senior years, many of us seem to be putting an increased emphasis on improving our bodies.

To some of us, that means watching what we eat. Studies abound proclaiming that certain foods are good for you while others should be avoided like the plague. Of course, in a few years, new studies may find these "healthy" foods should be shunned.

Then there is the tried and tested way, which is actually quite simple: switch off the television, get out and take part in some physical activity. It can be as easy as going for a walk, joining a fitness club or heading over to the Bathurst Jewish Community Centre or other local community centre for a recreational activity.

In addition, a number of alternative techniques and practices are available designed to improve a specific part of the body. The Feldenkrais method, for example, changes the way people move by reprogramming the body's involuntary system to help reduce or even eliminate pain.



Not everyone is content to let nature take its course. Today, liposuction and lipolysis offer alternative procedures that help shape certain areas of the body. In the latter process, instead of surgically removing fat cells, physicians infuse medications directly into fatty tissue. As the cells shrink, excess fat disappears.

Some people find travel the ultimate way to rejuvenate their bodies, especially during Canada's frigid winter season. They head to warmer climes in an effort to relax their aching muscles and prevent weather-related accidents. If you plan to visit one of the many exotic locations around the world and indulge in non-traditional tourist activities, make sure you are aware of the various tropical diseases that exist and take preventive measures. Dr. Mark Wise offers this kind of advice for the outward bound in *The Travel Doctor*, a guide for staying healthy while abroad.

And whenever you travel, Jason Rivers, a Vancouver dermatologist and former head of the Canadian Dermatology Association's National Sun Awareness and Skin Cancer Prevention program, urges you to watch the amount of time you spend in the sun, noting that sunscreen alone is not enough.

Sadly, some of us dislike our bodies to the point where we develop eating disorders. In an effort to destroy our bodies, we stop eating. Or we eat too much and then try to eliminate the food. Statistics indicate that eating disorders have become a scourge and experts find that most programs do not help. One young woman who suffers from an eating disorder offers a rare, moving personal account of why she became ill and her efforts to overcome her ailment.

Our second annual To Your Health supplement also looks at seniors, focusing on such topics as keeping track of what is often a lengthy medication list, how to find appropriate care and hearing loss, which affects one in 25 Canadians.

Suggestions as to how to improve our bodies are easy to find. Ask one person and you will come away with 10 ideas. Ask a group and you will have enough suggestions to last a lifetime.

–Jeff Rosen

Get flexible with yoga —
see page B20

The Canadian Jewish news

To Your Health

Helping families navigate the health-care system

By CAROLYN BLACKMAN
Staff Reporter

Finding proper care for aging relatives or those with disabilities can be a daunting task. There are agencies, however, that can help.

In 1998, Ontario implemented 43 Community Care Access Centres (CCAC) (1-877-234-4343 or in North York 416-222-2241) across the province, in order to help clients arrange services in their own home, access long-term care facilities or obtain information and referrals to a variety of other services.

Stephen Handler, former executive director of the North York CCAC, which serves about 95,000 people, says the centres, which have a total budget of $1.2 billion, are fully funded by the government.

Clients can come to them directly, be referred by a physician or other health-care provider, or come as a result of having been in hospital.

Health-care services – CCACs work with about 20 organizations that bid for the contracts – include nursing, personal support, physio or occupational therapy, social work, nutrition counselling, palliative care, respite care or IV therapy.

Eligibility for services is based on medical need, Handler says. While one client may need daily care, another may need help only once a week.

If necessary, a CCAC can direct a client to other services if the client has needs beyond the scope of the CCAC, he says.

CCACs serve about 8,400 people a month, he says, and get about 1,000 new cases a month. "If the demand exceeds our budget, there will be a waiting list of people who are lower priority."

For people seeking a complete range of health-care products and services, staff at Qualicare (416-848-9574, andrea@qualicare.ca), owned by Wayne and Andrea Nathanson, can help.

For a fee, Qualicare can co-ordinate all of a client's health-care activities, or complement existing services in an institution or elder-care facility, says Wayne Nathanson.

"Our first priority is to ensure our clients are getting the community care they are entitled to, and then we supplement that care as required," he says.

When a serious illness strikes, he says, families face an overwhelming number of important decisions. "[They need] a strong, experienced team who has intimate knowledge of the health-care system to guide them towards the right decisions.

"[This team] is made up of medical professionals who can interpret a doctor's instructions, provide expert care, investigate medical options, cut through red tape and ultimately provide peace of mind," he says.

Providing homecare for relatives can also be challenging, he says. "People quickly realize that it is a complex job, requiring caregiver[s] to provide multiple tasks.

"There are many different issues that arise, and families [often] scramble to find out any information that will help them handle their responsibilities, often without any preparation or training."

Caregivers are frequently asked to perform jobs and understand ideas that health-care professionals spend years learning, he says. "It becomes overwhelming, stressful and very frightening at times. Ultimately, it is not uncommon for caregivers to experience undue physical, mental and emotional stress and eventually, burnout."

According to Statistics Canada, he says, of the estimated three million Canadians caring for someone at home, almost half say their duties have negatively affected their paid work, usually in the form of absenteeism.

"Eventually, the burden of the care can become so heavy that the primary caregivers must leave their job in order to deal with the juggling of regular family life responsibilities and the management of care issues," says Nathanson.

Qualicare recognizes the difficult circumstances, he says, and assists people in sorting through complex issues.

"Staff helps establish short- and long-term goals of care, provides case management and advocacy work on behalf of a family with a relative experiencing a long-term illness, and provides and/or co-ordinates a specialized solution," he says.

"It is important that families recognize the limitations and challenges they will have when trying to co-ordinate the care for their ill loved one.

"By soliciting professional assistance, the potential of receiving the best possible care is much higher."

Marlene Brickman started Health About You (416-712-3829, info@healthaboutyou.com), a private company that

Continued on page B5

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To Your Health

Statistics tell horrific story of eating disorders

By LEILA SPEISMAN
Staff Reporter

There is a certain terrifying glamour about eating disorders. People tend to imagine a pale and fragile young woman lying gracefully on a bed, reading melancholy poetry.

The truth is very different.

Statistics tell the horrific story: a report in the July 1995 issue of the *American Journal of Psychiatry* indicates that the death rate is about 18 per cent in studies done on patients 20 years after they got the disease, and that it rises to 20 per cent in studies done 30 years after they got the disease. The study also notes that the annual death rate associated with anorexia is more than 12 times higher than the annual death rate from all other causes combined for females between the ages of 15 and 24. (Only about 10 per cent of individuals with the disorder are men.)

'I want to eat and live like everyone else'

see page 17

In a study of 2,438 Ontario female students quoted in a Sept. 4, 2001 article in the *Canadian Medical Association Journal*, significant symptoms of eating disorders were reported by 27 per cent of girls ages 12 to 18.

Some individuals, having battled the disease for many years, and wanting only to end their torment, take their own lives.

Leora Pinhas, director of child psychiatry for the Hospital for Sick Children's eating disorder program, warns that "as parents, teachers and health professionals, we need to stop viewing disordered eating – in young people, especially – as a vanity issue and start viewing it as the life-threatening medical condition that it really is."

The most frequent disorders are anorexia, where the person severely restricts the amount she eats; and bulimia, in which a young woman will eat a large quantity of food, or what she perceives as a large quantity of food, and then attempt to purge herself through exercise, laxatives, vomiting or fasting. Often, these behaviours occur simultaneously.

Even if the patient does not die, serious damage can be done to her organs, her brain functioning, fertility, education, job prospects and relationships with others, warns psychiatrist Blake Woodside, director of the eating disorders in-patient unit of the University Health Network.

One of the worst aspects of eating disorders is the tremendous sense of hopelessness felt not only by the patient, but also by her family and friends. This is mainly because recovery seems hopeless, says Rosy Rosato, the mother of a young woman who has fought an eating disorder for about 10 years. Many women go through program after program, only to regress shortly after.

Not that there are so many programs in Toronto, anyway. The Hospital for Sick Children has one, but patients are discharged immediately when they turn 18, regardless of their condition. The University Health Network's eating disorders in-patient unit has one of the best-regarded programs on the continent, but has only 10 in-patient beds. There are programs at Markham Stouffville Hosptial, Homewood Health Centre in Guelph, and a few others in provinces across the country. Some nutritionists, psychiatrists and other health-care professionals offer private care.

Few studies exist to show how successful these programs are, but enough anecdotal evidence exists to show that the rate is not high.

Though awareness of eating disorders is growing, there remains little understanding of it among the public and even among health-care workers. It seems obvious to the general public, not to mention many health professionals, that all a patient has to do is to decide to eat and to stop being so silly and concerned about her figure. In other words, to just get over it.

The cause of these conditions is not known. The National Eating Disorders Information Centre in Toronto (NEDIC) says some factors thought to play a role are a lack of seratonin in the brain, depression, lack of self-esteem and the media's emphasis on thinness as an essential goal of life.

Continued on page B17

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To Your Health

Telehealth means care's just a phone call away

By LEILA SPEISMAN
Staff Reporter

A family, fearing their mother is developing Alzheimer's disease, arranges for a consultation with a specialist in dementia. There is nothing particularly noteworthy about that, until you realize that the family is in Sioux Lookout, a town in northwestern Ontario some 65 kilometres north of the Trans-Canada Highway, and the specialist is at Toronto's Baycrest Centre for Geriatric Care.

The consultation is taking place via Telehealth, a program that brings together physicians, researchers, patients and other personnel via videoconferencing. The technology works locally, provincially, nationally and internationally.

"It is a huge opportunity for all aspects of health care, not just medicine, but professional education and administration as well," said an enthusiastic Tim Patterson, Telehealth co-ordinator at Baycrest.

Places like Sioux Lookout are a long way from an academic centre, and residents don't have the easy access to new techniques and cutting edge research that facilities closer to the main population centres do. That is part of the reason isolated areas have a serious problem attracting personnel, said Patterson.

"If you want to develop the north," he said, "you need access to good health care."

Baycrest health-care experts share their expertise with distant communities via Telehealth. In the photo, the Baycrest team is working with the Northern Ontario community Sioux Lookout. Baycrest staff are, from left, Rochelle Caratao, the Al Hertz clinical nurse specialist in pain management; Dmytro Rewilak, psychologist; Tim Patterson, Telehealth co-ordinator; Dr. David Conn, director of psychiatry; and Diane Buchanan, clinical nurse specialist.

A benefit of Telehealth is that it can reach a surprisingly high percentage of a potential audience. The Sioux Lookout conference, for instance, was intended for one physician, but seven people took part – doctors, nurses and occupational therapists.

The project was initiated Jan. 1, 2000, by Dr. David Conn, the head of psychiatry at Baycrest. ("We felt it was a sign, that Y2K didn't affect it", Patterson joked). A multidisciplinary panel consisting of Conn, psychologist Dmytro Rewilak and a nurse, Diane Buchanan, prepared a video about dementia and sent it to Sioux Lookout. The videoconference followed.

"There is great excitement over the possibilities of this technology," Patterson said. He noted that since the conference can include various health professionals, as well as the patient himself and the family, the possibilities for helping everyone are immense.

"It allows Baycrest to use its expertise to fill a real need, especially as the population ages."

Baycrest is a centre of excellence in the care of the elderly, Patterson said, and this is one way for it to be recognized as a leader locally, provincially, nationally and in the international field.

Telehealth has also worked with CISEPO, The Isabel Silverman Canada International Scientific Exchange program that works to improve relations between the peoples of the world through health care. Videoconferences have been held with Arab countries, Israel and even the Far East.

His role, Patterson said, is to make people aware of the opportunities, and how to use computer networks in the best way. "I make things happen," he said.

There are various networks involved – they may link hospitals, academic institutions and/or governmental agencies. Mostly, he said, a system called Orion is used by Baycrest.

Videoconferences have been held with centres in such places as Lethbridge, Alta., and Timmins, dealing with pain management,

Continued on page B5

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To Your Health

Telehealth project initiated by doctor at Baycrest

Continued from B4

helping the elderly use computers and various research projects. It helps that participants can talk to each other and share graphs and other visual aids.

One conference between Baycrest and a facility in Thunder Bay was on stroke rehabilitation. The technology allowed the Baycrest staff to see the reality of what they would ordinarily see only on paper. They were also able to see the patient himself.

There is more precision, he said. For instance, a medical note might say that the patient can move his hand. Through the videoconference, the therapist or doctor can see just how far and how well he can move it.

Body language is also a part of the experience. People might say they are very comfortable caring for their mother with Alzheimer's disease, but the camera will show the clenched fist and frightened eyes that say just the opposite.

"You can treat a patient, teach the personnel and maintain good relationships with other staff, all at once – that's the magic of Telehealth," Patterson said

Company started after mother broke her hip

Continued from page B2

provides health portfolio management, after her mother broke her hip "and all 14 members of our extended family were thrown for a loop.

"With our health-care system the way it is, you have to be organized, informed and prepared. There are time and distance issues, and often emotions take over. I often wondered what my parents would have done if I hadn't been there for them."

Especially if their parents live in a different city, children want a finger on the pulse of their parents' health care, Brickman says. "We create a personal health portfolio with a record of relevant health data and history, emergency numbers, and medical records such as blood type and allergies."

Brickman can also be a personal health representative, she says, by preparing clients for a health appointment, or accompanying them to the appointment.

"We can be the single point of contact between the doctor and the patient. We do not replace the family, but we help them navigate through the complexities of the system."

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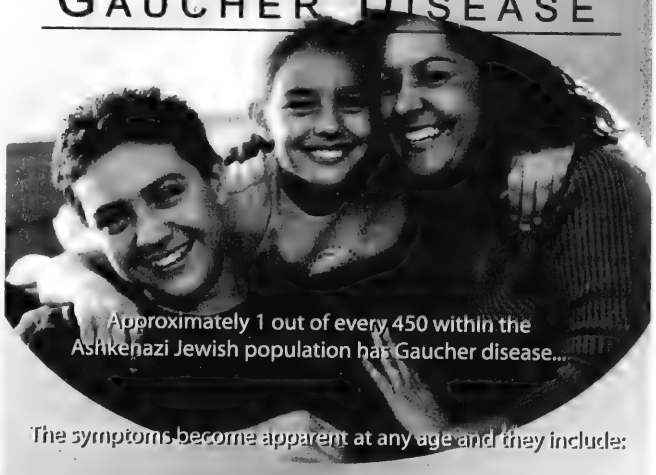

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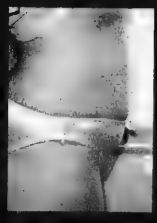
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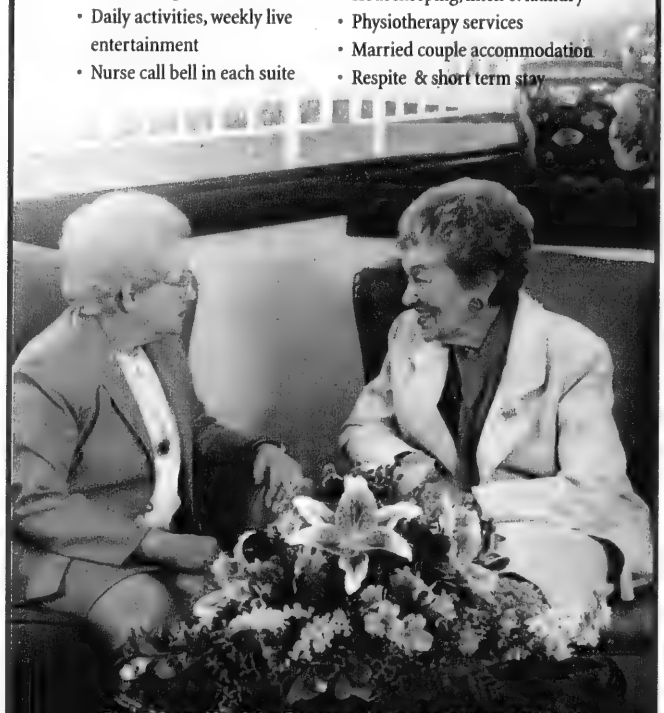

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To Your Health

Sunscreen alone is not enough: dermatologist

By FRANCES KRAFT
Staff Reporter

A suntan is still considered a sign of good health or status by some people, but to Jason Rivers – a Vancouver dermatologist and former head of the Canadian Dermatology Association's National Sun Awareness and Skin Cancer Prevention program – a suntan indicates that skin has been damaged.

"A tan is a response to injury to the skin," said the University of British Columbia professor of dermatology in a recent phone interview.

According to the Canadian Dermatology Association's website, when skin becomes tanned or burned from sun exposure, damage is done to cells and to DNA. Some cells die and others repair themselves by getting rid of the damaged DNA. Cells that cannot repair themselves eventually become defective. If they are not destroyed, they slowly grow and produce a tumour.

Skin cancer – which has doubled in incidence in the last 20 years – can kill you, said Rivers, a native of Ottawa who did part of his training in Australia, which has the highest rate of skin cancer in the world.

In North America, someone dies of skin cancer every hour, but according to a 1996 national survey, about 50 per cent of people make very little effort to protect themselves from the sun, said Rivers, who advises moderation, not total avoidance.

"Don't spend seven hours lying on the beach," he advises winter sun-seekers, adding that tanning booths, which use ultra-violet light, are also not good for the skin.

In Canada, the sun is most intense from April to October, Rivers said.

"That's the period of the year to use sunscreen, primarily. It's useful for the prevention of some types of skin cancer, but also to reduce damage caused by the sun."

Dr. Jason Rivers

Rivers sees a lot of premature aging caused by sun exposure among his cosmetic patients. "The skin goes sallow, and becomes wrinkled. There are broken blood vessels."

Awareness about the importance of sunscreen has increased over the years, but Rivers said it's important to note that sunscreen is a tool that "should be used in conjunction with other measures like [protective] clothing, looking for shade, and trying not to be outdoors between 11 a.m. and 3 p.m. in the summertime."

Another issue, he added, is that people apply only 1/4 to 1/2 as much sunscreen as they should. "A teaspoon, or 5 millilitres, will cover about 1/6 of your body – an arm and a half. Put it on before you go out of the house in the morning." Dermatologists recommend a broad spectrum sunscreen with a sun protection factor (SPF) of 30.

In the winter, skiers should remember that ultraviolet radiation (a cause of skin cancer) increases four per cent for every 1,000 feet, said Rivers.

"At the top of Whistler, you're getting an extra 25 per cent ultraviolet radiation."

Anyone with a spot or mole that changes colour, size or shape, or that is not healing, should consult a physician, Rivers said.

WINNERS IN CANCER SOCIETY LOTTERY: Two North York residents were winners in the recent Canadian Cancer Society lottery. Bella Levitin, seen with her husband Boris, right, received $10,000, and Menhel Al-Naama won a 2004 Jeep TJ Sport. The Canadian Cancer Society lottery, the third held in Ontario, sold more than 200,000 tickets and raised more than $4.3 million for cancer research. The Canadian Cancer Society is a community-based organization of volunteers whose mission is to eradicate cancer and enhance the quality of life of people living with cancer. To learn more, visit www.cancer.ca or call the toll-free, bilingual Cancer Information Service at 1-888-939-3333.

Doctor helps travellers avoid tropical diseases

By PAUL LUNGEN
Staff Reporter

From the framed portraits of gnarled and exotic faces photographed in remote corners of the world to the tribal masks that clutter the walls of his office, it's clear that Mark Wise's place of business is no ordinary medical clinic.

Like many of the patients he treats, Wise is an inveterate traveller. Far ahead of his time, he made a practice of visiting out-of-the-way destinations where "all-inclusive" meant you got to rub shoulders with the locals on un-air-conditioned buses in the back roads of the Andes. Given his footloose forays into mountain scapes and jungles, it's no surprise he's made the treatment and prevention of tropical diseases an important part of his medical practice.

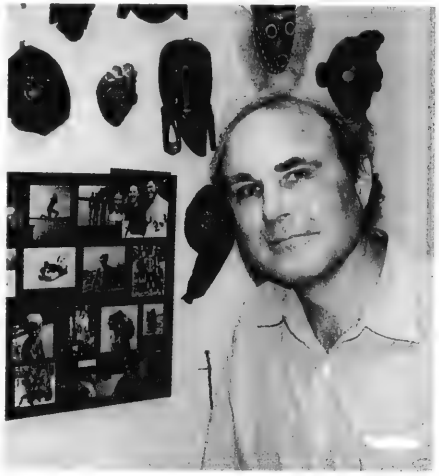
Nepal, Kenya, Guatemala, Tanzania, Ghana – they've all been on Wise's itinerary at one point or another during the last few years. Sometimes for pleasure, often for business, Wise travels to Third World countries where he's learned from first-hand experience there are nasty bugs out there that can jump up and bite you.

Whether it's Montezuma's revenge – a colourful shorthand for intestinal distress – or more deadly illnesses such as yellow fever, Hepatitis A or B, typhoid fever, cholera, tuberculosis and malaria, travellers should take precautions to ensure their trips remain fun, Wise said.

Because Canadians are venturing to more and more exotic locations around the world and indulging in un-traditional touristy activities such as jungle hikes, mountain treks, rafting or volunteering in impoverished villages, they are more likely than ever before to risk exposure to the kind of bugs that make them sick, he added.

Most exposure comes from ingesting tainted food or water, or from mosquito bites. In addition, immigrants from overseas may return from visits to their homelands, such as India or Somalia, with new infections. As a result, Canadian physicians are seeing cases of leprosy, where none were seen before, and tuberculosis.

"We like to think of travel medicine as not just us going there, but people coming back here," he said.



Dr. Mark Wise

Travel to South America is particularly popular these days, perhaps because it's perceived as safer than other countries. But he cautions travellers to exercise care over the food and water and to avoid walking barefoot to keep away from human or animal waste. If you stick to popular tourist destinations and major hotel chains, you ought to be safe, but many travellers are heading up the Amazon River where they may be exposed to malaria-carrying mosquitoes, he said.

Wise recommends travellers do their homework before departing. Inoculations may be in order, depending on the destination, the time that will be spent abroad, your accommodations and the exposure to impoverished lifestyles. Hepatitis, for example, is often associated with areas of high poverty and can be picked up from people handling your food.

Vaccines against Hepatitis A and B are available, as are inoculations to prevent yellow fever. Some countries may require travellers to show proof of inoculation against yellow fever. Malaria pills may be prescribed while some travellers might consider updating childhood shots against tetanus, polio and diphtheria, he said.

Considering a hypothetical example of someone planning a trip to Vietnam, Wise suggested the traveller get his or her tetanus, diphtheria and polio shots up to date, get inoculated against Hepatitis A and typhoid and consider a Hepatitis B shot if they are contemplating sexual encounters with strangers.

Government health plans do not cover costs of the shots, which can range in price from $30 for typhoid fever to $160 for yellow fever.

Wise would also recommend drinking bottled water or soft drinks, peeling fruit and vegetables, constantly washing your hands, bringing medication to treat diarrhea and taking along insect repellent. Anti-malarial pills, which kill the parasites

Continued on page B23

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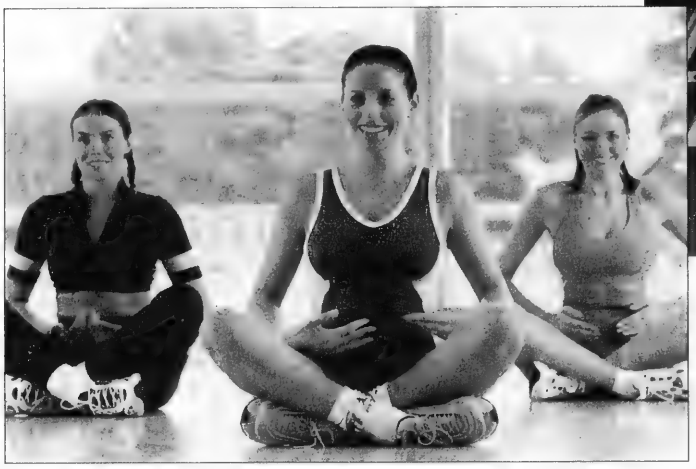
To Your Health

BJCC has fitness, recreational programs for every age

The Bathurst Jewish Community Centre is a full-service community centre that provides fitness and recreational programs for every age group from infants to seniors. Participants can learn to swim, play basketball or floor hockey, or take karate lessons. The house-league basketball program for children age six to 18 has more than 450 participants. An extensive fitness program offers 75 classes a week for all ages and abilities. The conditioning centre has the newest cardio equipment from LifeFitness plus a full range of strengthening equipment, including machines and free weights. An outdoor pool is open everyday from mid-June to mid-September. Members can also play tennis, beach volleyball, basketball or in-line hockey.



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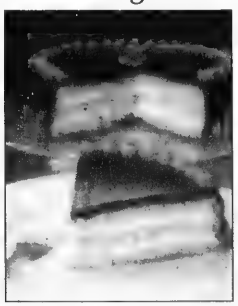

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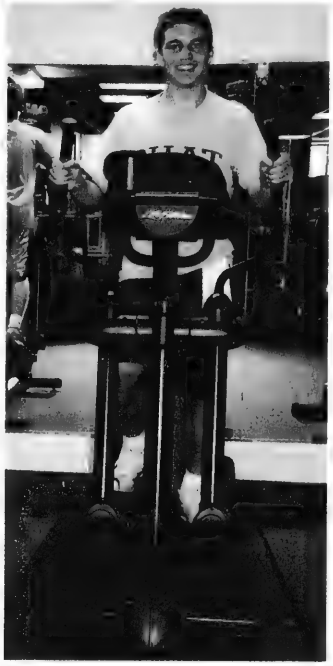
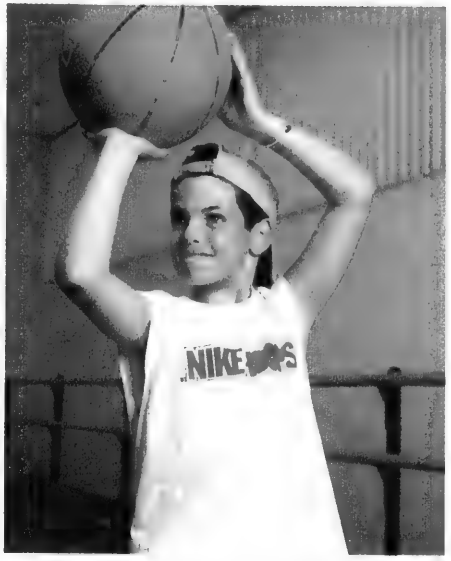
A day in the life of the BJCC





The Bathurst Jewish Community Centre offers whatever interests you: aquatics, a selection of cardio equipment and a number of recreational sports, including basketball and aerobics.

[Photos courtesy of BJCC]

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"I never leave home without my Personal Medication Info Card. After all, my life could depend on it!"
THIS CARD COULD SAVE YOUR LIFE!

Norm Shanker, left, and Ken Borden are co-creators of the Personal Medication Info Card. [Cynthia Gasner photo]

Information card helps keep track of medications

By CYNTHIA GASNER
Special to The CJN

Ken Borden, an active senior who operates an advertising agency, began a project three years ago that could save many lives.

When he was 59 years old, the graphic artist came down with a severe cardio-vascular illness and "had to rely on various medications and many health- care professionals, doctors, doctors and more doctors."

He said they all asked him the same question: "What medications do you take?"

He never really knew, he said.

"I knew I took quite a few, but who could remember?"

So he wrote the names of all his medications on a piece of paper and the next time one of his doctors asked the question, he handed him the sheet.

"It worked," he said.

Borden soon realized that many other people also need this information at their fingertips. He began doing research, and came up with an idea for a personalized medication information card.

Borden's close friend Norm Shanker, a machine consultant with numerous medical problems, asked him if he could also have a card with his medications listed. Shanker was so impressed with it that he began collaborating with Borden on the project and suggested they open a business.

Today, the Personalized Medication Info Card Company creates laminated cards, the size of a credit card, that are printed on both sides with a complete list of medications, dosages, drug allergies and doctors and other health-care practitioners. It also contains the individual's birthdate, the times to take various medications, the date the card was issued and who to contact in case of an emergency.

Borden, 72, said he and Shanker are seeking to raise awareness of the card primarily among seniors, because they are the most dependent on medications and the most likely to have difficulty keeping track of all the information.

He said the card comes with a renewal form for prescription changes. Patients or their caregivers must fill out the form and send it back to him and Shanker, who then update the card.

Whenever any information is in doubt, Borden said, "I'll track them down, because you can't afford to be wrong about things like this."

He said their current goal is to help others rather than to make money.

"Updates are free of charge and the only charge is for postage and handling," he said, but added that when the business gets off the ground, they plan to charge a one-time fee.

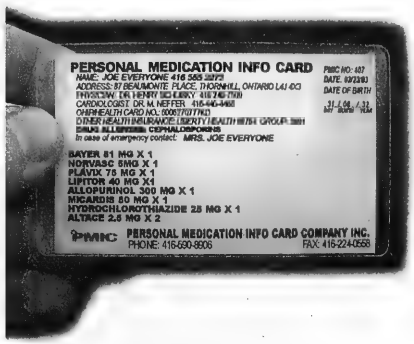
Applications are available at hospitals and doctors offices.

"Some doctors' have requested that we bring the Personal Medication Info Card applications to their office so they can personally give the forms to their patients."

Borden said the card is a convenient way to store medical information, but "regardless of whether you arrange for a card, everyone should carry a list of the pills or medications they are taking."

If you are suddenly admitted to hospital, are on a routine dental visit, had an accident, or for any other reason require medical or emergency treatment, you need this information at your fingertips, he said.

Continued on page B18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The Personal Medication Info Card. [Edward Dunbar photo]

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Bathurst JCC

To Your Health

When extra-lean is not lean enough

By LISA WEINBERG

About Nutrition

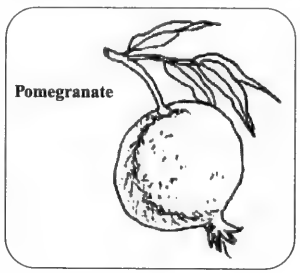
Q. My kids love burgers and I always buy the extra-lean ground beef. Is this lean enough if they eat ground meat about four nights a week?

A. Lean ground beef isn't as lean as you think, since 3½ ounces (about the size of a deck of cards) contains 16 grams of fat, a large part of which is saturated. Instead, try using ground veal, chicken or turkey, or use half beef with half one of these.

Q. I find that MSG bothers me. What is it exactly, and is it ever called anything else?

A. MSG (monosodium glutamate) does bother many people. It is, however, a safe ingredient in small doses. MSG is the salt of an amino acid, which brings out the flavour of certain foods. Read labels carefully, and if you are sensitive to MSG, you should also avoid hydrolyzed vegetable or plant protein, often labelled as HVP or natural flavouring. Tomatoes may also need to be avoided, as they too contain glutamate and can cause symptoms in some people.

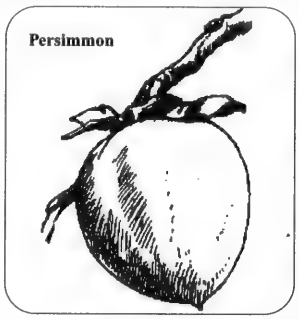
Q. I read your recent column on trans fats and am trying to eliminate the amount that I purchase and eat. How much is OK?



A. I think the best answer is that less is best. It seems unclear if there actually is a safe amount for intake of trans fats, or if so, what that amount is. What I suggest is to try, as much as possible, to buy foods without trans fats when grocery shopping, because you will likely consume some when eating out. For those who missed the first column, trans fat is the fat in hydrogenated oils, shortening, palm and coconut oils. It is a cause of heart disease and its intake should be limited.

Q. How can I tell from a nutrition label what the percentage of trans fat is in a product?

A. Currently manufacturers are not obliged to list the amount of trans fat in a product, although recent legislation will require this over the next few years. To find out the percentage, you can do a little addition. If a label lists that a food has six grams of total fat for example, and then lists how much polyunsaturated and saturated fat is in the food, and if those two numbers do not add up to six, then the missing amount is trans fat. Otherwise, look at the ingredients list to see which may contain trans fat.



Q. I am wondering about the calories in two exotic fruits that are in season in the winter – persimmon and pomegranate. Would you know the values of these?

A. Two great and delicious ways to get variety in the winter, a medium persimmon has about 18 calories and a medium pomegranate has about 104 calories. Enjoy.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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Retirement options?

Choose comfort, quality, service

A retirement living decision can be difficult. There are many options and it is important to find something that fits you and your lifestyle. Remember, not all retirement properties are created equal. Some people think that they may lose their independence or that they are just not ready yet.

However, Hazelton Place Retirement Residence, a unique home located on Avenue Road just north of Bloor, embodies a new approach to retirement living. "Our focus is on the individual and making sure that each person's needs are met every day," explains general manager Nadia Rahman. "Hazelton Place is truly a place to call home."

Physically, Hazelton Place certainly has all the comforts and warmth of a well-appointed, stylish home complete with a beautiful private garden and patio. Its real value, however, goes well beyond these elements.

"It's run like a first-class, small hotel" remarks Mrs. Suzanne Kergin, who moved to Hazelton Place close to two years ago. "You can live exactly as you've always lived. If you are going to live in a retirement home, you can't do better. We all agree on that."

"It's the individual attention we get and all the services which makes the difference," explains Mr. Sam Lipson, a three-year resident, who describes Hazelton Place as "a good place in every sense of the word."

Hazelton Place is managed by Diversicare Inc., one of Canada most respected management companies with a reputation for delivering the highest service standards possible.

Cuisine

What do you feel like today?

One of the toughest adjustments to retirement living can be the food. Meals often lack flavour, choices are limited, and it's simply not what you would serve at home.

At Hazelton Place it is recognized that meals are one of life's pleasures and healthy enjoyment of food is key to continued vitality. The Hazelton Place approach is simple — fresh foods, expertly prepared and beautifully presented in a comfortable setting. The focus is on stylish, quality, comfort foods, with plenty of options.

The results are delicious. Hazelton Place has earned a unequalled reputation for the high quality of its meals, offering a variety of menu choices. "The meals are absolutely superb. The soups are out of this world and rolls are served right of the oven," explains Mrs. Suzanne Kergin.

The focus is on stylish, quality, comfort foods, with plenty of options.

"I would describe the food as wholesome, healthy and interesting. It's certainly a full spectrum away from institutional," comments Dr. Julian Melzack, son of resident Rose Melzack.

Taking the culinary experience to the next level involves an ongoing attention to individual needs. The chef is more than pleased to prepare specialty favourites, sometimes using a resident's own recipe. Traditional favourites such beef brisket, potato kugel, chicken soup with matzo balls are featured, during the holidays.

Recreation

Enjoy Life. Live it now

Retirement Living is not about giving up the things you enjoy, it's about finding more. "My goal is to find ways for our residents to do the things they have always done – be it playing bridge, knitting, cooking, exercising or going to the theatre," explains Olga Stilos, manager of recreation services at Hazelton Place.

"There is no regimentation here. Everything is up to you. There is plenty to do, when you want to do it. You can live your life as you choose," says Mrs. Suzanne Kergin, a Hazelton Place resident for close to two years.

Mr. Sam Lipson is another resident who praises his experience at Hazelton Place. "I've had a great life, and am still living that life" explains Mr. Lipson, a long-time Torontonian who moved into Hazelton Place three years ago.

What's the Hazelton Place difference? "It's a matter of getting to know our residents and what they want. We talk, share ideas and come together," explains Ms. Stilos. "All our activities area focussed on the individual resident and what they want, often celebrating their traditions."

One example which Ms. Stilos likes to share is a comment a resident made after a group had gathered before Hanukkah to make latkes in our special resident gourmet kitchen area. "She said that being able to make the latkes with her friends took her back twenty years, making her feel twenty years younger," says Ms. Stilos. "It's very rewarding to be able to work with these wonderful people and help them stay active and continue the traditions which give them comfort," she adds.

Family

Relax, it's being taken care of

When Sam Lipson's daughter first came for a tour of Hazelton Place three years ago she had one word to describe it – "Wow!" Mr. Lipson moved in shortly after, settled in and now remarks that "this is home for me."

Hazelton Place is welcoming to family and friends.

Most importantly, the personalized approach at Hazelton Place, gives family members peace of mind. "The experience has been incredible for my parents and incredible for me as well," explains Dr. Julian Melzack, who lives in the U.K. and comes to visit his mother, Rose, several times a year. Rose Melzack and her late husband, Louis, moved in four years ago and were one of the first residents.

"This is a long way away from where I live, but it doesn't matter – I'm involved in my mother's care. The staff here does an excellent job of keeping in touch with me, and with my mother's physician. They readily establish a rapport," says Dr. Melzack. "There is nothing like this anywhere. It is fantastic value."

Hazelton Place is welcoming to family. Residents enjoy entertaining family and friends, both in the dining room or by arranging special functions in private rooms or lounges. Out-of-town visitors take advantage of furnished guest suites for overnight stays.

Medical

Care just for you, when you need it

Providing ongoing medical support and personal care to seniors can be challenging, and yet it is so important. Here again, Hazelton Place, provides a level of service which is a notch above.

"We make sure that every new resident has a personal care plan. We look at needs and then develop a program just for that person," explains Mr. Ron Khan, resident care manager at Hazelton Place. While many residents require no special care, others take advantage of specialized assistance services which are available as needed.

For example, an affiliated pharmacy does a quarterly medication review on every resident. This report is then given to the resident's doctor for review and discussion. Hazelton Place has its own physician who makes regular visits, or residents can continue with their own doctor.

Convenience of medical and other services is key.

Convenience of medical and other services is key. On site physiotherapy and chiropody clinics allow residents the freedom to seek treatment independently.

"Essentially, the Hazelton Place difference is a more personalized approach along with quick response and convenience," explains Mr. Khan.

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To Your Health

Choosing healthy foods these days can be a dicey issue

By ELYSSE ZAREK
Special to The CJN

So, what's for lunch? Beef is out. Salmon is a no-no. Tuna could be dangerous. Or is it? New studies have emerged recently about the safety of many of our most commonly eaten – and avoided – foods. Despite the hype, many of these foods have definite nutritional benefits, and dieticians admonish us not to cut them out entirely.

• **Salmon and tuna:** The recent uproar over salmon – and the news that farmed Atlantic salmon contains high levels of PCBs and dioxins – has led many to reach for canned tuna fish, which is low in fat and high in protein and heart-healthy omega-

3 fatty acid. But canned albacore tuna, previously thought of as a safe fish, is now being scrutinized for mercury as well. The U.S. Food and Drug Administration is considering putting labels on canned albacore tuna warning of the dangers of mercury, and is cautioning pregnant women to limit their intake to no more than 12 ounces per week because mercury can affect fetal development.

While Health Canada says current mercury levels in canned albacore salmon are below the limit of 0.5 parts per million, Leslie Beck, a registered dietician in Toronto and the author of *Ten Steps to Healthy Eating*, thinks that canned tuna is still something to watch.

"Tuna is a species of fish that tends to accumulate mercury in its muscle, and when eaten over time, the mercury can accumulate in us too," she says.

Beck advises against eating tuna sandwiches day in and day out, and suggests varying the types of fish you eat to limit exposure. Other safe and high-protein options are canned salmon (which comes from wild salmon), chicken and eggs (make sure they're graded). Nevertheless, in moderation, canned tuna is perfectly acceptable.

Meanwhile, the debate over salmon continues. Despite the warnings about farmed Atlantic salmon, Beck insists that the fish is still safe and we should keep it in our diets. For those who are still concerned, farmed Chilean and wild salmon both have lower toxin levels.

• **Eggs:** The *Toronto Star* recently reported that ungraded eggs have made their way onto the shelves of some Toronto grocery stores and restaurants. Because ungraded eggs are not inspected by the province's regulating facilities, there is no way to ensure they are properly washed and free of hairline cracks that can let bacteria in.

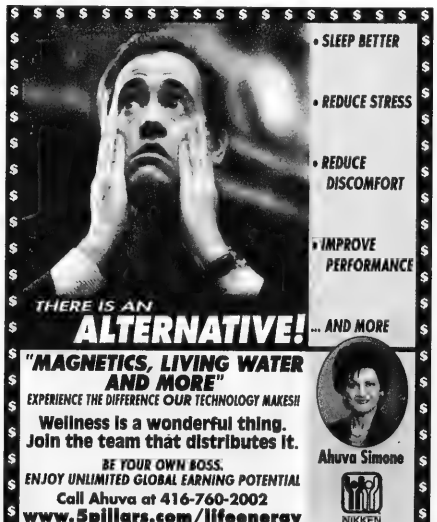
Toronto Public Health manager Jim Chan was quoted in the *Star* as saying that ungraded eggs pose an "extreme health hazard because droppings and dirt can contain diseases like salmonella or other pathogens."

To date, public health inspectors have found ungraded eggs at independent and specialty grocery stores and butcher shops. While no ungraded eggs have been found at any of the major supermarkets, it's still important to check your carton of eggs before you purchase them.

How can you tell which ones are safe? Make sure the carton says "Canada Grade A," which means they have passed inspection at a licenced facility, says the Canada Egg Board. And open the carton and check each egg to make sure that none are broken, splotchy or dirty.

• **Coffee:** A recent study by the Harvard School of Public Health found that people who drink more than six cups of coffee a day have a lower risk of developing type-2 diabetes. The study, published in the January edition of the *Annals of Internal Medicine*, found that men who consumed more than six cups of coffee a day had a 50 per cent lower risk of developing diabetes, and women 30 per cent. Ahmed El-Sohemy, an assistant professor in the department of nutritional sciences at the University of Toronto, speculates that the study has picked up on a link between caffeine and insulin absorption.

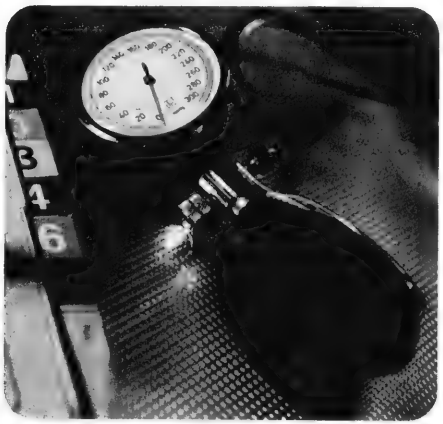
Continued on page B16



Heart care: just as essential for women as men

By CAROLYN BLACKMAN
Staff Reporter

Women need to take charge of their health and assess their risks for heart disease and stroke, says the director of the Cardiac Prevention Centre and Women's Cardiovascular Health at St. Michael's Hospital.



Dr. Beth Abramson, a spokesperson for the Heart and Stroke Foundation of Canada, says the reality is that heart disease and strokes are the leading health threat for Canadian women.

"[These] account for more deaths than all forms of cancer. Unfortunately, however, they are not our leading fear."

Ongoing public awareness is necessary, she says, in order to teach women that a well-woman check-up should include an assessment of the risk for heart disease. "It is important for people to understand the risks in general, as well as their own risks," she says.

"There is a striking epidemic of high blood pressure in Canada, and it puts people at risk for stroke and heart attack. The Heart and Stroke Foundation encourages people to know their numbers, know what is normal, and speak to their doctors about high blood pressure, which has no symptoms. That is why we call it the silent killer."

Having even one risk factor – a behaviour or medical condition that makes a person more likely to develop coronary heart disease – increases the chance of developing heart problems, as well as other potentially serious conditions such as stroke, congestive heart failure or kidney failure, says Abramson.

It is imperative for women to manage the risks they can influence, she says, such as high blood cholesterol and high blood pressure, or lifestyle factors such as lack of exercise, being overweight, smoking, drinking too much alcohol, stress or diabetes.

Risk factors that cannot be influenced include age, gender and family medical history. "If your mother had a heart attack before she was 65, or your father had a heart attack before he turned 55, you are at risk."

As a rule, she says, women are protected from heart disease until menopause, so their risks increase at mid-life. "Heart disease is an equal opportunity killer – it attacks men and women. We all need to lead a heart-healthy lifestyle in order to prevent occurrence.

"The good news is that heart disease is preventable and treatable. Manageable lifestyle changes such as routine exercise, watching food and reducing weight will lower the risks. [These changes] can result in changes in the inflammation of the blood vessel walls.

"The bad news is that heart disease is killing women because they are not aware," she says.

Dr. Elinor Wilson, chief science officer of the Heart and Stroke Foundation of Canada and vice-president of the World Heart Federation, says more than half of female deaths and disabilities are the result of heart disease or stroke, and the incidence of other diseases such as cancer could be cut through a combination of simple, cost-effective national efforts and attempts by women themselves to reduce major risk factors.

A press release from Sunnybrook and women's College Health Sciences Centre alerts women to the possible symptoms of an impending heart attack, including unexplained fatigue, sleep disturbance, shortness of breath, indigestion or anxiety.

"Only 30 per cent of the women reported chest discomfort before the heart attack. They described the discomfort in terms like aching, tightness and pressure, not pain.

"[It is because of] this lack of significant pain that women may have more unrecognized heart attacks than men, or are mistakenly diagnosed and discharged from emergency departments. Many clinicians still consider chest pain as the primary symptom of a heart attack," the release says.

Abramson encourages women who know their cholesterol and blood pressure numbers to calculate their risks at www.cardiacprevention.ca.

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To Your Health

Adding nuts to your diet can help reduce cholesterol

Continued from page B14

So should we really be racing to the nearest coffee shop? Definitely not, says El-Sohemy, who specializes in studying the effects of caffeine.

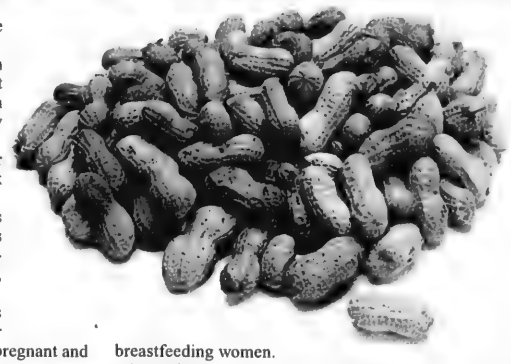
"Not everyone responds to caffeine in the same manner."

Too much caffeine can cause bones to leach calcium, increase blood pressure and affect quality of sleep, says El-Sohemy. And women who drink more than three cups of coffee a day are at risk of developing osteoporosis.

"Make sure you are absolutely meeting your minimum calcium requirements per day," Beck adds.

Female coffee lovers should choose lattés over regular coffee and drink two to three cups of milk a day to counteract caffeine's calcium-stripping effect. Don't like milk? Try yogurt, cheese, canned salmon or bok choy.

As a guideline, Health Canada recommends no more than 450 milligrams of caffeine – or two small cups of coffee – a day, and less for pregnant and breastfeeding women.



• **Avocados:** Long considered a food to avoid because of its high fat content, avocados are making a comeback. Although they are the only type of fruit to contain significant amounts of fat, it is of the heart-healthy monounsaturated and polyunsaturated variety that helps lower cholesterol.

"They have healthy fat, the same type as olive oil," says Beck.

Avocados also have potassium, vitamin A and folic acid, which expectant mothers need for healthy fetal development.

"No other fruits have as much folic acid as avocados," says Victoria Jurgens, a registered dietician in Shellbrook, Sask., although fruits with smaller quantities are mangoes, grapefruit juice, cherries and bananas.

Calorie-counters still need to watch out. Avocados are rich in calories as well as taste. A California avocado has a whopping 365 calories and 30 grams of fat per fruit. Fifteen of those grams come from monounsaturated fats, and the other half from polyunsaturated fats.

A typical serving is 1/8 of a fruit, which equals about one serving of fat.

"Watch your portion and treat it as if you're adding a healthy fat to your diet," says Beck.

• **Nuts:** Like avocados, nuts have also been avoided by health-conscious eaters in the past because of their high fat content, but recent studies have shown that adding nuts to your diet can reduce cholesterol and lower your risk of heart disease.

Almonds, peanuts, walnuts and pecans all have essential fatty acids and unsaturated fats, says Jurgens.

"Research shows that people who consume nuts frequently – five times per week – have a lower risk of heart disease," she says.

Half a cup of almonds also packs in about 200 mg of calcium – about the same as 2/3 of a cup of milk. While peanut butter isn't the same as whole nuts, if you buy it, opt for the natural variety without hydrogenated fat.

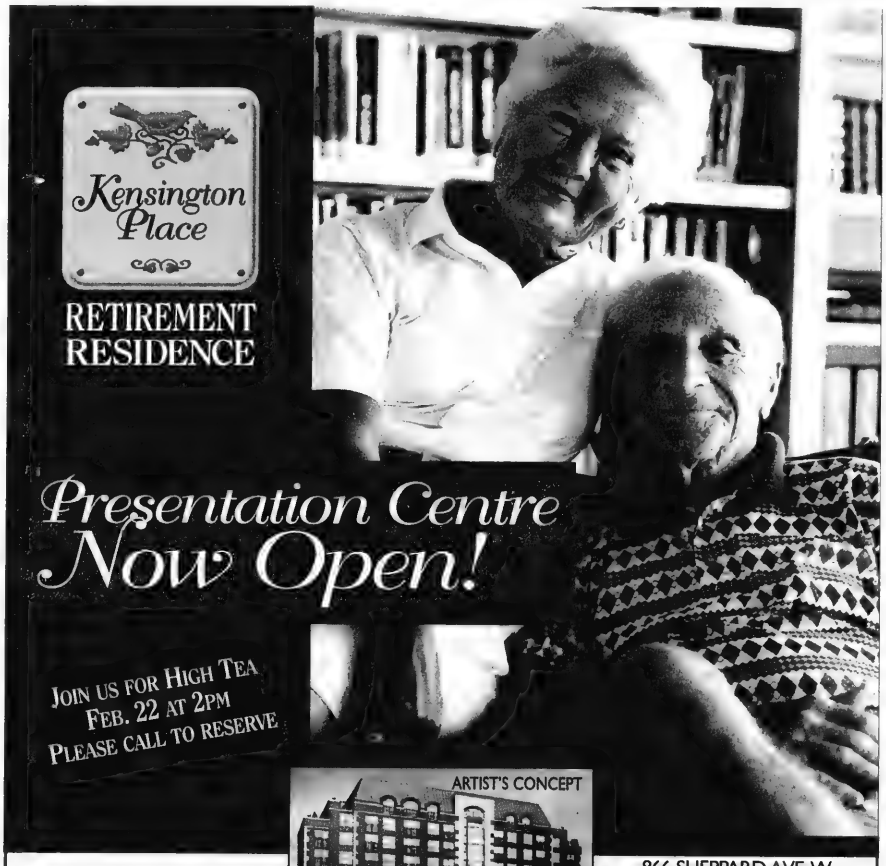
The only nuts Beck recommends avoiding are macadamia nuts – usually found in desserts – because of their saturated fat content. One cup of nuts contains about 850 calories, so consume with care. A typical serving is about 1/4 of a cup.

"Take the calories out from your diet somewhere else and replace the white starch with nuts," says Beck.

SUPPORT GROUP FOR COLORECTAL CANCER

Living with Colorectal Cancer, a free, confidential support group for newly or recently diagnosed patients and their caregivers, meets on the second Thursday of every month from 7 to 9 p.m. at the central Toronto unit of the Canadian Cancer Society, 20 Holly St., suite #101. The group meets on the fourth Thursday of every month at the society's North York unit, 333 Wilson Ave. suite #500.

For more information, call the central Toronto unit at 416-485-0222 or the North York unit at 416-638-0771.



To Your Health

'I want to eat and live like everyone else'

During eating disorders awareness week last week, much was written about what an eating disorder is and about the lack of proper treatment available for those who have the disease. However, very little was written about what it is actually like to fight this extremely misunderstood illness.

I have been battling anorexia and bulimia for the last 10 years. I am 24 years old, although I look much younger due to my stunted growth. My bones are similar to those of a 70-year-old woman. This is because I have osteoporosis as a result of years of malnutrition.

I never wanted to look like a supermodel, fit into a smaller dress size, or impress boys. Those things were never on my mind.

What I wanted was to disappear. I wanted my anxiety, my feelings of worthlessness and of not being good enough and my debilitating depression to go away. My eating disorder has been a way to numb my painful feelings.

Unfortunately, once the disease had a grip on me, I was unable to stop it. I have been hospitalized numerous times. I would put weight on in the hospital, usually by eating uncomfortable amounts of food and liquid nutrition. However, the underlying causes were not addressed, and I would often go back to my eating disorder symptoms.

Physically, my body has suffered from fatigue, weakness, electrolyte imbalances, and kidney, liver and heart problems. Emotionally, I am drained. I feel as if I have a civil war going on in my head 24 hours a day. The eating disorder is a monster to me.

On an intellectual level, I know that this illness puts my health at risk, but when I look in the mirror, all I see in an obtrusive, worthless person. Every minute of every day is a constant battle between my mind and my body. I want to eat and live like everyone else, but I have had this disease for so long that I do not know how to live, or even feel that I deserve, a normal life. My relationships have suffered and I have lost many opportunities and life experiences because I have been unable to rid myself of the monster in my head.

I would like to get well, but unfortunately there is a lack of treatment options. I was recently discharged from a hospital program because my body was not co-operating with the required one to two-kilogram requirement. Since then, I have been fighting as hard as I can to eat. I take it one day at a time. Sometimes the pain of this disease is excruciating, but I am lucky to have my family, friends and Sheena's Place to go to.

My story is not meant to make anyone lose hope. That would be unfair of me. I believe this illness can be treated if it is caught early and if the right resources are available. The main thing I want people to know about anorexia and bulimia is that it is not about vanity. It is not just about diet. It is a way of coping with feelings that are too painful. It is a real illness and can ruin lives.

As for me, I am not willing to give up without a fight. I plan to eventually win against this disease. I would like to prevent others from going through what I have gone through by sharing my experiences. I would would like to encourage compassion, empathy, patience and understanding for people who suffer from eating disorders.

I think we all deserve that.

Support groups essential for parents, families

Continued from page B3

Bill Coleman is the president of Family and Friends Against Disordered Eating (FADE), a new not-for-profit organization whose goal is to increase public awareness about the serious health risks of eating disorders, as well as the need to improve research, treatment and support services. The group also wants to educate the public about the need for more treatment and recovery facilities in Ontario, so sufferers are not sent out of the province or out of the country for care.

"The road to recovery is filled with too many missed opportunities, roadblocks and disappointments," Coleman charges. "That needs to change. We believe that recovery is possible and can happen sooner with the right supports and funding."

Ann Kerr, program director of Sheena's Place, a community-based centre in Toronto that offers support programs for people affected by eating disorders, talks of the need for a voice for parents and other family. Only they can "speak to the helplessness, frustration, fear and discouragement they experience in witnessing their child struggle with an eating disorder."

That often includes witnessing the child's up and down cycle of temporary recovery and rapid decline, Rosato says.

Besides supporting each other through their experiences, the members of FADE have more ambitious goals. Coleman says the group wants to lobby legislators for increased government funding for more hospital beds, outpatient and after-care programs, as well as for increased research and innovative approaches to treatment. It is also hoping to create a network of professionals and to make the public aware of the hardships of families and sufferers.

For more information about eating disorders, contact NEDIC at 416-340-4156. To find out more about FADE, or to help, call Elaine Goldberg at 416-665-9722 or e-mail info@fade-on.ca.

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To Your Health

Feldenkrais: a simple matter of reprogramming

By SHLOMIT KRIGER
Special to The CJN

Awaiting her husband's return home from work one evening, Maria Tiefenbeck stood at her kitchen counter making salad, when she suddenly felt pain trickle through her back and head. She sat down on the living room couch and stretched her arms up to help release the stiffness in her muscles.

Ten minutes later, she was back on her feet again with almost no pain, thanks to the new exercises she learned at her Feldenkrais classes.

Feldenkrais is a method designed, similar to the Alexander Technique, to change the way people move by literally reprogramming the body's involuntary system to help reduce or even eliminate pain.

"It helps many people," says Feldenkrais practitioner and teacher Leah Young. "I know people who swear by it."

Tiefenbeck, who suffers from Fibromyalgia syndrome, is one of Young's students. Fibromyalgia is a condition in which the body sends the brain wrong messages about the location of pain in the soft tissues of the body's muscles and ligaments.

"Feldenkrais was like a gift for me," says Tiefenbeck. "I can feel the difference in my body when I don't practise it."

She has been taking Feldenkrais classes for the past six years and likes the fact that she can practise the movements anywhere. She can also do some of the movements while lying down, which she finds easier to bear with her condition.

"I tried doing aerobics on television, but was later in terrible pain from stretching my muscles too much," she says.

The Feldenkrais method was developed more than 50 years ago by Russian physicist Moshe Feldenkrais. Born in Israel in 1904, Feldenkrais later moved to Paris to study mechanical and electrical engineering at l'Ecole des Travaux Publiques de Paris and physics at the Sorbonne, earning a black belt in judo in the meantime.

Following a bus accident in 1940, he felt recurring pain in his knee from an old injury. Doctors told him they could operate on his knee, but that there was only a 50 per cent chance for success.

Determined to fix the problem himself, Feldenkrias began exploring movement.

With knowledge of anthropology, anatomy, physiology and Zen Buddhism, he began to apply these principles to his own body. He looked at the human body as a system with the ability to regulate and repair itself.

Realizing that gravity has an effect on human movement, his first step was to create a new environment for learning new movements in which the body would get a chance to re-experience motion. To do this, he lay on the floor and attempted to recreate movements he usually did while standing or sitting.

He eventually regained full use of his knee and began teaching his method to others. A Feldenkrais guild was established in 1977.

Students are taught to pay more attention to how they move and which muscles they are using, and to move in a "new" way.

For example, the everyday movement of opening a door is not as simple as it looks. People usually use their wrists to turn doorknobs when opening doors, but, instead, students are taught to rotate their entire arm. The aim of the Feldenrais technique is to always move without wasted energy.

Dr. Moshe Feldenkrais

Feldenkrais died in 1984, after which the first Canadian Feldenkrais training program was set up. Now there are more than 22 Feldenkrais practitioners in Canada.

The Feldenkrais method is currently used by dancers, athletes and those with cerebral palsy, arthritis and other conditions, and is popular in Europe, Israel, Germany and the United States.

Feldenkrais also wrote a book, called *Awareness Through Movement*.

Young has been sharing the wonders of two methods of Feldenkrais with her students for the past 15 years.

The first, which has the same name as his book, involves classes through which the teacher directs a group of students to move properly. The other method, called functional integration, is a one-on-one session during which the teacher physically moves the student to free the body.

"Everyone does the movements in their own way," she says.

For more information on classes at the Antibes Community Centre in North York, call Helen at 416-665-9050. For other classes and locations, visit www.feldenkrais.com.

'This invention can save valuable time'

Continued from page B10

"It also saves [medical] staff wasted copying time."

As well, it is important when people travel out of the country, he said.

The duo is currently holding free clinics at local pharmacies, and they plan to make the service available at community centres, he said.

"We tried it on a variety of people, generally 50 plus – the pill people – and we held free info/card clinics where we explain the Personal Medication Info Card and showed them how to fill in the information on an application form for themselves, a friend or relative."

Borden said, "I believe that this invention can save valuable time when time is of the utmost importance, and it could save lives…

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To Your Health

Walking is just what the doctor ordered

By FRANCES KRAFT
Staff Reporter

Helene Griesman, a family physician in Thornhill, Ont., often prescribes a remedy that can't be picked up at any pharmacy. It's 30 minutes of walking, five times a week.

"I prescribe it almost every single time I do a physical [for patients who are not already exercising]," she said. "It's probably the easiest, cheapest thing to do."

In the 15 years she's been in practice, Griesman has noted an increase in the number of patients who are already exercising.

Doctors are also more aware of the importance of exercise, she said. At a recent family practice conference she attended, the consensus was 150 minutes of exercise a week as a general guideline, but when Griesman was completing her residency training and took part in a research project on "the exercise prescription," it was virtually "an unknown entity."

A regular walking program is beneficial for people who have a variety of conditions, she said. Among them are high blood pressure, high cholesterol, depression, arthritis, chronic fatigue, diabetes and osteoporosis.

"You definitely have to give exercise as treatment in a lot of [cases]," Griesman said. Patients with depression and chronic fatigue in particular have told her they feel much better.

An appropriate walking pace should increase one's heart rate so that "you can keep up a conversation, but it's a little bit harder," said Griesman.

From a Jewish standpoint, it is a commandment to stay healthy, says Rabbi Charles Grysman. He cites the 12th-century rabbinic authority and physician Maimonides, who wrote in *Hilchot De'ot*, as translated by the late Isadore Twersky, that it is "a man's duty to... cultivate habits conducive to health and vigour."

Rabbi Grysman, spiritual leader of Zichron Yisroel Congregation in Thornhill and a longtime walker, finds that aside from the physical health benefits, there are also spiritual and intellectual advantages to walking.

"I find, for me, it lends a certain focus to my day and makes me more productive intellectually."

He and his wife Lori, a teacher at Netivot HaTorah Day School, walk together 40 minutes a day, four to five times a week.

"It gives us time to relate," he said. "It's good for a marriage."

"People like to walk," says Tom Platt, manager of Fitness Depot in Thornhill. Of all the exercise equipment Platt sells, treadmills are the most popular, he said, particularly in winter when some walkers move indoors.

Platt has also noted an increase in the popularity of pedometers, small devices walkers can wear to measure the distance they've covered.

Referring to more basic gear, Platt advises walkers to get a good pair of shoes.

Toronto podiatrist Lloyd Nesbitt devotes a section of his website, www.lloydnesbitt.com, to choosing the right pair of walking shoes. Among his recommendations:

- Have your feet sized every time you shop.
- Allow a thumbnail's width between your longest toe and the end of the toe box on your longer foot. Have the sales person check the fit for you – if you bend over to check it, you will change the fit of the shoe.
- Your heel should not slip when you walk.
- People who over-pronate (roll in excessively) should look for shoes with added medial (inside) support.
- Under-pronators need shoes with more cushioning and lateral (outside) support.
- After you buy new shoes, go back to the store to try on a new pair of that same model about every three or four months, depending on the extent of your activity. You may not realize the extent to which your shoes have worn until you compare them with a new pair.
- For serious problems, consult a podiatrist.

[Frances Kraft photo]

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To Your Health

Get fit, strong and flexible with yoga

There's even a Jewish variety, with poses that mimic Hebrew letters

By ELYSSE ZAREK
Special to The CJN

Has the thought of taking a yoga class ever crossed your mind? Maybe word of mouth has made you curious about the yoga ads in the paper. Or maybe the desire for more flexibility in your muscles and joints has made you pay closer attention to the fitness classes available at your local gym. So pull up a mat, kick off your shoes and read on.

Nu, tell me, what is yoga?

Yoga is a fitness craze that has taken the western world by storm over the past few years, claiming to heal injuries, promote relaxation, and improve strength through a series of stretches and poses. Its roots go back many centuries to the Indian subcontinent, where it was a spiritual practice that encouraged meditation and helped balance the body and mind.

This sounds interesting. Where do I begin?

Yoga is all about variety, and different branches of yoga will produce different results. Some are better for gentle stretches, others will make you sweat.

Hart Lazar, one of Canada's best-known yoga instructors, has been teaching and practising for more than 20 years. He recommends shopping around for a teacher and yoga style that suit your needs.

- Ashtanga yoga is about training your body to be more powerful. The poses are quick and the workout is strenuous.
- Kripalu and hatha are more restful, combining strength and relaxation.
- Iyengar yoga focuses less on speed and more on precise poses and proper body alignment.
- Avoid bikram, which is yoga done in a room heated up to 103 degrees Fahrenheit. Not only does the heat make muscles more susceptible to injury, but it is a health risk to anyone with cardiovascular problems, says Lazar.

Although yoga promises many things – including increased flexibility, strength, muscle tone and relaxation – it isn't a panacea, warns Lazar.

Be realistic about its limitations, and work within what your body is capable of doing, he advises, and like any other type of exercise, consult your doctor before starting a new fitness program if you have any health issues.

Wait. Is yoga kosher? Isn't it part of an eastern religion?

Although yoga is generally associated with the eastern religions, Lazar insists that it can still be compatible with Judaism, and the poses themselves are religiously neutral.

"The average person isn't there to learn about Hindu thought. They are there for fitness and strength," says Lazar. While many yoga classes incorporate simple chants or meditation in Sanskrit, whether or not you participate in them is up to you, and Lazar advises to work within your comfort level.

That being said, the number of world-class Jewish teachers is huge, Lazar says.

Jews and yoga? That's pretty cool. Where can I learn more?

For more background on Jews and yoga, Lazar suggests the following resources:

- *The Jew in the Lotus*, by Rodger Kamenetz;
- *That's Funny, You Don't Look Buddhist*, by Sylvia Boorstein; and
- *God is a Verb*, by David Cooper.

For those interested in adding a Jewish flavour to their yoga exercises, Lazar has helped pioneer a form of hatha yoga called aleph-bet yoga, in which the yoga poses mimic the shapes of Hebrew letters. While there are no yoga schools in Toronto that teach aleph-bet yoga specifically, there are several books available with detailed diagrams of the poses, including *Aleph-Bet Yoga* by Steven Rapp.

You've convinced me. Where can I practise yoga in Toronto?

The advantage of yoga studios is that they often have more variety in their schedules and types of yoga offered, and many have introductory rates for the first class. If it's a studio you're looking for, Lazar recommends several:

- Downward Dog at 735 Queen St. W.,
- Yoga Sanctuary at 2 College St. or 348 Danforth Ave.
- Yoga Studio at 344 Bloor St. W. or 40 Eglinton Ave. E.

But don't feel obligated to try a professional studio. The best yoga class I've taken was at my local community centre. Most fitness centres, university gyms and community centres offer some type of yoga class. Check out different schools until you find something that suits you, your style and your budget.

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New medical procedure shrinks fat cells

By CAROLYN BLACKMAN
Staff Reporter

Infusion lipolysis, a medical procedure that shrinks fat cells, is a safe and affordable alternative to liposuction, says cosmetic surgeon Dr. Stan Gore.

"It is a totally new medical science. Instead of removing cells surgically, physicians infuse medications directly into fatty tissue. Cells shrink as the excess fat disappears," says Gore, who developed the procedure and has been performing it since 1999.

Dr. Stan Gore

Gore, who sees patients at his Beach-area office, says one medical clinic procedure is required for each problem area, followed by daily application of prescribed creams.

For several weeks following the procedure, patients apply custom-compounded cream, he says, and then non-prescription cream is applied daily, indefinitely.

"We've designed products for a wide range of body areas and for all fat-reduction candidates, such as couch potatoes, or weight lifters who also suffer from exercise-resistant fat [ERF]."

ERF can be love handles, post-partum stomachs or on the thighs or arms, he says. "When people cannot make a dent in their problem area, they often turn to a surgeon.

Lipolysis

"Lipolysis, though, is a less intrusive, less expensive procedure. There is no recovery period, and there is a tightening and smoothing of overlying skin. Patients leave with a little bit of gauze [covering the area] and they go directly to work out, or to work."

The procedure is used for spot slimming, cellulite treatment or to shrink fat, he says.

"This is not a weight loss program. The best candidates are at a normal weight. We're not here to take away a huge amount of bulk, we're here to help contour the body," says Gore.

If people overeat, he says, they will put on weight in other areas of the body.

"Our treatment does not give people permission to overeat or remain inactive. If they exercise, fatty acids will be picked up by the muscles and the fatty acids will be burned. If they sit still, the fatty acids will accumulate in other areas.

"People who exercise will definitely see results," he says.

He gives each prospective patient a half-hour transdermal test, and if their fat level does not drop by at least 10 per cent in that time he does not recommend the treatment, he says.

"If we do take them on, within three months they should drop about one-third of their thickness.

"What really excites us is that lipolysis provides [one of] the only solutions for fit individuals with ERF. Within weeks of treatment, they can finally see the effect of exercise on areas that were unresponsive for years."

Lipolysis has benefits beyond a person's appearance, says Gore.

"The key predictor for cardiac wellness and longevity is related, not to weight, but to lean body mass. Thus, an overweight person with too high a percentage of fat carries much higher morbidity and mortality risks than does a person of the same weight with less fat and more muscle."

There is an "unending stream" of diet and exercise programs, says Gore, but there are very few fat loss programs and no effective methods of targeted fat loss.

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In the past I tried to quit smoking with the patch, but it worked for only a short period of time. Now, by quitting with hypnosis, I have no cravings. I have more energy and I'm playing hockey. I have started playing soccer again too. Why not try it – tell them that Alon sent you."

Harriette Brown Tabakman sleeps nights, loses weight

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To Your Health

Hearing loss affects more than just the elderly

By ELYSSE ZAREK
Special to The CJN

What's that you said? Can you speak up? I can't hear you. If this sounds familiar, you're not alone.

Hearing loss is one of the most common health problems facing Canadians today, and as the population ages, it's becoming a greater concern.

According to Health Canada figures, one in 25 Canadians has some form of hearing loss, but seniors are the ones who suffer most. Less that one per cent of Canadians under age 25 have hearing difficulties, but nearly 50 per cent of people age 85 and older do.

Yet, recent studies have shown that many baby boomers in their 40s and 50s could also benefit from getting their hearing checked more regularly, says Dr. Dan Hancu, a family physician in Toronto.

Even young people of concert-going age are at risk for hearing loss. "Hearing loss in younger people is a result of being exposed to a lot of noise," Hancu says.

Loud concerts, blaring stereos and not wearing ear protection at work all contribute to the problem and the effects add up over time, he says.

However, age-related hearing loss is still what brings most people to Marilyn Pike, the director of audiology at Hearing Solutions, a Toronto-based company that outfits people with hearing aids.

"Seniors lose their hearing over time because of nerve damage as a result of aging," says Pike.

The most common form of hearing loss in adults is of the sensorineural type, caused by problems transmitting sound waves to the nerves in the inner ear. Other factors affecting hearing loss, aside from age, are family history and recurrent ear infections.

People with sensorineural hearing loss tend to turn the volume up on the television and have trouble hearing on the phone. They also complain that people around them mumble, and they often ask for things to be repeated several times.

In more serious cases, people with inner ear hearing loss can withdraw from social situations, Pike says.

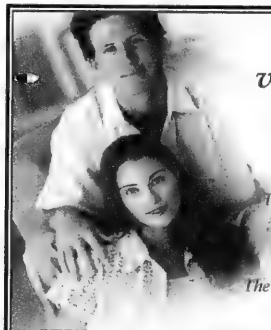
While some types of hearing loss – such as scarring of the ear drum – can be corrected with surgery, Hancu says hearing aids are the main form of treatment.

The Hearing Foundation of Canada says digital hearing aids – a technological improvement over the old analog ones – have made wearing the devices less of a chore. They are better at recognizing speech, lighter to wear and adjust better to background noise than the analog variety.

One of the complaints that both Hancu and Pike hear most often in their practices is that patients don't want to be seen wearing a hearing aid.

"There's a social stigma associated with hearing aids," Hancu says.

Technological developments have produced hearing aids that are smaller than ever before, including some that are so tiny they fit into the ear canal and are invisible to the eye. Other larger models can be dyed to match the wearer's hair colour or the colour of their glasses frames.



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To Your Health

New book helps families with seriously ill parents

By GAIL NARON CHALEW
The New Orleans Jewish News

When a parent falls seriously ill, even the strongest family is catapulted into a hellish, topsy-turvy world. Just when a child needs his or her parents the most, that is when the parents are least able to respond.

When a Parent Is Seriously Ill, a new book published by the New Orleans Jewish Family Services, is a compass through that world, providing needed direction and guidance.

Its co-author, Courtney Nathan, travelled through that world herself as a teenager when her mother developed breast cancer. She died when Nathan was 17.

"That experience colours everything I do or decide to do," Nathan says.

The book grew out of her personal life journey, coupled with her experiences and those of her co-author, Leigh Collins. Both are clinical social workers who help seriously ill people and their children cope.

Nathan and Collins originally intended to write a pamphlet that could be distributed to hospitals and physicians' offices. Yet, Nathan notes: "We did an extensive review of the literature and found that while there were lots of books written for parents who were sick and lots about children who were sick, there was only one book about how ill parents and their partners could talk with their children about the illness."

So, with the help of a grant from the Dora Ferber Foundation of Houma, a supporting foundation of the Jewish Endowment Foundation, they expanded their scope.

They conducted focus groups and interviews and surveyed parents in all stages of illness, their partners and children, and physicians working with the seriously ill. From this research came a practical, hands-on guide.

They write in the book's Introduction: "Experience has taught us that no matter how well children are prepared and how successful they are at coping, a parent's illness is always life-altering."

To help ensure a positive outcome to that life-altering experience, the authors provide detailed information about how children process emotions and what they are able to comprehend at different ages. One chapter is subdivided into infants, 2- to 4-year-olds, 5- to 8-year-olds, 9- to 12-year-olds and adolescents, and each section has these two headings: "What They Understand and How They React" and "How You Can Help."

- "By gaining the knowledge of what children can and cannot understand at each stage, parents can learn best how to talk to them about the illness," Nathan says. "And parents will learn not to get angry at what may seem heartless or selfish but actually are perfectly normal reactions from their children.

"We also wanted the book to be very user-friendly, so at the end of each chapter, we have a list of Dos and Don'ts. We want a parent to be able to pick the book up and say, 'Hey I can do that,'" says Nathan. "Many of these practical tips came directly from parents or older children who have lived through the experience and found they were helpful."

Some of the tips are helpful for all families, even before illness strikes.

"Having lost my mother when I was 17, I only had the opportunity to know her as Mom, not how she was as an adult," recalls Nathan. "There are so many things I wish I knew about her. So that is why, when I became pregnant the first time, and now when I am expecting again, I am keeping a journal. After 9/11 occurred, I wrote my daughter a letter, and I intend to do so when any significant event happens in our lives. I want my children to have some sense of who I am and what I want for them," adds Nathan.

She urges parents to do as much advance planning as possible.

When a Parent Is Seriously Ill can be ordered through the publisher, Jewish Family Service by calling 504-831-8475, by emailing jfs@jfsneworlean.org or through the Web site, www.whenaparentisseriouslyill.com

Medical concerns often associated with tropical destinations

Continued from page B7

that cause the disease, are also a good idea, he added.

Medical concerns are often associated with tropical destinations, but more temperate locations such as Kazakhstan or Kurdistan can also be problematic. What's more, "tropical diseases are not necessarily tropical, but associated with poverty in other areas," he said.

Despite the medical risks associated with exotic travel, Wise pointed out "the greatest cause of death among travellers is not these diseases, but personal safety… I tell people to be careful, be careful, be careful, use your common sense."

Wise outlines this advice for the outward bound in *The Travel Doctor* (Firefly Books), a guide for staying healthy while abroad. It includes advice on diseases and other travel-related concerns such as jet lag, motion sickness, sun burn, intestinal parasites (worms) and other nasty occurrences that can sour a trip.

Back in the early 1970s, while a medical student, Wise learned first-hand how an illness can put a damper on an otherwise exciting travel adventure. He had gone to Bolivia because he wanted to see where American desperado Butch Cassidy had been killed, but he came down with the worst case of diarrhea he had ever experienced. It made him empathize with other travellers who were in rural locales, riding a bus through a remote corner of the mountains with no bathroom in sight.

The experience "just gave me a desire to learn more about diseases around the world," he said. On his return, he enrolled in a six-month program in tropical illnesses at the London School of Tropical Medicine.

Back in Canada, he began a family medical practice while also working part time in the tropical disease unit at Toronto General Hospital.

He left that position about six years ago to practice "travel medicine," advising and consulting with individual travelers and organizations such as CUSO and Ve'ahavta that send volunteers abroad. He also appeared on a radio phone-in show, *Second Opinion*, that aired on Talk 640 until four years ago.

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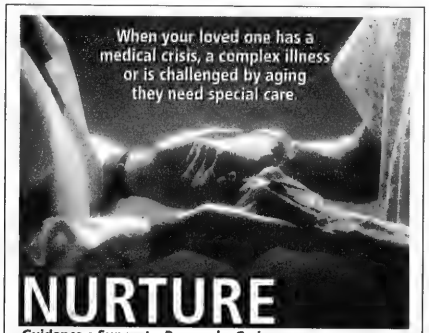
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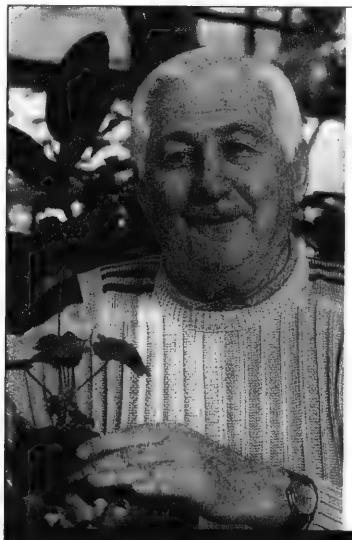
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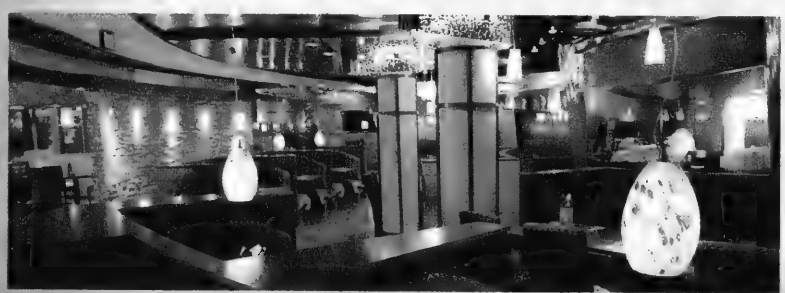

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Israel decides to skip Hague fence hearing

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Top Israeli cabinet ministers decided last week that Israel will not participate at the hearing before the United Nations' International Court of Justice set to begin Feb. 23 in The Hague.

Palestinian officials immediately condemned Israel's decision.

"This is a recognition that the Israelis cannot face the international community and international law and justice," said Nabil Abu Rdeineh, an adviser to Palestinian Authority President Yasser Arafat.

The Israeli government's decision was made hours after legal advisers recommended that Israel stay away from the legal proceeding, Prime Minister Ariel Sharon's office said in a statement.

"The ministerial team, headed by... Sharon, decided to make do with the affidavit Israel filed on Jan. 1, stating that the court does not have the authority to hold hearings on the fence," the statement said.

The legal team urged that Israel not take part in oral arguments before the court because that would lend legitimacy to a case they say is politically motivated and outside the tribunal's jurisdiction.

Alan Baker, the Foreign Ministry legal adviser, said that "after having examined all the written statements that were submitted by other countries, Israel does not feel it has anything to add."

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Please see related stories on pages 9, 27 and 41.

An Israeli military vehicle patrols alongside the security fence near Jenin. *[RNS/Reuters photo]*

YOUNG ARGENTINES ENJOY THEIR BIRTHRIGHT: These young women from Argentina posed last week for a group photo in front of the Western Wall. They were participating in the Birthright Israel program, whose future is in doubt due to a cutback in funding by the Israeli government. *[Isranet photo]*

Senate to examine anti-Semitism

By PAUL LUNGEN
Staff Reporter

It took Senator Jerry Grafstein almost 1½ years to convince his colleagues in the Senate to agree to debate his resolution on anti-Semitism, but the Toronto lawmaker believes the failure of the Jewish community to take up the issue has hurt his cause.

Grafstein has introduced a resolution that has been passed by the Organization for Security and Co-operation in Europe (OSCE), where he serves as treasurer of the organization's parliamentary wing. The resolution calls on member states to unequivocally condemn anti-Semitism and to address legislatively the growing phenomenon.

Continued on page 31

Shabbat: Mishpatim
Candlelighting: 5:34
Havdalah: 6:39

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Quake, snow blamed for rampart collapse near Western Wall — see page 37

The News in Brief

CANADA

Medicare Pioneer Dies

CHAPEL HILL, N.C. — Dr. Cecil B. Sheps, who helped create a universal health-care system in Saskatchewan in the 1940s – the model for Canada's national one – died last week at age 90. He first came to the University of North Carolina, whose Sheps Center for Health Services Research bears his name, as a professor in 1947. He also worked in New York and Boston and advocated a national U.S. medicare system.

WORLD

Coffee, Tea… or Jesus?

NEW YORK — A pilot on a Feb. 6 American Airlines flight from Los Angeles to New York suggested that non-Christians learn about Christianity, passengers said. The pilot asked Christians aboard to raise their hands and suggested they spend the flight discussing religion with other passengers. He then called non-Christians "crazy," a passenger claimed. Many on board tried to use cellphones to call relatives on the ground before the flight crew reassured them. The pilot, who had recently returned from a Christian mission to Costa Rica, apologized later in the flight. The airline is investigating.

Gibson Responds

LOS ANGELES — Mel Gibson says his movie about the death of Jesus is not anti-Semitic. "I've shown it to many Jews and they're like, 'It's not anti-Semitic.' It's interesting that the people who say it's anti-Semitic say that before they see the film, and they said the same thing after they saw the film," he said of *The Passion of the Christ*, which opens Feb. 25. He was speaking Feb. 8 to 3,800 guests at an evangelical university near Los Angeles.

Pay Back Loot: Panel

PARIS — France should pay the remaining $154 million (US) due to Jews whose property was looted in World War II, the government's Commission for the Indemnity of Looting Victims urged. A 2002 government report said 90 per cent of $1.5 billion in Jewish assets seized during the Nazi occupation has been repaid, the *New York Times* reported.

Google in Yiddish

NEW YORK — The popular Internet search engine Google has introduced a Yiddish version with Yiddish menus and messages for users with Hebrew- or Yiddish-language software on their computers. Visit www.google.com/intl/yi/.

Iranian Held for Spying

ABUJA, Nigeria — Nigerian authorities are holding an Iranian diplomat caught staking out the Israeli embassy with a digital camera. Israeli security sources and Nigerian newspapers said last week that the man photographed the Israeli embassy and other sensitive buildings in the capital Abuja, including the British Council and the Nigerian defence ministry. Iranian embassy officials had no comment.

Terror Trial Begins

DUESSELDORF — The trial of two Jordanians and a Palestinian charged with planning attacks on Jews and Jewish targets in Germany began last week. It's the second case related to the Al Qaeda-linked El Tawhid terror group. The three were arrested in April 2002 after tapped phone calls alerted security agencies to suspicious activities. Another trial ended in a four-year jail sentence for group member Shadi Moh'd Mustafa Abdalla, 27.

Painting Withdrawn

LONDON — A Greek museum has withdrawn a painting from a London exhibit out of fear it will become subject to restitution claims. The heirs of Hungarian Jewish collector Ferenc Hatvany sought to claim El Greco's *Mt. Sinai* when it was displayed at the Metropolitan Museum in New York last month, but failed. The Historical Museum of Crete then pulled it from a show opening at the National Gallery in London. Hatvany's heirs are said to be planning to sue Sotheby's, which auctioned the work in 1988.

Rabbi Converted Jews

MEXICO CITY — Rabbi Samuel Lerer, who converted thousands of Jews in Mexico, died Feb. 5 at age 89. He had retired to San Antonio, Texas, but lived in Mexico City from 1968 to 1999 while leading the English-language Beth Israel Community Center. During that time, the Conservative rabbi reached out to Mexicans who believed they were descended from Spanish Jews forced to become Catholic in the Inquisition. He said he converted some 3,000 people.

Cemetery Apologizes for Burial Mix-ups

VANCOUVER — This city's largest and oldest Jewish cemetery has apologized to four families who found out the morning they were to bury loved ones that unidentified bodies were in plots they had purchased in advance.

After meetings with the board of Schara Tzedeck Cemetery and an arbitrator, the families affected each received a letter in December signed by cemetery co-chair Charles Diamond and newly appointed board member Rabbi Yosef Wosk, who called himself a friend of the support group for the families involved, the *Western Jewish Bulletin* reported.

The three-page letter said the cemetery's board and staff would work to make sure such problems never happen again and that "both the volunteer board and professional staff have undergone many changes in personnel and training."

Former cemetery funeral director Harley Felstein said in November that poor record-keeping or general disorganization over the past 30 years might have been to blame for the mix-ups. Concerns about the cemetery first came to light in February 2001, when local police began investigating the discovery of an unknown body buried on an undeveloped part of cemetery property. The body turned out to be a man who died of natural causes in a Vancouver old age home.

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Sole shul in Saint John is for sale

By RON CSILLAG
Staff Reporter

There's a wistful quality to Ron Levine's voice. He knows it's the end of an era, but is disinclined to call it that.

"Everybody feels sad, but there's little to no chance of the community growing, so we had to do it," he allows. "It's not fair to those left behind, to leave them with a burden."

It even pains Levine to refer to the only synagogue in Saint John, N.B., as a burden, but not as much as ruefully noting that Congregation Shaarei Zedek, the sole shul in town, is up for sale.

The asking price: $399,950 – and a lot of heartache.

Or as local realtor and longtime member Ellis Levine (no relation) put it to the Saint John *Telegraph-Journal*, "I feel like I'm selling off my roots, my heritage."

The problem in Saint John, as in so many other small communities, is a shrinking, aging Jewish population. The community, which peaked in the 1920s at 1,400, has dwindled to 85-90 active synagogue members, all in advanced years.

"I'll be 61 in May, and I was often the youngest one in synagogue," says the local-born and bred Ron Levine, who owns the local Union Deli, the only place in town that brings in kosher meat from Montreal. "We have people in their 90s. If we were younger, we'd have something to go on, but..." His voice trails off.

On Jan. 28, the congregation's board made the painful decision: the 85-year-old synagogue would go on the block. But an adjacent building, which houses the Jewish Community Centre and the Saint John Jewish Historical Museum, would remain in the community's hands.

Congregation Shaarei Zedek

The community centre houses a small chapel, where worshippers will meet – they already have been for awhile – once the synagogue is sold.

"We met in the chapel, especially in the winter, to avoid heating the synagogue," Levine explains. "We never had a problem getting a minyan for Shabbat. For the High Holy Days, we'd get 70, maybe 80 people." In other words, pretty much the entire community. If only other cities had the same "problem."

But Levine is realistic. Two of his three children live in Saint John, and that, he acknowledges, is not the norm. The prospects don't look good. The community is old, and there's no new blood on the horizon.

Canada's 2001 census showed 125 Jews in Saint John – a decline of 30 per cent over the previous decade – with an average age of 57.

The JCC also houses a Hebrew school, with 11 students, and a mikvah that's barely been used since it opened in the 1950s.

Continued on page 29

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Prepare for the Hague shock

From the editor's desk

In just a few days, on Feb. 23, Israel will be in the dock at the International Court of Justice (ICJ) in The Hague defending itself against an accusing majority of nations in the UN General Assembly.

Last December, the General Assembly voted to have the ICJ consider the legality of the security fence that Israel has been building to prevent Palestinian terrorists from attacking Israeli civilians.

Many Jewish observers fear that the hearing will be become the occasion for an anti-Israel, anti-Jewish hatefest reminiscent of the shocking, deplorable display at the conference against racism in Durban, South Africa, in September 2000.

Imagine the scene.

Inside the stately chambers of the wood-panelled courtroom, 15 judges will bow and nod their dispositions with great courtesy and decorum.

Outside, on the cluttered, seething streets, a howling circus of angry demonstrators will vent their self-righteous rage decrying the "racist" policies if not the very existence of the Jewish state.

But both inside and outside, they will be doing the same work at the bidding of the same man – Palestinian Authority President Yasser Arafat – unjustly and hypocritically condemning Israel. The Jewish state will thus fall further in the minds and hearts of countless millions of people for whom the UN represents a moral high ground in the ongoing, international struggle to make the world a better place to live.

The impending proceedings promise to plunge the surrealism to even lower levels than we witnessed in Durban.

One thing, however, is certain. The proceedings in the court are not about the law. They are about politics. They are another tactic in the almost four-decades-old campaign by Arafat to delegitimize Israel and to bring constant international pressure upon the Jewish state. *(See the Perspectives article by David Goldberg in last week's CJN.)*

The court has been directed to consider the "legal implications of the construction of the wall on Occupied Palestinian Territory."

As Ed Morgan incisively points out in his essay on the Perspectives page in this issue of *The CJN*, the very language of the question proves the predetermination of the answer.

The ruling of the tribunal does not have any binding effect. But a finding against Israel – which, of course, is the expected result – will likely inspire more hostile, punitive resolutions in the General Assembly and perhaps in the Security Council as well.

The government of Israel decided last week to boycott the proceedings. It will present no evidence on its own behalf other than the affidavit it filed last month. The Prime Minister's Office explained why:

"The International Court of Justice has no authority to discuss the counter-terrorism fence since it concerns Israel's basic right to self-defence."

More than 30 countries have formally echoed Israel's argument.

They may not be happy with the existence of the fence or with its route. But they do not want the court to sit in judgment on a matter which they contend, at its core, is political and not legal. The future of the fence, while important, concerns them much less than the future of the court, which they know will be jeopardized by the precedent of this bogus hearing. Israel's refusal to present evidence at The Hague, however, is not indicative of its determination to find the proper balance of rights arising from the use of the fence as a security barrier for the protection of its citizens.

Last week, the Supreme Court sitting as the High Court of Justice concluded its own hearings of various petitions by individuals and organizations against the placement of the fence.

In the past, the justices of the High Court have vigorously defended the human rights of Israelis and Palestinians against unreasonable incursions by the state. There is no reason to doubt they will do so again.

The government has already said it is prepared to change the fence's route, if so ordered by the High Court, to reduce any harm occasioned to Palestinians. Defence Minister Shaul Mofaz has also promised he will take the necessary steps to solve any humanitarian problems caused by the placement of the fence.

The JTA reports that several groups plan to be on hand next week in The Hague outside the courthouse.

The Jewish Agency for Israel is coordinating a demonstration of nearly 2,000 European and Israeli students who will publicize the faces and the names of Israeli victims of terrorism.

ZAKA, Israel's domestic emergency response organization, plans to set up a display outside the courthouse that includes the scarred shell of a bombed-out bus.

"It is important for the voice of the Jewish people to be heard outside the Peace Palace," said Amy Goldstein, director of UN affairs for B'nai Brith International, referring to the building that houses the ICJ.

I applaud Goldstein's words, but would merely add that it is important for the voice of the Jewish people to be heard, period. The hearings will be a shock. And we must prepare. ***MBD***

SeeJN

FRUITFUL GRINS: The organizers of Torat HaTeva's Tu b'Shvat seder on Feb. 7 show off their biggest orange smiles. From left, Rabbi Tzvi Freeman, Rachel Meltzer, Alexandra Kuperman, Shai Spetgang and Tally Wolf.

(Please see story on page 15.)

New program for Jewish professionals

By FRANCES KRAFT
Staff Reporter

A leadership institute for senior Jewish professionals kicked off recently at York University under the auspices of York's Centre for Jewish Studies.

The three-part monthly series is the brainchild of Avi Benlolo, Canadian director of Friends of the Simon Wiesenthal Center, and Avrum Rosensweig, executive director of Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee.

Having once worked together at UJA Federation of Greater Toronto, which has about 150 staff members, they realized that Jewish professionals who work at smaller organizations are "in a way isolated from professional development activities, and our organizations don't have the resources to facilitate them," Benlolo told *The CJN*. They also wanted to build collegiality and possibly start a local group that might expand to a national level, he said.

About a dozen participants turned out for the first of the monthly seminars, held in late January, to discuss "Jewish Ethics and the Jewish Professional."

The session, facilitated by Prof. Martin Lockshin of York, including discussions about hypothetical scenarios such as lunch programs that turn out to be on minor Jewish fast days and how far one's obligations extend to major donors.

Future sessions will focus on "Changing Trends in the Jewish Community" and "Professionals Communicating with Lay People."

Seniors learn computers at BJCC

By CAROLYN BLACKMAN
Staff Reporter

A new program at the Bathurst Jewish Community Centre (BJCC) has seniors introducing other seniors to the world of computers.

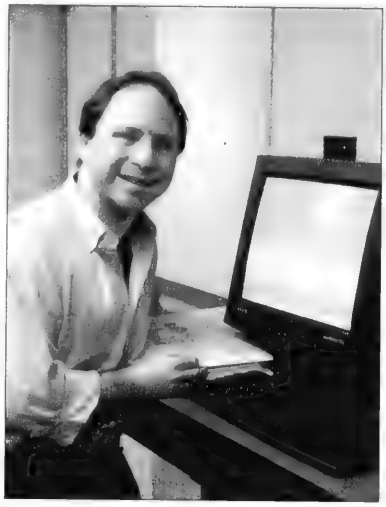
Instructor Brian Prosserman said he added the "twist" to his 16-hour course because he knew many seniors are reluctant to use computers.

"Computers were not part of their upbringing and for many, the Internet is something foreign. They are afraid to touch any buttons," said Prosserman.

"I wanted them to understand that this is something that is very do-able, and that there are other competent seniors who get great joy out of sharing their expertise.

"They need to see that at the click of a button they can go anywhere in they want. It gives them a whole new dimension to their world. Once they learn [the basics] and it becomes part of their life, they can move on. I would like to see them reach their relatives by e-mail, play bridge, or do online shopping or banking."

It's a win-win-situation, he said. "Not only does the student learn, but the teacher gets pleasure in teaching. It bridges the two worlds."



Brian Prosserman

The "senior coaches" are students who have worked with him, and Prosserman plans to keep training them.

"The volunteers will have all come through my program. Students are not required to become instructors, but the opportunity is always available. They can begin coaching when I am comfortable with their knowledge base."

The course is only long enough to learn the basics such as using the Internet and e-mail, Prosserman said, but the BJCC plans to offer further workshops.

"I'm taking the cue from my students. My goal is to create the desire to learn more, and then we will create further courses according to their needs.

"After we teach the basics and train volunteers, we can evolve into a mini-computer community. I want to create a spark, make them aware and entertain them."

He said it's very exciting to watch. "The seed has been planted, and now we are watering it."

Janet Klein Slavin, supervisor of 55+, the BJCC's department of adult services, said she has had "fantastic response to the program. Brian has created a comfortable environment, and he has conveyed the possibility [of learning computer skills.]"

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Israel in better position since war, says analyst

By PAUL LUNGEN
Staff Reporter

The American invasion of Iraq has dramatically shaken up the region, moderated the activities of Israel's opponents and made the world a safer place, says Mideast analyst Oded Granot.

Last year's war in Iraq improved Israel's strategic position by removing one of its foremost adversaries, said Granot, a journalist with Israeli TV network Channel 1, during a two-day visit to Toronto last week.

"Israel for years feared that Iraq would join with Syria and launch a war from the eastern side. This doesn't exist anymore."

But a precipitous American withdrawal could have calamitous consequences, marking a victory for extremists and leading to the increased use of terrorism, he said.

Iran, another of Israel's enemies, is now faced with U.S. forces on both its western (Iraq) and eastern (Afghanistan) borders, Granot said. As a result, its government has agreed to at least slow down its nuclear program.

"I wouldn't trust the Iranians to give up their nuclear weapons, but under pressure, they have mellowed down their nuclear threat."

Even Hezbollah, the Lebanese-based Islamic terror group, has felt the heat, Granot said. The United States has pressured Syria, Hezbollah's patron, which is in turn clamping down on Hezbollah. What's more, "Hezbollah itself understands that things have changed and it's looking at lowering its terror."

Granot, whose trip was sponsored in part by the Israel Now Consortium and the Canada-Israel Committee, spoke to a campus group, a synagogue congregation and to journalists during his visit.

He said U.S. Secretary of State Colin Powell has handed Syrian President Bashar Assad a list of requirements. Among them: stop shielding the family of Saddam Hussein; shut down the Damascus offices of Palestinian terrorist groups; rein in Hezbollah; and withdraw from Lebanon.

> ***Hezbollah itself understands that things have changed***

So far, the Syrians have complied in part, throwing out Hussein family members, reducing the activity of Palestinian groups and restraining Hezbollah. Assad has even put out feelers for renewed peace talks with Israel, Granot said.

A debate on whether to pursue the Syrian track in under way in Israel, with opponents suggesting Assad is too weak to make a deal, he said. Critics also argue that even a Likud government could not negotiate a withdrawal from the Golan Heights while it is proposing to abandon settlements in Gaza.

Granot, who has held a variety of top editing jobs with the Israeli daily *Ma'ariv*, said he would advise Israeli leaders to respond positively to the Assad overture. However, he added, "the main focus of Israel is to solve the problem with the Palestinians because Syria does not pose much of a threat to Israel now."

Nevertheless, the Palestinian negotiations track now appears to be dormant.

"The outline of the final solution is there, but the partner is missing," he said.

Granot said the Palestinian leadership under PA President Yasser Arafat does not want to recognize Israel as a Jewish, democratic state, renounce terrorism nor relinquish the so-called "right of return."

Oded Granot

Israel has failed to make Arafat "irrelevant" to his people, though it has succeeded in persuading the United States, the Europeans and even Egyptian President Hosni Mubarak that he is an obstacle to peace, Granot said.

The result is that the Palestinians' European benefactors are now questioning the use of their funds by Arafat, and the PA is scrambling to make its February payroll, which affects 40,000 security personnel. European donors are requiring that salaries be paid through legitimate bank accounts and not according to the old system in which recipients were paid with envelopes stuffed with cash.

Despite the appointment of two successive prime ministers in recent months, Arafat controls all aspects of the Palestinian infrastructure and even though he is not in good health, there's no indication he won't be pulling the strings for many years to come, Granot said.

Younger members of the Palestinian national movement and former prime minister Mahmoud Abbas seem to be more moderate than Arafat and are willing to compromise, but Arafat won't make a deal because "he doesn't want to be seen in history as the one who made concessions to Israel," he said.

For its part, Israel can pull out of Gaza, freeing up some of its military manpower, and contain Palestinian terrorists behind the walls of Gaza and the West Bank. That would relieve outside diplomatic pressure for it to do more while it waits for the younger generation of Palestinian activists to take power.

But, Granot cautioned, "any policy by a future U.S. president that would advocate pulling out of Iraq under pressure of terrorists would have very bad ramifications, including in Israel."

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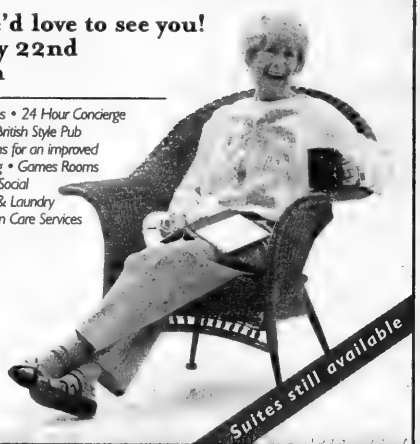

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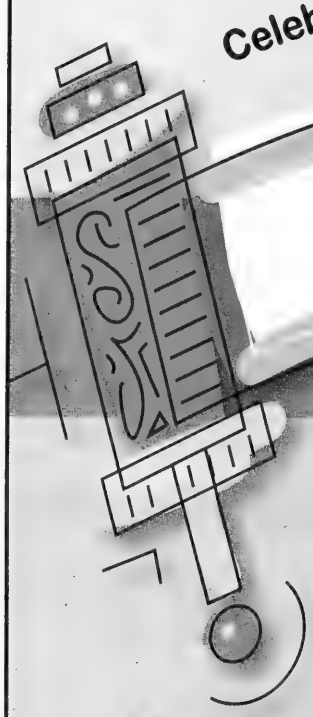

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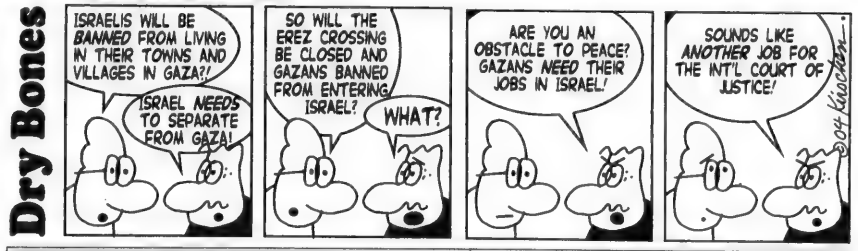
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Still a noble pursuit

In a letter he wrote to Lord Grey de Wilton in 1873, Benjamin Disraeli, the witty, satiric English writer and novelist, who happened also to serve two terms as England's prime minister, described politics as "a career of plundering and blundering." The edge in his satire was all the more cutting for having been ground on the stone of his 19th-century reality. But were Disraeli alive last week, he would have surely shaken his head at the still applicable truth of his mordant observations.

Canadians were told by the auditor general, Sheila Fraser, that as much as $100 million was wasted by the last Liberal government in Ottawa through an elaborate ad agency "sponsorship" scheme. Much more, she wrote, was questionably expended from public funds. But $100 million, she said, seems to have been spent for blatantly political reasons with little or no return of actual value to the taxpayer.

As we await for the outcome of the public inquiry called by Prime Minister Paul Martin to investigate the shocking revelations, we can only speculate whether the abuse of public trust was negligent, reckless or criminal. We hope and trust the inquiry will be bona fide and that it will report to Canadians quickly so that the individuals involved will face the appropriate consequences.

But Canada was not the only place last week where holders of and aspirants to public office gave politics and public service a bad name. In the United States, the presidential race took a detour through the gutter. Supporters of incumbent George W. Bush and of the leading Democrat challenger, John Kerry, appear to have opted for campaign tactics that sling mud and personal invective. Each camp prefers to hurl insult and innuendo rather than to debate the substance of pressing issues. In Israel, Prime Minister Ariel Sharon is still under police investigation for his role in certain questionable business dealings of his sons and allegations of kickbacks or bribes that his family may have received some years ago in return for political favours.

Respect for the rule of law is the irreducible minimum condition that gives democratic society the sinew and strength to withstand crisis, inspire confidence and command the loyalty of all of its citizens. But when lawmakers themselves disregard the rule of law, they weaken our society. And worse, their malign example can nestle where it dare not: in the minds of the next generation.

Woe to us if we and the next generation view public service as a merely a domain for the cynical and self-serving. Public office must be held in high regard and seen as a noble pursuit – not a career for the "plundering and blundering," but for the honest and well-meaning. The ideal qualifications for people who seek public office were listed, ironically, in last week's Torah portion. Such individuals should be "people of strength and virtue, God-fearing [that is, moral], people of truth, who hate corruption."

That may be more than Disraeli had in mind, but it is not less than the standard we need – and deserve.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

New anti-Semitism on prime time

A recent edition of CNN's *Paula Zahn Now* aired a report titled "The New Anti-Semitism in Europe."

It interviewed a French rabbi who had recently been attacked by two Muslim males. The report noted a frightening rise in violent attacks on European Jews over the past year. Several prominent Jewish leaders in France and Italy who were interviewed argued that members of the extreme right and extreme left, coupled with Arab/Muslim hatred of Jews related to the Middle East conflict, were fuelling the fires of the new anti-Semitism.

I was struck that it did not take a "sensational" incident to get the new anti-Semitism on prime time news.

Canadians should ponder the fact that it took almost three years of virulent Jew-hatred, and at least a year or more of violent and vicious attacks, for prime time news shows to broadcast reports on anti-Semitism as a serious societal threat in Europe. A stark omission in the CNN report is the part played by the European media that thrive on vilifying Israel – the collective Jew – and that have helped facilitate a lethal environment.

Canadian leadership and the media have followed more closely on the heels of Europe, eroding our long-standing and trusting friendship with the United States. Now that we have a new prime minister, we should be crystal clear on what we Canadians expect of our leadership. Canada is either pro-democracy and pro-freedom or it is against these values that most Canadians believe in.

Since 9/11, we have witnessed a changing world – terrorism, radical fundamentalism, political extremism, lethal attacks on civilians, a UN that singles out one nation as evil, a growing uncivil society, rising dangers facing our university students, and, closer to home, hatred of the United States. If we remain silent, we will be called to account in the future. We need to stand up now with a call for action before we lose our country to a loud minority.

Sandra Stern
Founder, Canadians Against Antisemitism
Kingston, Ont.

* * *

Hard decisions for Federation

In his Jan. 8 column on Jewish education, Seymour Epstein, vice-president of the UJA Federation Board of Jewish Education, rightly expresses concern that less than 50 per cent of Jewish children are in Jewish schools at any one time. He also draws attention to the lamentable fact that only 4,000 out of 15,000 teens are exposed to any Jewish content through youth groups, camps and supplementary programs.

One may infer from Epstein's statistics, as well as others, that there are many parents who would like to send their children to Jewish supplementary and day schools as well as cultural institutions, but cannot afford to do so.

The BJE is confronted with the challenge of disbursing funds in an equitable manner among various denominational groups – that is, Orthodox, Conservative and Reform – and scholastic institutions. Perhaps some of these groups could do more to encourage their less affluent members to apply for financial assistance from the BJE.

Also, available statistics raise the question of whether funds are being distributed as equitably as they might be among the various groups. Again, is this a matter of some groups being more effective advocates on behalf of their less affluent members than others?

Furthermore, should the UJA Federation allocate more of its funds toward Jewish education and culture rather than infrastructure-building? The federation is doing an admirable job in trying conditions, but more needs to be done. Some hard and difficult decisions are called for.

Charles Abshez
Toronto

* * *

Answers Rabbi Morrison

Had Rabbi Howard Morrison been present at my address at Shaar Shalom Synagogue, he might not have felt it necessary to reply in such a manner. ("Transcend denominational rhetoric," Letters to the Editor, *CJN*, Feb. 5).

The historical portion of my speech, largely ignored in *The CJN* article, analyzed the process by which the Conservative movement came to attract the largest number of synagogue-affiliated Jews in our community. I demonstrated, in detail, that this phenomenon had more to do with economics and the search for decorous services than with ideology. The perception of the Conservative movement by the laity had nothing to do with Halachah.

I showed also that the Conservative movement has proceeded to drift increasingly away from the principles of its founders and of the outstanding figures of the Jewish Theological Seminary, many of whom were the teachers of its current rabbinic leaders.

My critique of Conservatism was not gratuitous, nor did I spitefully use "denominational rhetoric." Those who know me will attest that I am open to all Jews, wherever they may stand in the religious or secular spectrum. They also know that I have cordial relationships with Jews across that spectrum, something I value and hope to maintain.

I spoke, rather, out of ahavat Yisrael, from concern for our common destiny as partners in a covenantal relationship with God. I spoke, in short, as a member of the "family" and in my sadness that, try sincerely as it might to adhere to tradition, the Conservative movement has fallen victim to the tendency to measure Torah by the demands of western society, rather than the reverse.

With respect to Rabbi Morrison, and to other Conservative rabbis in Toronto whom I recognize are personally observant Jews and whose children reflect that fact, the concept of "halachic pluralism" remains nonetheless an oxymoron.

While rabbinic literature is replete with differing opinions, major differences are seldom reflected in the practice of traditional Jews. The introduction of significant departures in the guise of Halachah is what creates division – indeed, denominations – and that does not augur well for our collective family.

Stephen Speisman
Thornhill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Hak'n the great wall of *chainik*

By ED MORGAN

On Feb. 23, the International Court of Justice (ICJ) will consider the question of Israel's security fence designed to physically separate most Israelis from Palestinians in the West Bank. No one has actually sued Israel – only another state can do that and the Palestinians do not qualify on that score. Rather, the General Assembly has turned to the ICJ for an "advisory opinion" on the following question: "What are the legal consequences of Israel's building a wall in the occupied Palestinian territories?"

One might be tempted to dismiss the entire exercise with a Seinfeldian "yada, yada, yada." After all, the ICJ is the judicial arm of the United Nations, whose Human Rights Commission (UNHRC) two years ago endorsed anti-Israel violence in a way that the leading human rights NGOs – Amnesty International and Human Rights Watch – have steadfastly refused to do. In the wake of the Passover attack on Netanya's Park Hotel, the UNHRC in April 2002 echoed the General Assembly in affirming the right of Palestinians to "struggle against foreign occupation by all available means, including armed struggle." It is easy to conclude that pronouncements from UN related institutions are just so much banging on a teapot – meaningless, if headachy, noise.

Nevertheless, the ICJ is a more prestigious, and generally a more politically neutral, body than its sister institution the UNHRC. It is therefore prudent to take its deliberations seriously when they tread on an issue close to Israel's heart. The problem here is not so much that the UN's judicial body is biased against Israel, although the court's refusal of Israel's request to remove the outspoken Egyptian judge from the case is troubling. Rather, the problem is that the law itself may be irredeemably jaundiced.

Israel's case on the merits relies on the court understanding two basic points. In the first place, the territories must be characterized as being in dispute. There is little doubt that a sovereign state can fence off its border with a neighbouring territory, and there is equally little doubt that one state cannot encroach on the territorial sovereignty of its neighbour. Secondly, it is important for the separation to be characterized as a temporary rather than permanent structure. Once again, there is little doubt that an occupying power can protect itself by establishing defensive installations in territories that its military controls, and there is equally little doubt that nothing can be done by the occupier to erect structures that change the contours of the territory in question.

In other words, the General Assembly, in posing its question to the ICJ, has pre-determined the outcome. If the structure is a "wall" instead of a "fence", and the territories are both "occupied" and "Palestinian" instead of "disputed," there is little doubt as to what the "legal consequences" might be. If only Judge Lance Ito had been asked for his advisory opinion on the legal consequences of O.J. Simpson stabbing his wife to death, the case would have come out the way the prosecution had planned. Israel's hand will fit the glove that the General Assembly has stitched together, and if the glove fits, the court certainly won't acquit.

The primary complaint about the fence has been that it follows a route that encroaches on territory deep in the West Bank instead of hugging the "Green Line." Even the Bush Administration has admonished Israeli Prime Minister Ariel Sharon about the proposed detour of the fence from the pre-June 1967 border in order to encircle the town of Ariel and other Jewish settlements built on territory captured from Jordan during the Six Day War. The suggestion is that it is not the fence that offends, but rather its peculiar location, and that the combined concrete and chain-link installation will effectively demarcate a new border rather than help defend the old one.

Whatever the merits of that viewpoint as a matter of contemporary realpolitik, it is unlikely to matter in terms of the law. Demarcating the legal border between Israel and the entity to its immediate east is a remarkably complex matter. The fence, even with its problematic location, simply does not raise the type of problem that, say, an American fence built along the 50th rather than the 49th parallel would raise. We know where the international border between Canada and the United States lies and can measure with precision any deviation from this long-recognized boundary. For that reason, the ICJ was a perfectly appropriate forum to arbitrate maritime boundary disputes between the two countries in the Gulf of Maine. It applied the principle that the sea boundary is a natural extension of the land one, and the question was thereby resolved.

Israeli and Palistinians protest against the fence. [Isranet photos]

Palistinians demonstrate near Abu Dis. The primary complaint has been that the fence follows a route deep in the West Bank instead of hugging the "Green Line."

With Israel, by contrast, all one can say is that all parties are swimming in a sea of confusion. Whatever else is true of the Green Line, it is certainly not a legal border. It was, and remains, nothing more than the line marking the outer limits of the Jordan's 1948 invasion of the territory of the former British Mandate for Palestine. If one takes the 1947 General Assembly Partition Plan as a starting point, the West Bank from 1948 to 1967 was territory occupied by the power to its east every bit as much as it became in 1967 territory occupied by the power to its west. This fact was acknowledged, albeit inadvertently, by the Jordanian representative to the UN on May 31, 1967, a week before the West Bank changed hands, when he proclaimed to the Security Council, "I know of no boundary. I know of a situation frozen by an armistice agreement."

The fact is that there is no legal border, and at the same time Israel is a sovereign state entitled to secure its border with a perimeter wall or fence of its own design. The law, in other words, is in a state of "Paradox Lost," while Israel, the metaphor would suggest, is condemned to the purgatory of ongoing exposure to terrorist attacks. It's not the location of the wall that has legal consequences, it's the existence of the thing itself.

Since the ICJ's starting point is a question that defines the territories as occupied, it behooves any analyst to ask about the precise nature of the occupation and the powers that flow from the occupier's status as such. United Nations personnel have confirmed that Israel's occupation of the West Bank arose as a defensive one. The chief UN truce supervisor in June 1967 was Norwegian Gen. Odd Bull, perhaps the most appropriately named UN official in the history of the world body. Gen. Bull, in a straight-shooting interview that he saved for just after his retirement in 1970, confirmed that as late as the morning of June 5, 1967 – the first day of the Six Day War, before fighting erupted on the Jordanian front – he personally conveyed to Jordan's King Hussein an Israeli offer of a peaceful resolution to the crisis.

It is generally accepted in international law that an occupying power who takes control following a defensive war can establish defensive structures in the territory for the duration of the occupation. If we are to take the law seriously, we also must concede that an occupying power is obliged to treat the population of the territory benevolently, disrupting civilian life as little as possible. The Israeli government's announcement this week that it will redraw the route of the security fence in order to ease mobility restrictions on the Palestinian population should therefore improve the country's field position in the earnest game of international debate. Israeli security is not increased by imposing hardship for its own sake. Like the Great Wall of China, the idea should be to fortify civilization against those who would destroy it, not intrude on life in towns and villages beyond the perimeter.

It may be, of course, that no matter what Israel does, the advisory opinion will turn out to be more of the UN's odd bull. The prejudicially phrased question suggests that the opening coin toss has already gone badly, and that it is politics, not principles, that will rule the day in court. Even so, the process is a serious one, and Israel has managed to amass a surprising amount of support in The Hague (30 countries at last count). There may be a slim chance of a surprise win, although the contest of international law can be a frustrating one. Instead of the Grey Cup, we may get back nothing but *draikop*.

Ed Morgan is a law professor at the University of Toronto and chair of Canadian Jewish Congress, Ontario region.

My new hero

I'm turning 40 this week. I guess that means I'm middle aged. Truth is, I don't feel all that different, nor have I experienced a sudden urge to buy a sports car. But I do have a new hero, or to be more precise, I've rediscovered an old hero: Rabbi Akiva.

Rabbi Chaim Steinmetz in Montreal

Akiva was an uneducated shepherd who commenced his Torah studies at age 40. Completely illiterate, he had to go back to first grade and study the alephbet. Through sheer determination, he quickly overcame his lack of knowledge and became the greatest rabbi of all time.

As an elementary school student, I understood the Akiva story as a parable about persistence. Its message was that even Akiva, the illiterate one who thinks he's stupid, is able to succeed if he is willing to work hard. It taught me that diligence is just as critical as high intelligence.

Today, I've reclaimed the Akiva story for a new lesson. At middle age, coasting becomes a serious temptation. Seniority often bring success, and success makes it easy to lose your edge. You become risk averse, you refuse to accept new challenges and avoid difficult situations. You "settle down" and consider it a blessing that you no longer need to struggle. In short, for many of us, 40 is the age of the status quo.

I, too, am tempted by the pleasant inertia of the status quo. Why not? The status quo keeps your blood pressure down and reduces stress. But whenever inertia sets in, I remember Akiva. Akiva now teaches me that 40 need not be "middle age," an era intended exclusively for continuity, conservatism and conformity.

Yes, Akiva could have played it safe and sated his hunger for knowledge with a few Hebrew lessons. But then he would have lived out his life in anonymity as just another forgotten shepherd. Instead, Akiva started over, went back to first grade, and transformed his entire life. And that's exactly why he's my new hero – because he reminds me that 40 is an excellent age for new beginnings.

First graders are used to new beginnings. For them, every day is a tour de force, filled with new exploits. Unfortunately, as we age, we teach ourselves to resist the unfamiliar, and we drain away our natural enthusiasm. But if he chooses to, a 40-year-old man can be as adventurous as a first grader. And that is exactly what Akiva did: he went back to first grade and rediscovered his sense of wonder. I believe that ultimately it was Rabbi Akiva's Grade 1 skills that enabled him to become a great man.

So, now I'm a middle aged man. But that doesn't really matter. Like my new hero, Akiva, I'm still a first grader at heart.

Building a living bridge

"When do we go to Be'er Sheva?" our children kept asking during our recent trip to Israel. We were waiting for Israeli schools to resume after Chanukah. Our eight-year-old daughter Lia, a third grader at Akiva School, and our six-year-old son Yoni, wanted to visit their pen pals at Akiva's "sister" school Ma'anit in Be'er Sheva, Montreal's sister city.

Gil Troy in Montreal

On the appointed day, we dropped off both children at their respective classrooms with their lunches and improvised pencil cases. Lia, who had visited the year before too, ran off with her buddies. We did not see her again until school ended. She would later report that she learned English – they practised "Mom," "Dad," "sister" and brother" – as well as computers, science, art and Torah. Lia noted that one student, Ayub, an Arab, learned about the 10 Plagues with the rest of the class – a welcome reminder that Israel is more diverse and multicultural than the world acknowledges.

"It felt good to see my pen pal and my Akiva friends' pen pals," Lia said. "It was special to see how they did things differently. It felt kind of strange because we were outside so much even though it was winter."

Our first grader, Yoni, had not yet met his pen pal, Re'em. When we entered the class, Re'em was having a tiff with a friend. When he realized that he had a visitor bearing a Montreal Canadiens shirt for him, he smiled and hugged our son. Yoni also learned English that day. He walked away impressed with how well Israeli kids speak English, having been swept up into a game of catch by some girls who insisted on practising the language on him.

"I got to go to school while I was on vacation, which is kind of crazy," he said, itching to return.

The challenges facing Israel today have re-emphasized the long-standing question of how to develop friendships between North American Jews and Israelis. This school pen-pal program, part of the Jewish Agency for Israel's Partnership 2000 program and sponsored by FEDERATION CJA, is a model of mutuality. Through this program, our children have learned the values of tzedakah. Inspired by our visit last year, and regretting that birthdays often degenerate into materialistic gift exchanges, we began donating what we usually spend on birthday presents and bar mitzvah gifts to Ma'anit. When invited to a party, we gave tribute cards instead of traditional gifts, explaining that the money would help sponsor Ma'anit's art day, a lovely program endangered in this era of budget cuts. Similarly, a family we know just celebrated a grandfather's 65th birthday by donating a resource room in his honour for special education teachers in Be'er Sheva's Montreal-financed Greenberg Education Centre.

But more important than the little tzedakah we have given is the invaluable gift we have received. We have found real friends in a real country beyond the headlines and beyond the abstractions, and we have forged a special connection to one group of kids in one school in one community. We have also seen Birthright participants befriend students from Be'er Sheva in their short visits to the city, and some even made aliyah there, either individually or as part of a *garin*, a group of *magshimim* (fulfillers). We have seen friends such as Nancy Gold and Andrea Freedman return glowing from a week of chores to help establish a new pioneering community called Givot Bar – we dare not call it a settlement – outside Be'er Sheva. In the traffic back and forth between our two cities, we have learned that more is more: the more you give, the more you get, and the friendships flourish.

Hanging on one of Ma'anit's walls is a peace quilt with patches made by dozens of different Akiva families quilted around the slogan "Am Echad, Lev Echad" – one people, one heart. We feel proud to be a part of a people who build bridges of peace with each other, and even now, amid such troubles, seek to create a common constructive language of love and friendship. Our two oldest children are already preparing the return visit – and our two youngest, pre-school children are clamouring to get in on the act. We are thrilled to oblige – for our own sakes.

Canadian by choice

Last week, I became Canadian. Together with 79 other immigrants from 39 countries assembled in a Toronto courtroom, I received the great gift of Canadian citizenship. Some had travelled a long and dangerous route to that courtroom. Others had simply stepped north across a gentle border. The citizenship judge, herself an immigrant, administered the oath of citizenship, welcoming us into the "Canadian family." In that magical moment, we became one with Canada.

Sara R. Horowitz in Toronto

Suddenly we acquired a new set of spiritual ancestors, a history, a future. In that instant, the fur traders, the Métis, the *coureurs de bois*, became mine, part of the past I share with other Canadians. Thus immigrants become Canadian, absorbing Canadian ways.

As for me, in taking on the Canadian experience, I also take on the Canadian Jewish experience, a mixed history of haven, hostility and hope.

The Oath of Citizenship is a rite of passage. Like all such ritual, it formalizes a commitment that is already present, whether to another person or to a system of laws and values. Rituals help to clarify a liminal state, an in-betweenness. In reality, these transitions are more gradual. They happen over time – the decision to love and share one's life with a partner, to embrace the destiny of the Jewish people, to love and raise a child, to bind one's future with the future of a nation. Rituals help solidify us in our new status.

Naturalization shares some similarities with conversion, with becoming a *ger*, a Jew by choice. Indeed, in its origins, the word *ger* referred to an immigrant, one who sojourned among the Israelites and adopted Israelite values. Both the new citizen and the new Jew take on a commitment to learning and practice. Both acquire privileges and rights. Both worry about fitting in. To equalize Jews by birth with Jews by choice, traditional Judaism forbids identifying converts as such. Synagogue practices hint at their origins nonetheless, calling them to the Torah as children of Abraham and Sarah.

The citizenship judge who presided over my ceremony noted that we were now like any other Canadian citizens. While this is true at the level of rights and responsibilities, it is also true that the immigrant's relationship to this country is different from that of the native child. Paradoxically, naturalization involves a denaturalization, a kind of self-consciousness about society and one's place in it. Social habits and customs may not seem inevitable, but must be observed and learned. This insider/outsider aspect of the immigrant experience brings with it a particular mindfulness. It gives the new citizen an appreciation for – as well as the proclivity to question – things that the native child takes for granted. I ponder the meaning of Canadianness; my Montreal-born husband has no need to.

Remembering one culture while participating in another, the immigrant may have a freshness of vision when looking at old problems. And so, too, with Jews by choice. In my experience, for example, Jews are notoriously reluctant to talk about God. Even (or perhaps especially) observant Jews rarely talk theology. When I was in graduate school, the members of my chavurah jokingly referred to this as our embarrassment over the G-word. Jews by choice talk about God, and, in so doing, bring the rest of us to think theologically. In that sense, the gift of citizenship that Canada confers on Canadians by choice brings the country the gift of diversity, a human richness. This is why the judge, in conferring upon us Canadian citizenship, thanked us for choosing Canada.

Sitting in the courtroom last week with 79 other new Canadians, listening to the welcoming words of the judge and the clerk, I could not help but cast my mind back 60 or 65 years. Imagine if Canada had been so welcoming to Jews in the late 1930s and early 1940s. Imagine if the refugees of Europe could have chosen, as I have. How many Jewish lives would have been saved – Jews whose descendants today would be good and productive members of Canadian society. The loss to the Jewish people is incalculable. It is Canada's loss, too.

Looking around me at the new face of Canada, I understood something about becoming Canadian. To become a citizen is to accept and affirm the ideals and values of the country, to invest in the system. And then, because no human system is perfect, it is to work to improve and reform what must be changed.

Auschwitz made Primo Levi into a novelist

Crushed by the weight of his Auschwitz memories, Primo Levi, normally a shy, reclusive, silent man, could think of only one remedy: talk. His obsessive need to tell people about his terrifying experiences in Auschwitz, the central experience of his life, was a form of therapy.

Sheldon Kirshner in Toronto

Conversation enabled Levi to liberate himself from an emotional burden and better understand his suffering. Encouraged by friends, who had been riveted by his tales of survival, Levi poured his feelings on to paper, and wrote *If This Be A Man*, his first book, published in 1947.

Written in a direct, dry style, *If This Be A Man* was an account of life and death in Auschwitz. One of the first novels to grapple with the Holocaust, it was an international best-seller, thrusting Levi into the ranks of literary stardom.

He would write more novels on the Holocaust – *The Truce*, *The Drowned and the Saved*, *If Not Now, When?* and *The Periodic Table* – all of which earned him a reputation as one of Italy's finest writers, but never a Nobel Prize for literature. As if to repent for its poor judgment, the Nobel committee recently awarded the prize to Imre Kertesz, whose novels, *Fateless* and *Kaddish for a Child Not Born*, recall the Holocaust in Hungary.

Carole Angier, Levi's latest biographer, claims he probably would never have become a novelist had it not been for Auschwitz. "So Levi often said," she writes in *The Double Bond*, published by Farrar, Straus and Giroux and distributed in Canada by Douglas & McIntyre. "It was both true and not true."

Without Auschwitz, she explains in this complex but irritatingly meandering biography, Levi would not have broken out of the bounds of essays, short stories and poems.

He was born in the northern Italian city of Turin in 1919, and lived there until his abrupt and untimely death. Levi's parents were middle-class Jews whose ancestors had previously been observant. Like many Piedmontese Jews, his forebears had probably come from Spain or Portugal after the Inquisition.

As Angier notes, the ghettos of Piedmont were the last to be enclosed and the first to have been opened. The ghettos were dismantled during the Risorgimento, the movement of Italian independence and unification, which began in Turin. The Jews of Turin were in a peculiar position – integrated yet unassimilated, accepted but apart.

Reserved and introverted, Levi was irreligious. But in fascist Italy, after the passage of the 1938 anti-Semitic laws, he was certainly an outsider and, soon, a persona non grata. Curiously enough, Levi felt more Jewish after the passage of these edicts, which, as a sop to Nazi Germany, gutted careers and turned lives upside down.

The racial restrictions did not, however, destroy Levi's prospects at the University of Turin, which he entered in 1937. The decrees stated that Jewish students who had already begun their studies were entitled to finish them. Levi studied chemistry because, as he would later say, it smelled clean and was an "island of reason" in a politically oppressive state.

Predictably, there was no job for him after his graduation from the Chemical Institute in 1941. But thanks to a sympathetic acquaintance, he found employment in a mine under an assumed name.

He did not stay for long. Levi joined the partisans in the Piedmont mountains. Captured by the fascists, Levi was interned in the Fossoli concentration camp, near the resort of Capri. He was treated decently before being transported to Auschwitz.

As fate would have it, Levi was not swallowed up by Hitler's gas chambers. A fellow chemist saved him from certain death by letting it be known that Levi was his assistant. Levi, whose tattoo number at Auschwitz was 174517, had a knack for attracting sympathy. But fortitude was the key to his survival.

Assigned to a labour camp at Monowitz, one of some 45 sub-camps attached to Auschwitz, he toiled in a synthetic rubber plant bombed incessantly by the Allies and in muddy fields, loading and unloading coal, cement and gravel. He suffered from pain, cold, hunger and exhaustion.

When the Germans abandoned Monowitz, in the face of the Red Army's advance, they left behind 800 prisoners. Hitler had ordered their murder, but in the chaos of Germany's retreat, Levi was given a new lease on life.

Liberation came just in time. He was on the verge of physical collapse when the Soviets arrived. Levi fell into a state of semi-consciousness and was confined to bed for a month.

Auschwitz took a dreadful toll on him. Mentally, he was closer to the dead than to the living, and almost a year elapsed before he would go anywhere without thrusting food into his pockets. Thrown into depression, he survived by acting out his feelings through conversations with friends, acquaintances and even strangers, and then by writing.

Primo Levi

"I've worked on it for a long time, with love and rage," he wrote of *If This Be A Man*. "I don't know if it is mediocre, good or very good; but I believe I have managed to do something more than free myself of an obsession, and save my memories from oblivion."

Angier claims the best years of Levi's life were immediately after the war, when he married, fathered a family and worked as a chemist in a paint factory.

All the while, in the evenings, Levi wróte furiously. Angier maintains that *The Periodic Table*, released in Italy in 1975 and in the United States in 1984, was the turning point of his career as a novelist.

It catapulted him from a respected figure into a famous one.

Like some survivors, Levi returned to Auschwitz as a tourist, not once but twice. The first visit was harrowing, the second less so.

On the eve of his departure to Auschwitz, he signed an open letter, subscribed to by Jewish leaders and intellectuals and printed in *La Repubblica*, calling for the withdrawal of Israeli troops from Lebanon and the recognition of the rights of "all peoples of the region."

As a student, Levi had admired the ideals of left-wing Zionism, though he had not been a Zionist himself. After Auschwitz, he strongly supported Israel's existence, but not without doubts and reservations about its stance toward the Palestinians. In 1969, for example, he signed a petition protesting Israeli policies.

Till the end of his days, Levi struggled with depression. Writing to a friend in 1987, the year of his death, he confessed he had lost his ability to concentrate and, thus, to read or write. He spent days in a state of anxiety, waiting for the release of sleep.

Compounding his problem was a new foot ailment and a recurrence of shingles.

In April of that year, police were summoned to his home at Corso Re Umberto 75. His lifeless body had been found at the foot of a stairwell. A police report concluded that he had committed suicide.

"The central, painful and paradoxical truth is that Primo Levi was depressed before and after Auschwitz, but not in it," Angier observes. "He thought of suicide before and after Auschwitz, but not in it.

"Depression and suicide were in him from the start. Primo Levi's death was personal. It was a tragedy, but it was not a victory for Auschwitz."

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Jewish Life

Cuban Jews say, 'Muchas gracias, Canada!'

By KEITH LANDY and SHOEL SILVER

Guest Voice

The strong bonds that tie Canadian Jewry to the Jewish community of Cuba are very much in evidence as that island's 1,500 Jews continue to preserve their identity under difficult conditions. During our recent trip to Havana, we felt the appreciation for Canadian Jewish organizations as we visited with leaders and many community members. Cuba is one of the last Diaspora communities in crisis. Canada's Jewish community was described as a "lifeline to Cuban Jewry" for its special relationship that has spanned more than 40 years.

Since 1961, following the U.S. embargo on Cuba, the Ontario region of Canadian Jewish Congress, as part of its "*Moess Chittin*" program, has annually shipped kosher goods for Passover, including foods and wine. The food helps to sustain the community past the celebration of Pesach and stretches throughout the year.

The arrival of the shipment and its distribution is highly anticipated and is itself a unifying event that brings the Jewish community together. That it arrives in time for a festival that celebrates freedom is at once symbolic and poignant.

It was a proud moment when Jose Miller and Adela Dworin, president and vice-president, respectively, of the Cuban Jewish Community presented us with a "Diploma of Gratitude" for the role CJC has played in sustaining the community through some of its darkest moments with those Passover shipments.

UIAFC has also made a difference in the lives of Cuban Jews striving to maintain our traditions and eager to learn and experience more Jewish activities, suppressed during 44 years of official state atheism. In 2003, UIAFC sponsored the participation of 10 Cuban youths in the Birthright Israel program, which brings Jewish youth, ages 18 to 26, from all over the world for a one-week visit to Israel.

Although Cuba's Jewish population has dwindled to just 10 per cent of its high of more than 15,000 prior to the revolution, there are currently three shuls operating in Havana, where some 1,200 Jews live (the remaining 300 are spread throughout the provinces). While there is no rabbi or mohel, there is a shochet and a kosher butcher.

The connection between Cuba's Jews and Canada goes beyond our country's Jewish community. The Canadian embassy has acted in Israel's consular interest since 1973, when Fidel Castro broke diplomatic ties with the Jewish state. Our delegation had the privilege of meeting with the Canadian ambassador to Cuba, Alexandra Bugailiskis, and her staff.

In addition to ourselves and our wives, the Canadian delegation consisted of UIAFC executive vice-president, Maxyne Finkelstein; UIAFC director of Israel and overseas programs Adam Minsky; Barry Naiberg, chair of the UIAFC Israel Experience committee; Barbara Bank, chair of the National Jewish Campus Life committee; philanthropist Paul Morton; and Lisa Ain, one of the Canadian Birthright participants from last summer, who travelled with the Cubans.

It was a rewarding and enriching experience to personally connect with the members of this resilient community. But, despite our good efforts, the stark economic reality of the Cuban economy continues to take its toll. Since the fall of the Soviet Union, the country's principal benefactor, Cuban GDP has dropped by 35 per cent.

In recent years, Jewish organizations such as the Joint Distribution Committee (financially supported by our community) have had a freer hand to operate in Cuba. As barriers to the United States slowly disintegrate, the community can now count on increased aid from American Jewry. But the unique relationship between the Canadian and Cuban Jewish communities will continue and has become an integral part of the survival of this small isolated Diaspora community.

Keith Landy is national president of Canadian Jewish Congress, and Shoel Silver is president of UIA Federations Canada.

Israel, not PA, cracking down on terror

MYTH:

Periods of quiet are the result of the Palestinian Authority's crackdown on terrorists and would continue if not for Israeli military actions.

FACT:

The fact that a major terrorist attack does not occur does not mean that violence has ceased or that the PA is preventing attacks against Israelis. The main reason for periods of relative calm is the vigilance of Israel's security forces.

In the six-week period from October to mid-November 2003, for example, no "major" terrorist attacks occurred. In that same period, however, 14 Israelis were killed by terrorists, 14 suicide bombing attempts were foiled, and the number of terror alerts increased from 30 per day to 50 per day.

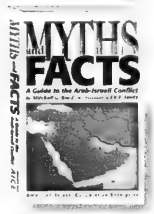
Israel must continue to take military measures to ensure its security. When the PA takes the steps it promised in accepting the road map peace plan to dismantle the terrorist infrastructure and disarm the terrorists, the threat of violence will decrease and the need for Israeli military action will be reduced.

MYTH:

The Palestinian Authority is co-operating in the investigation of a terrorist ambush this past fall that killed three Americans in Gaza.

FACT:

On Oct. 15, 2003, a powerful roadside bomb ripped apart an armoured vehicle in a U.S. diplomatic convoy travelling through the Gaza Strip, killing three Americans and wounding one. Palestinian authorities detained seven men from a rogue group that included former members of the Palestinian security forces. American officials, however, did not believe these were the perpetrators, and the FBI team probing the terrorist attack returned to the United States after expressing dismay over the lack of co-operation it received from the Palestinian security services.



U.S. officials said the PA failed to provide FBI investigators with sufficient access to the bombing site and allowed pedestrians to enter the scene of the attack and destroy evidence. The Bush administration subsequently banned visits by U.S. officials to the Gaza Strip because of the lack of co-operation with the investigation.

After three months of obstruction, U.S. officials informed the PA in December 2003 that special road map envoy John Wolf would not return to the region until progress was made in the investigation. U.S. Assistant Secretary of State William Burns and other officials also delivered a series of sharp messages to PA Prime Minister Ahmed Qureia and other Palestinian officials over the lack of progress in the probe.

MYTH:

The media treat terrorist attacks against Israel the same way as they do attacks on other nations.

FACT:

Terrorist attacks against Israeli citizens are often treated by the media in an entirely different way than similar atrocities committed against members of other nationalities. Many press outlets are reluctant to call attacks against Jews terrorism and frequently attach more benign labels to the murderers such as "gunmen" or "militants." For example, when a Palestinian woman walked into a crowded beach restaurant in Haifa and detonated a bomb that killed 21 people, including four children on Oct. 4, 2003, a Reuters account said she had waged an "attack" in retaliation for previous Israeli army actions and that the bombing showed that Palestinian officials had failed to "rein in the militants."

One of the best examples of how the press sometimes distinguishes terror attacks on Israel from attacks on other nations could be seen in a list of "recent terror attacks around the world" disseminated in November 2003 by the Associated Press. The list cited 15 terrorist incidents during the five-year period between August 1998 and August 2003. During that period, more than 800 Israelis were murdered in terrorist attacks, but not one of those incidents made the list.

Similarly, when AP released its Year in Photos 2003, six of the 130 photos chosen related to human suffering in the Israeli-Palestinian conflict. All six were of Palestinians.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

Jewish Life

Ode to joy

By RACHAEL TURKIENICZ

Jewish people have been told for the longest time that when the month of Adar begins, we increase our joy. The Talmud states, in various ways, that the month of Adar is our month of joy, a time when we are predisposed to good things and joyful responses. It is part of the "topsy turvy" aspect of Purim, the holiday that falls in the month of Adar.

Haman, the villain of Purim, set out to destroy the Jewish people and drew lots to designate the month most unlucky for the Jews. The midrash states that Haman was able to align a biblical figure with each month of the year, but was unable to find any to fit the month of Adar. He was clearly unaware of Moses' birth in Adar. Haman decreed that the month of Adar would be the month in which the Jewish people would disappear from history. As with most things in the book of Esther, this aspect of the story was turned into its opposite and Adar is now the month of Jewish joy.

In the last few years, it's been easy to forget about Jewish joy. Not the personal joy that one experiences at a celebration of a lifecycle event. Rather the national joy that is part of the Jewish identity and essence. With global politics as complex as they now are, we are inundated with accusations that reach us from the far corners of the globe. Apparently the Jewish people are responsible for everything from economic conspiracy to global warming. And I certainly want to mention my personal favourite which cast Barbie into our midst as a seemingly Jewish toy second only to the dreidel.

It is no wonder that we feel estranged from the concept of national joy. And yet our texts are filled with how central joy must be to our Jewish experiences – not just the ritual experiences, not just the relationship with God, but central to our everyday encounters with each other.

A midrashic text mentions a great rabbi who encountered the prophet Elijah in a marketplace and asked Elijah to identify for him who from the marketplace would merit the world-to-come. Elijah identified the jesters, because they bring joy and peace to their fellow human beings.

The Talmud states that a man is obligated to cause his wife, his children and the members of his household to rejoice. In other words, coming home and greeting everyone with a comment that makes them happy is not just a kind action, it is a commanded action.

The Zohar likewise discusses the centrality of joy within Jewish experience and explicitly describes how joy can maintain a spiritual tie between us and realms we never imagined. According to the Zohar, if a person whose parents are no longer living invites God to share in his or her hour of joy, God invites the person's parents to share in that hour of joy together with God, for they are partners with God in their child.

It is easy to tell ourselves that there is not very much to be joyful about these days. But Jewish law never predicated itself on convenient opportunities. I do not wait for an opportunity to perform a commandment to arrive at my doorstep; I must actively pursue that opportunity. If I cannot find something to be joyful about, then clearly I am not searching hard enough.

Adar is beginning and it is our most joyful month. We should remember the midrash stating that two sectarians were arguing over who was the greater person. One was named Simcha (joy) and the other was named Sasson (happiness). This Adar we have 29 days to find ways to have joy argue with happiness. Those are the kinds of arguments we can celebrate.

Understanding Gaza

By MARK MIETKIEWICZ

Israeli Prime Minister Ariel Sharon created headlines when he revealed his intention to unilaterally remove Jewish settlers from Gaza. As he crystallizes his plan, the world will continue to be focused on the small sliver of land at the southeast corner of the Mediterranean. Today, tracking Gaza.

Sharon broke the news about Gaza in an interview with Yoel Marcus, a writer with the Israeli daily *Ha'aretz*. The interview touched on many issues, including the road map peace plan and corruption investigations swirling around Sharon's family. But it was the prime minister's comments about Gaza that made the headlines. "I've given orders to prepare for evacuating – excuse me, relocating – 17 settlements in Gaza with a total of 7,500 inhabitants." You can read an English translation of the entire interview in full at the *Ha'aretz* website **[www.haaretz.com/hasen/spages/391366.html]**.

How did we get to this point? You can learn more about the history of Gaza from several online sources such as Shaul Cohen's entry in Encarta **[http://encarta.msn.com/encyclopedia_761579828/Gaza_Strip.html]**. For more on the recent history of the area, see the Wikipedia's History of the West Bank and Gaza Strip **[http://makeashorterlink.com/?O1DC23757]**.

The CIA has created factbooks about practically every country and significant region of the world. In the entry on the Gaza Strip, you'll find statistics about the area's population (1.27 million, approximately 50 per cent under the age of 15, plus more than 5,000 Israeli settlers) and its unemployment rate (50 per cent) **[www.cia.gov/cia/publications/factbook/geos/gz.html]**.

One of the major political events to take place in the region was the "Agreement on the Gaza Strip and the Jericho Area" that was signed by Israel and the Palestinian Liberation Organization in May 1994. The agreement provided for the transfer of certain powers and responsibilities to the Palestinian Authority. Although some of it has come into effect, much of it has been stalled and at times reversed due to violence in the region. You can read the entire agreement online. Look for links to other relevant documents and maps at the bottom of the page **[www.us-israel.org/jsource/Peace/gazajer.html]**.

What is life like in Gaza? In 2001, the *New York Times*' Chris Hedges wrote a feature article for *Harper's* titled "A Gaza Diary: Scenes from the Palestinian Uprising." Hedges spent seven days in the Khan Younis refugee camp in the Gaza Strip and described cruelty inflicted by Israeli soldiers upon Gazans and the despair that drives them toward militant Islam **[http://makeashorterlink.com/?O49D22757]**. Amnesty International awarded the article its Global Award for Human Rights Journalism **[www.amnesty.org.uk/deliver/document/12633]**. HonestReporting called the Hedges article "one of the most anti-Israel reports by a mainstream American writer in recent years" and published rebuttals on its website **[http://makeashorterlink.com/?A2ED26757]**.

Just after Sharon's announcement on the settlements, Bradley Burston of *Ha'aretz* met with Jewish settlers in Gaza to get their reaction. Yigal Kirzenschaft, a resident of Neve Dekalim, the largest Jewish community in Gaza, spoke about the tiny settlement of Kfar Yam. "The proper step is to bring another 100 families there, and then there will be no problem. That is the true Zionism – settling the land, and not surrendering to the Arabs" **[http://makeashorterlink.com/?W24B12A57]**.

Larry Derfner writes in the *Jerusalem Post* that a unilateral withdrawal from Gaza should not be looked upon as a defeat for Israel. He points to Israel's withdrawal from Lebanon, which is often credited as giving Palestinians incentive to start the intifadah. He argues that an intifadah would probably have started sooner or later, and that on the whole, unilaterally quitting Lebanon – and Gaza – are the right things to do **[http://makeashorterlink.com/?J6C051857]**.

The Gaza story will not end anytime soon. I suggest keeping up on the latest developments in English through the pages of *Ha'aretz* **[www.haaretz.com]**, the *Jerusalem Post* **[www.jpost.com]** and Kol Yisrael's daily broadcasts **[www.israelradio.org/english.html]**.

* * * * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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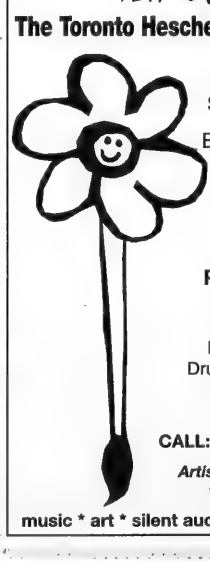

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'Major problem' in inner circle of Rabbi Soloveitchik

By FRANCES KRAFT
Staff Reporter

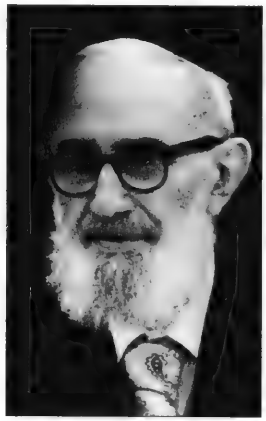
There are so many people who speak in the name of the late Rabbi Joseph Dov Soloveitchik that historical revisionism has become a major problem, says Rabbi Aaron Adler.

Speaking at Netivot HaTorah Day School, Rabbi Adler, who was ordained by Rabbi Soloveitchik at Yeshiva University in 1977 and served as his special assistant from 1974 to 1976, said controversial areas include Rabbi Soloveitchik's stand on secular studies, religious Zionism and women's issues.

The lecture, titled "The Rav's Approach to Selected Modern Orthodox Issues: A View from the Inside," was co-sponsored by the Netivot Parents' Association and Mizrachi Association, in conjunction with the school's program honouring Rabbi Soloveitchik's 10th yahrzeit.

Even within Rabbi Soloveitchik's "inner circle," there are people who have tried to bring him "into the fold of the *yeshivishe* [haredi] world," said Rabbi Adler, a native New Yorker who made aliyah in 1979. He noted a series of books that omitted any mention of Yeshiva University (a modern Orthodox institution) when citing Rabbi Soloveitchik, so that the books would have "a chance to make it in Lakewood [a haredi enclave in New Jersey known for its eponymous yeshiva]."

The Rav, as Rabbi Soloveitchik was affectionately referred to, identified with and was totally committed to Yeshiva University's motto, "Torah u'Madah" (Torah and science), said Rabbi Adler, who has a PhD in Talmud from Bar-Ilan University and is rosh yeshiva of Yeshivat Bnei Akiva Ner Tamid in Hashmona'im. The institution was founded in Rabbi Soloveitchik's memory.



Rabbi Joseph Dov Soloveitchik

Rabbi Adler recalls his mentor as "a personality who comes around once in a millenium," a sensitive individual, a prolific writer and an "unbelievable speaker" who could expound before rapt audiences for three to four hours in English, Hebrew and Yiddish.

A native of Lithuania, Rabbi Soloveitchik studied at the University of Berlin before immigrating to Boston in 1932. Whatever his reasons for studying at a secular university – it has been said that avoiding the Polish army draft was a significant factor – "it's not important what he thought before," said Rabbi Adler, citing Rabbi Soloveitchik's son-in-law, Rabbi Aharon Lichtenstein. "What's important is what he thought about secular education after he came out of the University of Berlin."

Rabbi Soloveitchik was "a staunch advocate for general education, and that has to be said loud and clear," said Rabbi Adler.

His stance on religious Zionism has also been analyzed and questioned, in part because of reservations he expressed in 1956 over the inclusion of Hallel (a compilation of six psalms praising God) on Yom Ha'Atzmaut.

In fact, said Rabbi Adler, Rabbi Soloveitchik paid a bitter price for his involvement with both secular education and Zionism. "He was ostracized by [part of] his family, and yet [he] never held it against them."

As one example of Rabbi Soloveitchik's pro-Zionist feelings, Rabbi Adler noted that when his mentor won a large cash prize in a Jerusalem literary competition for a book of his Yom Kippur teachings, he did not think twice about donating his prize money to chesder yeshivot, which combine Torah study with Israeli army service.

Regarding women's issues, Rabbi Adler said Rabbi Soloveitchik "clearly believed that anyone who assumes the Torah holds women as second-class citizens is extremely out of order." Rabbi Soloveitchik was a "champion of women's rights" in Jewish education and believed that all areas of intellectual activity were open to women, said Rabbi Adler.

The Rav had no objection to the celebration of bat mitzvahs, Rabbi Adler noted, but felt they should be celebrated in a hall or at home rather than in a synagogue. "This was clearly a stand against Conservative and Reform [Judaism]."

On the other hand, Rabbi Soloveitchik "broke rank with the Agudah world" in the 1950s when he joined the Synagogue Council of America, an umbrella at the time for the different streams of Judaism. However, Rabbi Adler added, Rabbi Soloveitchik restricted his interdenominational cooperation to issues of "klal Yisrael," such as a blood drive to help Israel during the Yom Kippur War.

When it came to "internal Jewish subject matters," such as the use of microphones at Shabbat services, he felt there was no partner, said Rabbi Adler.

Rabbi Soloveitchik's stand on the non-Orthodox streams of Judaism can be inferred by his *psak* (rabbinic ruling) to someone who asked him about standing outside a nearby Conservative synagogue instead of travelling to a more distant Orthodox congregation to hear the shofar on Rosh Hashanah. "The Rav said, 'Stay home. Don't acknowledge the fact this is a beit knesset.'

"It may sound harsh," said Rabbi Adler, "but you have to realize the Rav was fighting a battle for the sincerity and pureness of what the Torah is all about."

Reflecting on his personal connection with Rabbi Soloveitchik, Rabbi Adler said it was a "tremendous *z'chut* [privilege] to have become acquainted with a bona fide modern *godol* [great Torah sage] who made Yiddishkeit relevant and meaningful to myself, my friends and colleagues, and to all of klal Yisrael."

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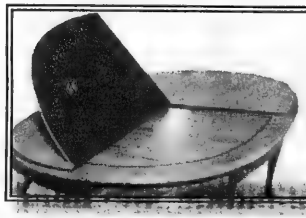
UJA FEDERATION



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Greater Toronto Area

Immersion teaches love of Judaism, scholar says

By ADAM SEGAL
Special to the CJN

Through an identity-building strategy that involves immersion, rituals and rules, parents and the Jewish community as a whole can teach children to love being Jewish, says a leading scholar and rabbi.

"When it comes to Jewish education and parenting, we kind of hope for the best," said Rabbi Daniel Gordis, speaking recently at the Rabbi Stuart and Hadassa Rosenberg annual memorial lecture at Beth Tzedec Congregation.

"I suggest… we can improve [that approach] if we use some strategic thinking."

Rabbi Gordis' talk, titled "Teaching Your Kids to Love Being Jewish," outlined a strategy that begins with immersion.

"Everywhere the child turns, there [should be] something Jewish about this and that," Rabbi Gordis said, giving the example of something as simple as children learning early on to use a dairy spoon to eat chocolate pudding.

"Even that mere act… says to our children a tremendous amount about who and what they are."

Rabbi Gordis, vice-president of the Mandel Foundation in Israel and director of its Jerusalem fellows program, said immersion doesn't have to be confined to the home, as sending children to a Jewish camp or school also immerses them in their culture and faith.

The power of rituals, from weddings to reciting blessings, is also a major component to Jewish identity-building, he said.

"Jewish rituals have the capacity to let us feel things we can't usually feel," he said. "They create those powerful Jewish moments we want [our children] to have."

Rabbi Gordis spoke of how the rituals in a Shabbat dinner can strike an emotional chord with children that stays with them throughout life.

He was adamant about the crucial role of rules in fostering a connection to Judaism, despite many people's aversion to them.

"Rules must be non-negotiable," Rabbi Gordis' said. "Our kids will stick with what they think is serious."

He said that by not having well-established rules, children will grow up to push the envelope, giving the example of someone who wasn't raised in an observant home choosing to marry a non-Jew.

"The presence of rules communicates to kids… that it's not just about me, it's about something bigger."

Originally from the United States, Rabbi Gordis made aliyah with his wife and children in 1998.

He holds a PhD from the University of Southern California and has written several books on Jewish life, including *Becoming a Jewish Parent*. He has also written about the collapse of the Oslo peace process for the *New York Times* and the *New York Times Magazine*.

Seder celebrates Tu b'Shvat

By ELYSSE ZAREK
Special to The CJN

Torat HaTeva, a Jewish nature organization in Toronto, hosted its third annual Tu b'Shvat seder for young adults last weekend to celebrate the Jewish new year of the trees.

The 30 people in attendance danced to the throbbing beats of drums, sang folk songs, made up skits and snacked on nuts and fruit to commemorate the holiday.

The concept of a Tu b'Shvat seder is an ancient kabbalistic tradition that originated in the city of Safed in the 15th century. In recent years, there has been a revival of the Tu b'Shvat seder, due in part to renewed interest by Jewish youth in both Kabbalah and ecology, said Rabbi Tzvi Freeman, one of the event's five organizers.

The Torat HaTeva seder was based on the kabbalistic notion of four levels of the spiritual world. Participants were urged to create skits based on each of the four levels: action, formation, creation and emanation.

Since every spiritual world has a corresponding fruit, fruits and nuts were handed out and comparisons were made. Rabbi Freeman used a pistachio as a metaphor for the world we live in, the lowest one on the kabbalistic scale.

"You look past the shell, peel it away and the inside is beautiful," he said.

Fruits with pits, such as the olive, correspond to the second spiritual level. Wholly edible fruits such as dried apricot and apple represent the third spiritual level. The fourth spiritual level, being the highest, has no earthly correspondence.

The holiday took root in Israel and the customs spread among Sephardi Jews in Europe, the Middle East and North Africa. The outline for a Tu b'Shvat seder is found in a kabbalistic text called *Pri Etz Hadar*. Alexandra Kuperman, another of the event's organizers, said the event was an attempt to emphasize the spiritual side of nature.

"The seder allows people to look at things like the creation story and understand it," she said. "It was our most successful seder. It was quite free-flowing and incorporated a lot of exploration."

Torat HaTeva gives educational seminars to students of all ages on Judaism and the environment and its members receive weekly e-mails on these issues. The group is currently planning its next community project, planting a Jewish community garden. For more information or to get involved, call 416-992-9972 or visit www.torathateva.org.

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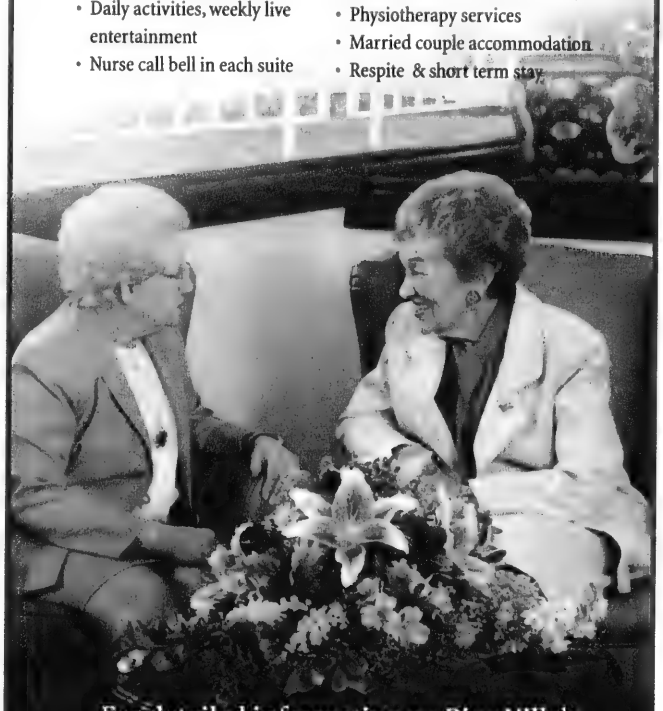

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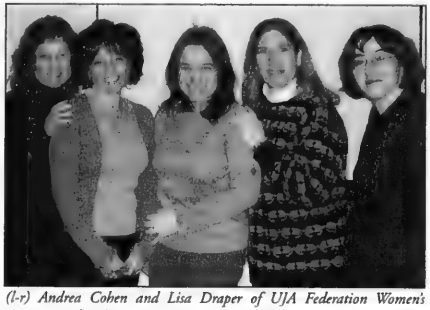
Welcoming immigrants family to family

By WENDY LAMPERT
UJA Federation

Imagine the overwhelming feeling of beginning a new life in a new land. You've sold everything you own, packed up your belongings and said goodbye to everyone you love. You then enter a new world full of questions, surprises and even loneliness.

That's what more than 600 Jewish immigrant families experience each year as they arrive in Toronto from around the world. And that's why UJA Federation Women's Campaign & Advocacy has partnered with JIAS (Jewish Immigrant Aid Service) Toronto, Jewish Information Service and JVS Toronto to create the *Family to Family* Matching Program.

The program will match new immigrant families with established families in Toronto's Jewish community in an effort to ease their transition to life in Canada. At the first information meeting last week, 25 community members considering participation in the program heard from three recent immigrants about their experiences.



(l-r) Andrea Cohen and Lisa Draper of UJA Federation Women's Campaign & Advocacy with recent immigrants Monica Zalcman, Lia Waldman and Ludmila Olshansky.

"We have so many immediate needs, and no one there to guide us. We don't know the rules," said Monica Zalcman, who arrived with her family 18 months ago. "Toronto has a great Jewish community, and we want to be a part of it. This program will make Toronto a more welcoming city," she noted.

"During regular life, you solve problems one by one. When you immigrate, it's a shock, and everything happens at once," said Ludmila Olshansky, a Russian hydro geologist who immigrated to Toronto with her family from Israel a year ago.

"There are so many things you need to ask," said Lia Waldman, who arrived from Mexico City with her family six months ago. "Where do I find a doctor? What kind of winter coats should I buy for my children? It makes such a difference to have someone to talk to."

Among the interested Toronto participants was Juana Sleizer, who came to Toronto from Argentina with her family seven years ago. Now a Canadian citizen, Sleizer said she is still learning the ropes, but believes her family has much to offer. "We want to help newcomers so they don't have to go through what we went through, so they don't feel so alone," she said.

"Integration is a very hard thing, and this program will speed up the process," said Andrea Cohen, Chair of the advocacy arm of Women's Campaign & Advocacy, along with Lisa Draper. "We take for granted the basic networking opportunities we have here," added Draper. "This will really help them."

The *Family to Family* pilot program hopes to begin with 25 families. Training will take place March 10, and families will be matched before Passover.

For more information, contact Elana Paice at UJA Federation, at 416-631-5692 or via e-mail at epaice@ujafed.org

New Challenges. New Approaches

By LESLIE GALES
Chair, UJA Federation

In Israel, the number of challenges facing the country is only exceeded by the number of opinions about how to solve them. The disparity between rich and poor is, unfortunately increasing. Social service funds are scarce. The cost of absorbing immigrants who are critical for Israel's strength is high and security is a constant concern. Yet, despite these difficulties, or perhaps because of them, many groundbreaking initiatives are underway. On behalf of UJA Federation, David Engel, our Vice-Chair, and I are proud to be involved with them.

- About 1,000 new non-profit organizations (NGOs) are registered in Israel each year, reflecting a trend toward partnerships between the Israeli government, non-profits and private enterprise to deal with difficult issues. The Sacta Rashi Foundation - one of Israel's largest NGOs - with which UJA Federation is developing an association - is the catalyst for many partnership projects, worth approximately $100 million.
- The Jewish Learning Institute, supported by UJA Federation's overseas partner, the Jewish Agency for Israel (JAFI), is currently preparing 2,200 students for conversion. The institute's faculty of 150 teachers across the country represent all streams of Judaism, but the conversions take place under Orthodox auspices. One of the institute's most pioneering programs is helping non-Jewish Israeli soldiers to convert.
- A new JAFI project is adding a warmer, more human dimension to the tough process of immigrant absorption. The *Home and Together* program is matching new immigrants with former immigrant families who are mentoring them. So far, the Jewish Agency has arranged nearly 1,000 matches. And, in Toronto, by the way, we're in the midst of developing a similar initiative.

Leslie Gales

Home and Together reminds us that our work is primarily about helping people and improving their lives. Recently, several young adults from Toronto wrote letters to comfort families who lost loved ones in terror attacks. This response says it all about our hopes and dreams:

I have received your warm letter. I feel your support for my loss-the death of my husband. My children and I appreciate your caring and kindness towards us and the State of Israel. I pray for peace and quiet in our country and an end to the terror.

Thank you
Ben-Aroya family.

Waldman looks forward to new challenge

By DANIEL HOROWITZ
UJA Federation

For Mark Waldman, a man who dedicates his time as a volunteer to both Israel and Toronto's Jewish community, the path to volunteerism and Israeli advocacy was paved at home. The Waldman family - headed by Mark's parents Lionel and Sandy - has always understood the importance of *tzedaka*.

(L-R) Mark Waldman, Co-Chair of CIJA-PAC, meets with Manuel Prutschi, National Executive Director pro tem, Canadian Jewish Congress and Hershell Ezrin, CEO of CIJA.

Mark, 35, and his siblings Lenny, 43, and Nancy, 33 have all followed in their parents' impressive footsteps with philanthropic efforts of their own.

Mark, a longtime volunteer with UJA Federation, was recently named as Co-Chair - along with David Goldstein - of CIJA-PAC, a division of the Canadian Council for Israel and Jewish Advocacy (CIJA), Canada's new Israel advocacy organization. CIJA-PAC is a membership organization that will enlist thousands of Canadians in crucial advocacy efforts on behalf of Israel.

In addition to this latest project, Mark continues his ongoing role as Co-Chair of UJA Federation's Jewish Venture Philanthropy Fund and its Major Gifts Campaign. He also sits on the board of the Fairness project, serves as Co-Chair of the Canadian Friends of the Simon Wiesenthal Centre Campaign, and volunteers for the United Way.

In 2002, Mark worked full time at Access Middle East (AME) in the United States, a program that supplies fair and balanced information about the Middle East to journalists around the world.

"Mark has a special talent, an ability to connect his remarkable global network with the policy agenda of the Jewish community," says Hershell Ezrin, the CEO of CIJA. "Few people can pull it off his way in such a quiet, unassuming and totally effective manner."

"I was honoured to be asked by Hershell to come aboard, and given my passion and concerns for what is going on around the world, I jumped at the chance," says Waldman. "Through my work with Access Middle East, I have met with many Jewish leaders, Israeli government officials, politicians and philanthropists which has helped me develop a great network. I am now able to employ that network to help build CIJA-PAC."

Waldman says concerned members of Canadian Jewry must realize that simply "talking the talk" won't suffice any more; it's time to get involved.

"Our goal with CIJA-PAC is to get Canadian Jews involved in the process," says Waldman. "We are all concerned about events unfolding around us. However, very few people actually take the time to get involved. If we want to ensure a bright future for the next generation, we all need to make some sacrifices now. At the very least, we all need to join a political party now, because as Jews, we need strong representation in all parties."

To learn more about CIJA-PAC, or to become a member, visit www.jewishtoronto.net and click CIJA-PAC.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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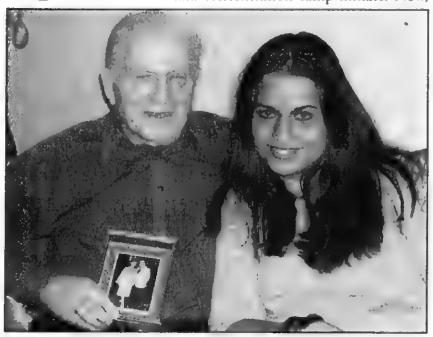
A granddaughter's trek to her zaidy's past

By DANIEL HOROWITZ
UJA Federation

Growing up, Nadine Zuckier, 22, remembers listening to her zaidy Sam's horrific accounts of his experiences as an Auschwitz-Birkenau concentration camp inmate. Now,



Nadine Zuckier, a recent Anguish to Hope *participant, spends some time with her zaidy, Sam, who holds a photo of his late wife, Eva.*

those stories have taken on even deeper significance after her recent trip to Israel and Poland as a participant on the *Anguish to Hope* program, funded by Canadian Jewish Federations, through UIA Federations Canada. There she visited the camp in which Sam, 83, was held prisoner.

But no matter how many times Nadine heard the stories, researched the Holocaust, or watched the movies, she still wasn't prepared for the grim reality that is Birkenau.

"It was extremely difficult to be at Birkenau," she says. "I could actually picture him there. I even knew that he was in barracks number 10. It all became far too real when I walked through there, imagining what it was like for my zaidy and bubby (who died when Nadine was just four), and all the others who suffered at the hands of the Nazis. Even though I thought I knew everything there was to know, being there really hit home."

In fact, while Nadine wanted to call her zaidy after her first day in Poland, she found the experience far too upsetting to put into words.

"Absolutely," she says. "I wanted to call him right away to say, 'zaidy, I'm here at Birkenau, the place you've told me about all these years,' but I couldn't. I had to wait until I got to Israel to finally call him."

Of all the lessons her zaidy taught her since she was a little girl, one resonates with Nadine the most - the will to live.

"So many people watched their friends and families being murdered; I can't even begin to imagine what that must have been like. To me, my zaidy and bubby Eva, and other Holocaust survivors are the bravest people in the world. My zaidy always taught me that we, as Jews, must never give up."

"That's right," adds Sam, nodding in agreement with his granddaughter's assertion. "I was lucky to survive, but all the time I was in Birkenau, I thought to myself, 'I will never give up.' I thought 'if they kill me, then they kill me, but it won't be because I ever gave up.' You learn quickly that you must have a will to fight the enemy because the best revenge of all is going on to have a full life and a beautiful family, just like I have."

Enjoying a breathtaking view of Jerusalem during their Anguish to Hope *trip are (L-R) Torontonians Adrienne Weinstock, Michelle Strasberg, Jen Solish, Nadine Zuckier, and Elisa Lepek.*

Although Nadine's account of her trip brought back some terrible memories for Sam, he says that experiences such as *Anguish to Hope* should be a part of all young Jewish lives.

"I was so happy that she went on this trip to see all these things that I lived so many years ago," says Sam. "Programs like *Anguish to Hope* are a blessing because they take these kids to Israel and to Poland where so much of their lives – and our lives as Jews – are forever connected."

Clothing drive suits JASS just fine

Thanks to a clothing drive initiated by UJA Federation's Fashion Division, clients of the Just a Second Shop (JASS), operated by Jewish Family & Child Service (JF&CS), and located on Bathurst Street and York Downs, now have an unprecedented selection of quality goods to choose from.

The drive, chaired by Lorie Goldfinger and Ron Prosserman, and undertaken in collaboration with UJA Federation's Jewish Venture Philanthropy Fund (JVPF), began last fall.

JASS provides a number of benefits to the Jewish community and those who are served by JF&CS and Jewish Immigrant Aid Service (JIAS) - partner agencies of UJA Federation. All JASS net proceeds are used to send underprivileged Jewish children to summer camps. In addition, many agency clients who require financial assistance become eligible to be part of the store's voucher program, which in turn, allows them to shop for free.

The UJA Fashion Division is recruiting members of the clothing industry, including wholesalers, manufacturers, and retailers, to donate some of the latest clothing styles to the store to help raise profits and the spirits of its clientele.

"Through this clothing drive, the Fashion Division is already making a huge difference in the lives of so many of Toronto's underprivileged citizens," says Prosserman. "These contributions of new and popular clothing labels will help to give clients of our agencies the dignity they deserve."

"For example, we recently had a generous donation of winter coats," says Prosserman, "and thanks to that, the shop sold over $2,000 in one day compared to just $500 on the same date one year ago."

A past Chair of the Fashion Division, Goldfinger is excited about this project and hopes it's just the beginning.

"For those of us in the clothing business, this is the perfect project to be involved in," says Goldfinger. "Clothes are what we know best, and this is how we can help," he says. "Recently Roy Perlman of The Jean Machine donated 1,000 pairs of brand name jeans to the store. Now, when clients walk in, they have a real selection to choose from. This not only makes them happy, but it means more sales, it improves the profit margin, and, more kids go to summer camp."

The JASS clothing drive is one of many projects undertaken by the Jewish Venture Philanthropy Fund – which identifies and then invests in community programs.

(L-R) Chairs of the UJA Fashion Division Clothing Drive for the Just a Second Shop (JASS), Lorie Goldfinger and Ron Prosserman, pose in front of the some of the brand new clothing lines now available to JASS shoppers.

The UJA Fashion Division is chaired by Mark Altow and Jeff Otis.

Planning for tomorrow

UJA Federation's Jewish Toronto Tomorrow initiative is planning a redevelopment project for the central area of Toronto's Jewish community in the Bathurst & Sheppard district. The central campus redevelopment program involves eight centres of excellence covering all facets of Jewish life. One of them is the Centre for Jewish Knowledge and Learning. Stakeholders and planning committee members for this centre recently took part in a workshop to develop a creative vision for the future centre. They were joined by representatives of various Toronto arts, cultural and community institutions to explore ideas about how the centre could best serve our community in the new century. Internationally renowned consultant Gail Dexter Lord, who facilitated the discussions, also provided insight into how blurring boundaries between centres of culture, history and heritage can influence the design and impact of new institutions. Participants included (l-r) Dan Rahimi of the Royal Ontario Museum, Lori Martin of the Culture Division for the City of Toronto, Liz Wolfe, Chair of The Centre for Jewish Knowledge and Learning, Pam Medjuck, committee member and Brian Arnott, Novita Theatre Consultants .

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Guest Voice

Eradicate poverty: time for action

By GORDON WOLFE

Few subjects have produced so much sincere talk – and so little action – as poverty within the Jewish community. Just over two years ago, *The CJN* hosted a roundtable discussion that asked why there still is poverty in our community. Since then, there have been numerous articles written, conferences held and resolutions passed on the subject. The issue was addressed, yet again, last December at a Hope for Tomorrow Symposium hosted by the UJA Federation of Greater Toronto.

Who are these people who are living in poverty? The vast majority of them are clients of Jewish Family & Child Service (JF&CS). They can't work because they have become sick or disabled, or their marriage failed, or they fled an abusive spouse and they are raising young children on their own, or they don't qualify for employment insurance, or the insurance has run out and they can't find another job.

Jewish Family and Child Service

The symposium participants heard from Esther, a single mother with two children whose husband left her and does not assist financially. One of her children has been diagnosed with a hyperactive disorder and displays severe behavioural problems.

Rob is a single father with three children. He became involved with JF&CS because of child-protection concerns. The children's mother, who has a drug addiction, has been in and out of the picture for years. Rob has been the consistent parent despite his arthritis and a recent stroke.

Henry is a 58-year-old man who suffers from severe depression. His life has been devastated by illness and he is on a disability pension. Estranged from his two children and separated from his wife, Henry was found by a JF&CS social worker after having collapsed in his home.

Nadia and her husband, along with their three children, arrived from Russia 2½ years ago. Both parents work part time, but only because they have been unable to find full-time work. While they earn too much to qualify for social assistance, they are nonetheless unable to manage on their meagre earnings.

All of these individuals spoke about the assistance they had received from JF&CS – financial help, food vouchers, camp subsidies, Chanukah gifts for their children, clothing from the Just-A-Second Shop and counselling and support from staff social workers.

But despite the help, they said they felt excluded from the Jewish community, and spoke about their difficulties accessing some services and navigating the social-service system, as well as serious problems finding employment and subsidized housing and not having funds for their children to participate in social, recreational and cultural activities.

The level of poverty in Toronto is worse today than it was two years ago. More than 20,000 Jews live below or near the poverty line and more than 3,000 of these are children. Since *The CJN* roundtable discussion, the financial assistance caseload at JF&CS has increased by 20 per cent. The organization now receives twice as many requests to assist with rent arrears to avoid eviction, and more requests to assist with payment of gas or hydro so it won't be cut off.

Despite daily evidence to the contrary, there is still a widespread myth among Jews that there is no poverty in our community. This is probably due to the high level of success most Toronto Jews have reached in education and income, along with the community's broad network of well- known and respected institutions. But emphasizing these aspects of the Toronto Jewish experience may inadvertently contribute to the lack of awareness of poverty.

And what about the children? Child poverty is a tragedy. There is abundant statistical evidence that family income has a major effect on children's well-being. The data, taken from two national surveys – the National Longitudinal Survey of Children and Youth and the National Population Health Survey – show that as family income rises, children's chances of developing to their full potential increase steadily. Together, these surveys track more than 20,000 children and families over time in order to better understand the factors that influence their health and well-being. Thirty-one different indicators of good health and well-being used in these surveys show that as family income falls, the likelihood that children will experience problems rises. Rates of poor health, hyperactivity and delayed vocabulary development are much higher among children in low-income families than among children in middle- and high-income families. A child's likelihood of participating in organized sports activities is dramatically lower if they live in poor families, while rates of positive social relations and activities increase with income. More than 16 per cent of older teens in poor families do not attend school, nor do they have a job compared to less than four per cent of teens in high-income families.

Gordon Wolfe

The Hope for Tomorrow symposium was never intended to solve the problem of poverty in our community. That solution will require governments to take the lead. Instead, its purpose was to create new ways to improve the lives of Toronto's Jewish poor. Three initiatives emerged: to work on assisting people to access affordable housing; to identify specific vulnerable populations that could be supported by volunteers; and to convene a community council that would address accessibility of services and educate the broader Jewish community about poverty. These are good ideas and we will need to ensure they are implemented.

But much more needs to be done. It is immoral that we live in a community in which there are haves and have-nots. The rich are getting richer and the poor are getting poorer. We have created an entrenched underclass. In Jewish tradition, the widow, orphan and stranger must enjoy the same rights to food, clothing and shelter as the privileged class. It is the obligation of every Jew to perform acts of tzedakah, not out of a monetary whim or a sudden philanthropic impulse, but in fulfilment of a religious obligation.

In the book of Exodus, God tells us that the cries of the poor are heard, and "I will pay heed, for I am compassionate." As we are made in God's image, so too we must have compassion – for the children, the elderly and the immigrants. Our community has a responsibility to take action.

Gordon Wolfe is the former executive director of Toronto's Jewish Family & Child Service.

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People of the educational books...

Malcolm Lester new director of Lola Stein Institute

By ANNA MORGAN
Staff Reporter

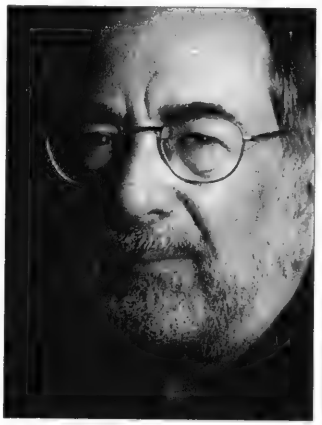
In 1964, Malcolm Lester left graduate studies at Hebrew Union College and a future as a man of religion in favour of becoming, quite literally, a man of the book.

Since then, Lester's career has included almost every aspect of work in the publishing industry, from managing editor at Holt, Rinehart & Winston to publisher of Malcolm Lester Books. His credits include educational books and works related to Jewish subjects, including *None is Too Many* by Irving Abella and Harold Troper, which was released by Lester & Orpen Dennys in 1983, while he was the company's president.

As the new publishing director of the Lola Stein Institute for Shared Learning at the Toronto Heschel School, Lester plans to combine his lifelong interest in Jewish subjects with his publishing experience to produce books for students and teachers.

The institute, which was founded last December through a major donation, will run like a regular publishing house, Lester said. However, where the texts have been developed as part of the teachers' class work, the copyrights will belong to the Toronto Heschel School.

Initially, Lester plans to publish books developed by people who teach at or are affiliated with the school. He is hoping to eventually open the program to people who do not necessarily teach there, but who have interesting manuscripts that reflect the school's "multi-sensory, integrative, arts-based approach to learning."



Malcolm Lester [Jim Allen photo]

By September 2004, the institute will launch a middle-school history text called *Civilizations*, written by Gail Baker and Baruch Rand, two of the school's founders.

"The books are in the final stages of review, editing and design and will be released in hardcover," Lester said.

"The three-part series begins with the words 'In the beginning,' and ends in the 20th century. What is innovative is that they integrate Jewish and world history together."

Other projects include a children's picture book by the Heschel school's teachers called *Where is The Afikoman?* and the script and CD of Ken Rebow's musical Purim play titled *A Simple Twist of Fate*.

"Kids in other schools will be able to take the CDs home and learn the music," he said.

Lester, who said he hopes to eventually sell translation rights to South American schools for the institute's list, believes the books will appeal to a broad Jewish market because of their ecumenical nature.

"They are not specifically geared to any one branch of Judaism," he said.

The book that most influenced his thinking, he said, was Rabbi Abraham Heschel's *God In Search of Man*, which he read during his Hebrew Union College years.

"I felt a congruency between his religious view and my sense about existence," he said.

Since then, Lester has made various connections with philosophical groups. He is one of the founders of the Toronto Spinoza Society, which meets once a week for three hours.

Lester, who has been the president of the Association of Canadian Publishers and taught Introduction to Book Publishing at Ryerson University, began his work in educational publishing as a math editor for Holt, Rinehart & Winston, where he later became managing editor. In 1971, he moved to Coles Publishing, the producer of *Coles Notes* study guides used by even the best high school students.

"I am proud to say that I was responsible for the Coles Notes version of *The Lord of the Rings*," he said.

Please see page 20

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Associated teacher launches French program

By ANNA MORGAN
Staff Reporter

Some people know her as Mrs. Vandertamp, the woman who puts on fancy hats and long evening gloves to teach students how to conjugate some French verbs.

For those who don't remember their French studies, the first letters of Mrs. Vandertamp stand for the verbs that are conjugated with être in the passé composé. Kaplan uses costumes and drama to help students memorize facts that often seem impossible to retain. Easy, n'est-ce pas?

"Even boring grammar can be taught effectively through costume, dance and drama," Kaplan said.

Four years ago, the energetic teacher who heads Associated Hebrew Day School's French department, created and launched a French program called *Visa pour la langue française*, currently being used by grades 6, 7 and 8 in Jewish and public schools throughout Ontario.

"Most French programs expect that students will simply learn through osmosis and that somehow they will breathe in the language," Kaplan said.

However, she found that textbooks that rely on colour and pretty pictures don't really help students in their quest for success.

Kaplan's curriculum is built on a structured, mathematical approach to learning in which a lot of practice exercises are used for reinforcement. It includes CDs with the oral components, graphic organizers for the grammar, and recommended Internet sites.

Co-authored by York University professor Savitsa Sévigny and Bialik Hebrew Day School's senior division co-ordinator Beverly Young, the French program took four years to write and uses a holistic approach to teaching a new language.

"It combines a balance of reading, writing and oral skills," Kaplan said.

In addition, the units draw on issues relevant to students and introduces cultural figures for them to relate to. There are passages on drugs and smoking, Céline Dion, the Backstreet Boys, the Group of Seven and Pablo Picasso.

"The books deal with anorexia, hypertension, anemia and depression," Kaplan said.

Recently, Kaplan launched a Grade 9 applied French program called "Express" in collaboration with Sara Garnick, the curriculum consultant at the York Region District School Board. "Express" was initially piloted at the Community Hebrew Academy of Toronto and the York Region School Board.

"As of this year, one million students across Canada will be learning through the 'Express' program," Kaplan said.

While the program was initially intended for the applied curriculum, Kaplan said many teachers have been using it in the academic streams.

Ruby Kaplan

Next year, Kaplan will launch a Grade 10 French program that will be used in the academic stream across Canada. Eventually, she hopes to provide a complete French curriculum for the entire four years of high school.

Kaplan was born in the Belgian Congo, grew up in South Africa and moved to Nova Scotia before coming to Toronto 15 years ago. The Belgian-educated mother of three draws on her experiences at home and in the classroom to develop programs she feels will be relevant and effective. She also draws on her personal background.

"Jewish and Canadian culture are integrated into the curriculum wherever possible," Kaplan said.

For example, there is a unit on the genocides of the 20th century that describes the Rwandan tragedy, the Armenian massacre, the killing fields of the Khmer Rouge and the Holocaust.

"A poem called *Terezin* is included in the unit and the students discuss the implications of the concentration camp," Kaplan said.

Kaplan is negotiating international translation rights for worldwide publication of the "Express" program.

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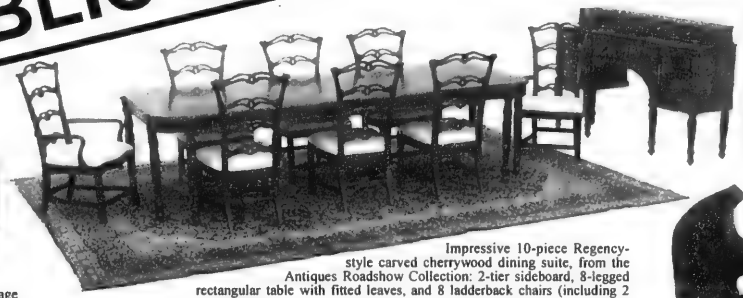
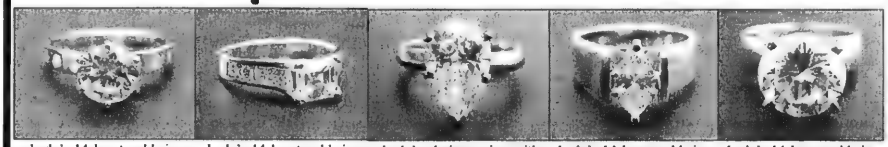
Sorry, no children please.

Vintage mahogany **Brambach** Co. (New York) baby grand piano, circa 1928



Impressive 10-piece Regency-style carved cherrywood dining suite, from the Antiques Roadshow Collection: 2-tier sideboard, 8-legged rectangular table with fitted leaves, and 8 ladderback chairs (including 2 armchairs), displayed on a handwoven Persian Kashan rug, 14'1" x 9'9"

Henry Moore, reclining figure, bronze sculpture, signed and numbered 6/9, 12¼" length



Lady's 14 karat gold ring with a 1.53 carats round brilliant cut diamond

Lady's 14 karat gold ring with a 0.93 carat emerald cut diamond (F, vs1)

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Lady's 18 karat gold **Rolex** Oyster Perpetual Datejust

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Man's 18 karat gold **Patek Philippe** Golden Ellipse

Man's 18 karat white gold **Patek Philippe**

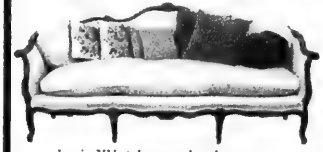
Lady's 18 karat gold **Cartier** Panther

Edwin Holgate, "Ste. Rose Du Nord, Saguenay", oil on panel, 8½" x 10½"

A.Y. Jackson, Trees in Summer, oil on panel, 8½" x 10½"

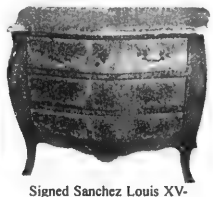
Joan Miro, Fish, etching and aquatint, 14¾" x 21"

Pablo Picasso, "Roman chariot and clown", etching, 5" x 3½"



Louis XV-style carved walnut settee with down-filled pink and ecru striped damask upholstery

French rosewood 2-part marble-top china cabinet, circa 1880



Signed Sanchez Louis XV-style marble-top bombé commode, circa 1880

French Louis XVI-style marquetry marble-top mirrored buffet, circa 1890

Very fine handwoven Oriental silk rug, 6'11" x 4'7" part of a huge selection of outstanding Persian rugs including silk Qum, silk and wool Tabriz, Kerman, Mashad, Kashan, and many more, in many sizes, from small area rugs to very large room size rugs.

K. Ashoona (1928-1996, Cape Dorset), Hunter, hand-carved soapstone sculpture, 21" tall

1963 **Selmer** alto saxophone

1973 **Gibson** guitar

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Zimriyah 2004

Jewish students get ready for the big performance Feb. 8 in the George Weston Recital Hall at the Toronto Centre for the Arts.

[Anna Morgan photos]

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***but were afraid to ask**

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Rabbi Daniel Komito-Gottlieb (Reform Conversion program)
Rabbi Martin Berman (Conservative Conversion program)
Rabbi Elyse Goldstein (moderator)

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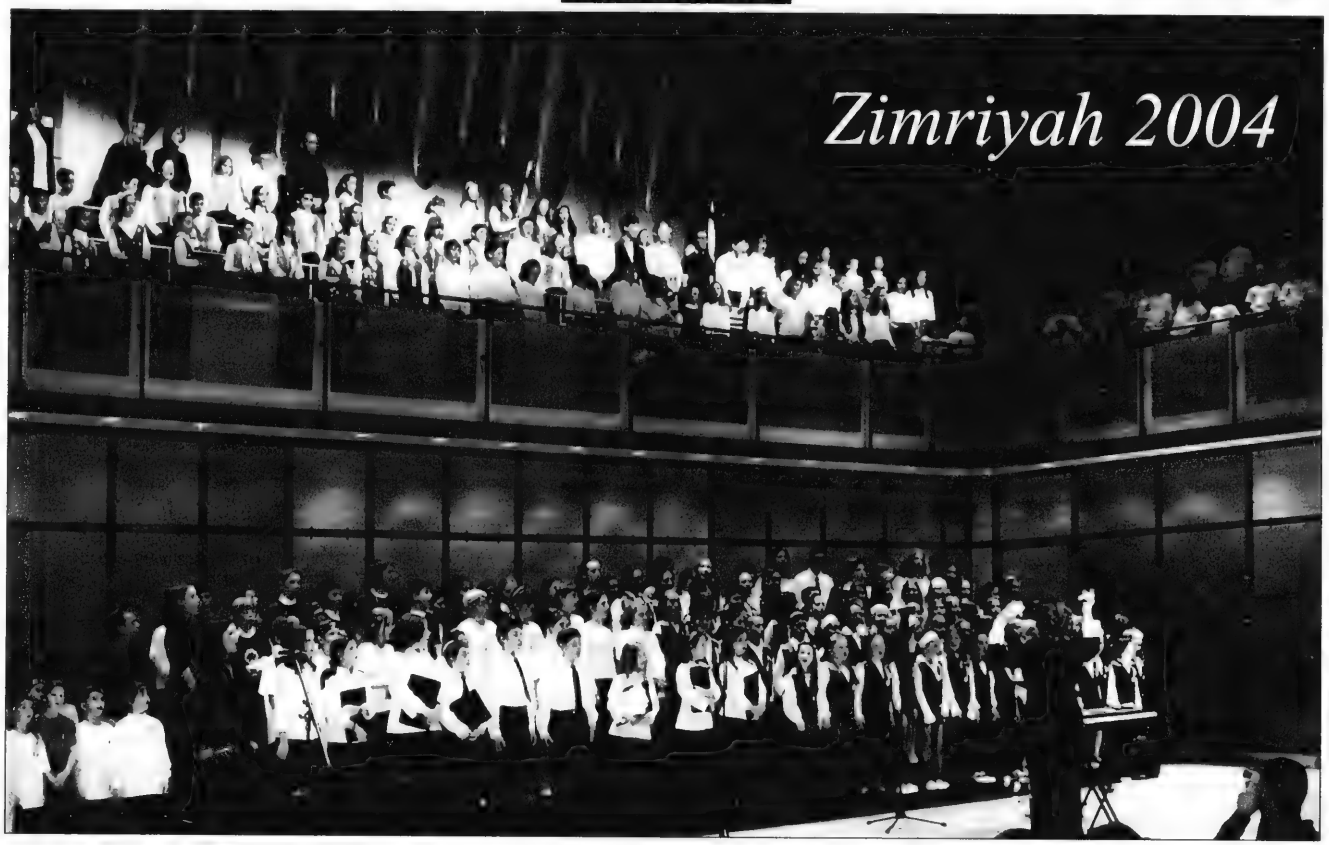

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What's New deadlines: Monday, Feb. 23, is the deadline for the March 4 issue and Monday, March 1, is the deadline for the March 11 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 19

COOKING UP SHABBAT

"Cooking up Shabbat" for Jews in their 20s and 30s with culinary expert **Norene Gilletz** and **Rabbi Jordan Cohen** at Kolel, 151 Eglinton Ave. W. 7:30-9:30 p.m. $20 at the door. 416-485-7007 or visit www.kolel.org.

CULTURE AND ANARCHY

Prof. Harvey Kerpneck continues his course "Anthony Trollope and the Victorians." 7:30 p.m. at Holy Blossom Temple. For information, call **Anne** 416-789-3291, ext. 235.

TOURETTE AND ADD/ADHD

Herzog Hospital presents a panel discussion on "Understanding Children with Tourette Syndrome and ADD/ADHD." 7:30 p.m. at Shaarei Tefillah Synagogue, 3600 Bathurst St. 416-256-4222.

MULTI-FAITH DISCUSSION

Beth Emeth Synagogue Continuing Education presents a multi-faith roundtable discussion on today's religious issues, with a focus on differences and the reasons behind them, with **Rabbi Martin Berman** of Shaar Shalom Synagogue, **Rev. Damian MacPherson** of the Toronto Catholic Archdiocese and **Imam Abdul Hai Patel** of the Canadian Council of Imams. 8 p.m. 100 Elder St. 416-633-3838.

WZO & THE JEWISH AGENCY

Canadian Friends of Boys Town Jerusalem hosts **Norman Stern**, president of Mercaz Canada, in a discussion on "The Role and Activities of the World Zionist Organization and the Jewish Agency and How They Affect Us as Canadian Jews." 8 p.m. Shaarei Shomayim Congregation. 416-789-7241.

Friday, Feb. 20

SHABBAT ACROSS PEEL

Solel Congregation invites the public to join their Learners' Shabbat Program. Beginning with dinner at 6:15 p.m. followed by a learners' Shabbat service. For information and to register for dinner, call 905-820-5915.

TEEN ONEG SHABBAT

B'nai Torah Synagogue invites teens to an Oneg Shabbat at 9 p.m. Enjoy singing, a dvar Torah by **Jeff Turtel** and great snacks. Call 416-226-3700 for more information.

Sunday February 22

CANTOR MAISSNER SINGS

Holy Blossom Brotherhood Sunday breakfast hosts **Cantor Benjamin Maissner** previewing his new album *Medleymania*. 9:30 a.m.

ROSH CHODESH BRUNCH

Shaar Shalom Sisterhood invites mothers, sisters, daughters and friends to a "Brunch and Celebration of Rosh Chodesh Adar." 10:30 a.m. $5. RSVP to **Shelley Rothberg** 416-444-1863.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group will screen and discuss *The Promised Land*, as part of the film series *Judaism: A Quest For Meaning*. Beach Synagogue, 109 Kenilworth Ave. at 7 p.m. 416-763-2799.

ART OF BEING POSITIVE

Pick up some suggestions on approaching life positively from the video presentation *The Art of Being Positive*, part of a Rosh Chodesh Adar celebration at the Anshei Minsk Synagogue, 10 St. Andrew St. 7 p.m. For information, call 416-595-5723 or e-mail reachus@theminsk.com.

JEWISH WOMEN IN SONG

Beth David Synagogue presents "Jewish Women in Song," featuring **Audrey Kaufman, Andrea Kreid-**

Continued on page 25

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Continued from page 24

stein, Lenka Lichtenberg and **Naomi Peleg**, accompanied by the **Nafshi Band** and the **Renanim Choir**. 8 p.m. $15. For tickets, call 416-633-5500.

JEWISH UNITY A MYTH?

Temple Kol Ami in Thornhill is featuring **Elliott Malamet** at the Chapters bookstore at Yonge and Steeles. Malamet will speak on "Is Jewish Unity a Myth?" 7:30 p.m. Free. All welcome.

SINGLES GAMES & BINGO

Jewish singles are invited to an evening of bingo and board games at Beth Torah Synagogue, 47 Glenbrook Ave. 7:30 p.m. Two groups offered, ages 21-39 and 40-69. $6. 416-733-3634.

SINGLES CELEBRATION

The Shaar Shalom Singles invite men and women to their "Rosh Chodesh Adar Celebration." 2 Simonston Blvd. 8 p.m. Refreshments served. Free.

Monday, Feb. 23

LEARN TO READ HEBREW

Absolute beginners can learn how to read Hebrew at the Beth Radom Congregation, 18 Reiner Rd. 7:30 p.m. Classes taught by **Rabbi Steven Schonblum.** No charge. Call 416-636-9455 for information.

CHUG HATANACH

Yehudah Lipshitz leads a discussion of chapters 1 and 150 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, Feb. 25

VOLUNTEER IN ISRAEL

Find out about volunteering on an Israeli army base for a minimum of two weeks at the Canadian Volunteers for Israel information session. 7:30 p.m. 788 Marlee Ave. For information, call 416-781-6089 or visit www.serve.com/CVI.

TO ERR IS HUMAN

Prof. Eric Lawee of York University leads a text-based study called "To Err is Human: Traditional Perspectives," which will look at possible spiritual or intellectual failings of great figures in biblical and rabbinic times. The four-week course, offered by Mekorot, is on Wednesday evenings from 8-9:30 p.m. until March 17. Begins tonight. 159 Almore Ave. Women and men welcome. $45. For information or registration, call 416-398-1510 or visit www.mekorot.ca.

GENEALOGICAL SOCIETY

Librarian **John Jakobson** discusses "Researching Canadian Immigration Records in the Canadiana Department of the North York Central Library" at the Jewish Genealogical Society monthly meeting at Shaarei Shomayim Congregation. 8 p.m. Non-members $3.

KABBALISTIC TIPS

A one-hour seminar on "Kabbalistic Tips for Building Self Esteem" at the Kabbalah Centre, 678 Sheppard Ave. W. 7 p.m. $15. 416-631-9395.

Other news

WARSAW GHETTO EXHIBIT

Regional Jewish Communities of Ontario presents two opportunities to see the exhibit "Janusz Korczak and the Children of the Warsaw Ghetto." It is running in Barrie until Feb. 20 at the Am Shalom Synagogue, 767 Huronia Rd., and at Trent University in Peterborough from Feb. 23 to Feb. 27, in partnership with Beth Israel Synagogue. Free. For information, visit www.rjco.ca.

HEALTHY COOKING

Beth Shalom Synagogue presents "Healthy Cooking for Baby," a hands-on class with **Rebecca Jeffries**. Learn about organic and non-organic food, how to identify allergy symptoms in your infant and understanding infant digestion. Thursday, Feb. 26, 7:30-9 p.m. Pre-registration required. Members $15, non-members $20. Call 783-6103, ext. 228. Also offered on Thursday, March 11.

WHAT IS CONVERSION ABOUT?

Are you thinking about conversion to Judaism but have a million questions to ask? **Rabbi Elyse Goldstein** will moderate a discussion between Reform rabbi **Daniel Komito-Gottlieb** and Conservative rabbi **Martin Berman** titled "Everything You Wanted to Know About Conversion but Were Afraid to Ask." At Kolel, 151 Eglinton Ave. W. Thursday, Feb. 26, 7:30-9:30 p.m. No pre-registration required. For information, visit www.kolel.org.

SUNDAY BAGELS AND TALK

Join First Narayever Congregation for Sunday bagels, coffee and a lecture by **Prof. Anna Shternshis** on "From Synagogue to Stage: Yiddish Amateur Theatre Under Stalin," Sunday, Feb. 29, 10 a.m. No charge. 187 Brunswick Ave.

A LOOK AT PURIM

Purim is more than just costumes and food. Mekorot and Torah in Motion present two study opportunities with Dafna Siegman. The first, "Beyond Eating and Drinking: New Perspectives on Purim," is a text-based lecture for men and women. Sunday, Feb. 29, 8 p.m. at Beth Jacob Congregation, 147 Overbrook Pl. The second, "Purim and The Hidden Face of God," is a women's workshop/beit midrash. Monday, March 1 from 9:15-12:30 p.m. at Ulpanat Orot, 45 Canyon Ave. Lecture $10, beit midrash $18. Both $25. Call 416-398-1510 or 416-633-5770.

LITERARY READING

In honour of International Women's Day, **Nora Gold** will be reading from her new novella, *Exile*, a story about love, loyalty, passion, politics, identity and dreams, at the Free Times Café, 320 College St. Sunday, March 7 at 8 p.m.

VENDORS WANTED

Na'amat Canada is looking for vendors for their Craft and Gift Sale at Bayview Village Shopping Centre, Monday, May 24. Call 416-636-5425, days, or **Malka Mirsky** 416-633-6538, evenings.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Effective Parenting: a four-session program for parents to learn how to raise happy, motivated, well-behaved children. Topics include nurturing self-esteem, encouraging problem solving, increasing communication with your children, setting effective limits and getting kids to follow rules. Thursday, Feb. 19, 7-9 p.m. 4600 Bathurst St.

FOR SENIORS

Earl Bales Seniors' Club: Casino Niagara, Feb. 26; Casino Rama, March 10. Bridge every Monday, Wednesday and Thursday at 12-3 p.m. Intermediate and advance players wanted. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Feb. 19, bingo; Feb. 26, lecture with **Eitan Glazer**. Purim Party, March 7. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave., 416-785-2500, ext. 2267.

Lunch and Learn, with occupational therapist **Stacey Bergman** on "Caring for Your Loved One." Tuesday, Feb. 24, 11:30 a.m.-1 p.m.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Nutrition and Heart Health," a presentation by the Heart and Stroke Foundation, Thursday, Feb. 19, 1-2 p.m. in the synagogue.

Purim Party, Sunday, Feb. 29, 3-5 p.m. $2.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. for bagels and coffee. Program begins 3 p.m. Feb. 24, stories and jokes. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Sunday, Feb. 22, 1-3 p.m. join the Family Purim Party at Family Place @ The Jewish Discovery Museum. $2.50 per person, Museum members free. Enjoy an afternoon of mask-making, singing, storytelling and games. For information, call ext. 290.

The Family Place @ The Jewish Discovery Museum has new and exciting weekly programs for children under five. For information, call ext. 390 or visit the website.

blindside: An exhibit by **Michelle Bellemare** runs at the Koffler Gallery to Feb. 29.

The Koffler School of Music Salon Series Concerts presents violist **Rivka Golani**, Tuesday, Feb. 24, 7:30 p.m. at a private home and gallery. Couvert $50. Proceeds benefit the Koffler School of Music. For information and reservations, call ext. 228.

BJCC offers camp programs for March Break, March 15-19, and Passover Camp, April 5, 8, 9 and 14. Spaces are limited. Call ext. 378.

55+ Dept of Adult Services, in co-operation with Betel Centre, offers a trip to Ottawa to see the Dead Sea Scrolls exhibit. March 30-31, $199 includes bus, hotel, some meals and entrance to the Museum of Civilization. For information, call **Teme**, ext. 364.

The Koffler Centre of the Arts presents its third annual Fundraising Dance Gala, Stars of the 21st Century, on Sunday, April 25 at the Toronto Centre for the Arts, 5040 Yonge St.

Register at the Koffler Centre. Classes offered for children and adults include ballet and jazz, visual arts, Nashir choir, music and drama.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Toronto Jewish Film Society will screen *Next Stop, Greenwich Village* in the Al Green Theatre, Sunday, Feb. 22, at 4 p.m. and 7 p.m. $12. JCC members $10.

Inner Torah with **Rabbi Aubrey Glazer**. Study, chant and reflect on the gems of the great masters of the Chassidic tradition from the 18th century to today. Thursdays, 7:30-9 p.m. Feb. 26, March 25, April 29 and May 13. Members $50, non-members $65.

Registration for March Break Camp underway. Call for information and registration.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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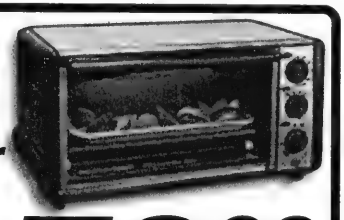

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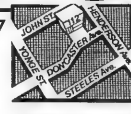

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On Campus

McMaster student union monitors Zionist club

By FRANCES KRAFT
Staff Reporter

Leaders of the McMaster University student group Zionists at McMaster are unhappy that it will continue to be monitored by the student union because of an anti-Palestinian e-mail the group distributed.

In November, as a result of the incident, Zionists at McMaster had its one-year probation as a new club extended. As well, Saeed Ally, executive adviser to the Muslim Students' Association (MSA), was appointed a governor of the Jewish group to monitor its activities and advise members how to run the club.

Ally was appointed because he is the the McMaster Student Union's (MSU) religious clubs chair, an elected position. He is not affiliated with the more political Solidarity for Palestinian Human Rights (SPHR), said Cale Zavitz, who imposed the sanctions in his capacity as MSU clubs administrator.

The e-mail in question originated from an Iranian student and had not been thoroughly reviewed, said Judy Schwartz, director of the Hamilton campus' Jewish Students Association. As well, Zionists at McMaster subsequently apologized, said Avi Ben-Zvi, the director of the club, which was launched last September.

A Jan. 27 appeal to the MSU clubs executive committee shortened the probation so that it would end Apr. 31, but Ben-Zvi said he was shocked that his group was not completely exonerated. He thought the committee, consisting of representatives of five campus clubs, "would realize they made a mistake."

Zionists at McMaster is not affiliated with Hillel, but the two groups have been involved in joint programming. Zionists at McMaster, which has about 145 members on its listserve is a pro-Israel, pro-peace group, said Ben-Zvi.

By definition, all new clubs are on probation for one year, Zavitz said. Probation means they have "a lot more supervision" and they also receive less funding than established clubs, he added.

An extended probation means that "any infraction would result in extremely serious consequences," he added.

Last week, Ben-Zvi said his group was "unwilling to give up [its] free speech." A Zionists at McMaster delegation met with university president Peter George in December, but there has been no further contact, Ben-Zvi said.

> *'Unwilling to give up [its] free speech'*

He was not sure whether the group could appeal the most recent decision, but according to Zavitz, the clubs executive council, to which they originally appealed, is the highest appeal body for clubs.

Ally's specific duties include advising the club and making sure he is informed about its day-to-day operations, said Zavitz. He is required to interfere "only if a violation of the rules arises, or if the Zionists solicit his input... How [Ally] goes about that is at his discretion, and he can attend exec meetings, general meetings or whatever he needs to do in order to accomplish that task. His presence will not be intrusive in any way."

The club is responsible for "making sure they forward their e-mails, posters, meeting notices, etc. to Saeed, and making sure he is up to date on what they're doing," said Zavitz.

Ben-Zvi noted that Zionists at McMaster has taken the initiative to meet with members of SPHR and suggested joint programs such as monitoring campus media, but SPHR has been "unwilling" to participate.

He said he wants people to understand how serious the situation at McMaster is, "not only for the Jewish students on campus, but at McMaster particularly it's a big threat to every club."

It's not a Muslim-Jewish issue, he stressed. "It's an issue of censorship."

Conference gives students Israel advocacy tips

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Fifty-five students from a dozen universities in Ontario and Quebec gathered in Ottawa earlier this month for a three-day Hasbara Fellowships Activism Conference.

The purpose was to network and glean information and techniques to deal with Israel-related issues they face on their campuses.

Many of the students had already participated in the Hasbara Fellowships program in Israel, which is designed to give them a first-hand look at the situation on the ground and to equip them to go back to their universities and explain Israel's position to other students.

Montrealer Patrick Amar, a former Concordia University student now working in New York with Hasbara Fellowships, an arm of Aish HaTorah, as its Canadian co-ordinator, said one of the group's goals is to become more politically engaged.

"I don't think we are really using the democratic process well enough," he said. "We want to reach out to politicians and establish Ottawa as a base for political action... this conference was an introduction, an ice-breaker."

Along those lines, David Cooper of the Canada-Israel Committee provided tips on how to make the Canadian political system more accessible and "friendlier," while Conservative MP Jason Kenney spoke to students during their Shabbat dinner and urged them to reach out to non-Jews and have them become active on behalf of Israel.

Neil Lazarus, director of Awesome Seminars, gave students tips on advocacy and communication.

"He helped us with problems encountered on our campuses," Amar said. "One of the biggest issues we [Hasbara Fellowships] are facing is how to reach out and make Israel more mainstream, more accepted by more non-Zionist students... We need to reach out to students for their interests – to put what is important to them on our agenda."

Itamar Marcus of Palestinian Media Watch, who was on a North American, coast-to-coast tour, presented tools for countering Palestinian propaganda.

"We are giving the students some armour. They are being attacked every day," Marcus said.

He was accompanied by Barbara Crook, the new Canadian representative of Palestinian Media Watch who will be following up on Canadian campuses after Marcus returns to Israel.

"Palestinians spend their whole propaganda convincing the world that they are the victims," Marcus said. "We have to show, through our provable material, that this is not true. The goal is to change the victimhood."

Marcus and Crook distributed printed material and CDs depicting propaganda being broadcast on Palestinian television, inciting children to violence and martyrdom.

"We think we give them [the students] the tools, Marcus said. "As we presented our material, we drilled them on how to answer questions. Some of these students had been to our presentations before and received our materials, and they are using them already."

The conference wrapped up on Tu b'Shvat, and students decided to buy a tree in Israel for each of their ridings and present the certificates to their MPs.

"Activism means new ideas all the time," Amar said.

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Coast to Coast

All in all, we need more than shots of the wall

According to Reports

By PAUL MICHAELS

"We relate to images in more direct ways than we do to words," wrote *Globe and Mail* arts reporter Michael Posner, in "Image World" (*Queens Quarterly*, summer 2003). "Text requires another level of mediation, a mental or intellectual filter of some kind that distances us from what we are reading. Images are immediate. They require less judgment, less interpretation. They appeal not to our reason but to our intuition, not to thought but to feeling. Inevitably, therefore… ever larger percentages of the population are being conditioned to respond emotionally and viscerally to the daily blizzard of images that bombard them."

In a world increasingly dominated "by the mesmerizing power of the visual," as Posner puts it, consumers of news must struggle to look past the image to the truth below the surface. Not that pictures usually lie. But images can be easily manipulated when isolated from the broader context they are taken from.

This is, after all, an age when television news – which is essentially wedded to the emotional power of images – reigns as the dominant mode of imparting information. Studies show that television is the primary news source for 75 per cent of Canadians. What's more, only six to seven per cent of newspaper readers peruse editorials and op-eds, so that most are missing out on the opinions and ideas – the broader context – behind the news.

The power of imagery, of course, affects how many view the Israeli-Palestinian conflict, due to the ready supply of "David vs. Goliath" imagery, with Israeli soldiers cast in the unflattering role of the oppressors and the Palestinians as helpless victims. Images of Israel's security fence are the just the latest chapter in this familiar story.

No matter what Israel's case is for building a security barrier near the Green Line, the media persist in showing just a tiny fraction of it – the concrete portion – as a looming monstrosity causing hardship for the Palestinians. This has tremendous emotional resonance, not only for the average person, but also for decision makers.

Israel's case is mainly conceptual. The fence is necessitated by the Palestinian Authority's refusal to stop terrorism. It is designed to thwart suicide bombers, whose infliction of carnage on Israeli civilians would, as *New York Times* columnist Thomas Friedman has written, have caused any other society to go out of its mind.

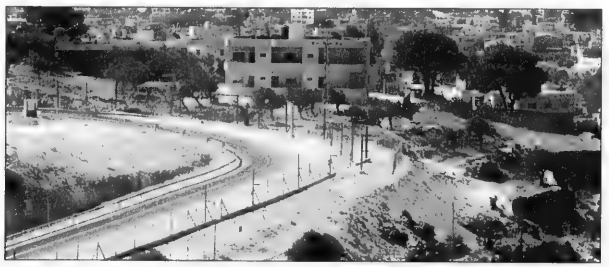
But the ubiquitous wire service photos of "the wall" show a huge concrete barrier, often shot from above and dwarfing a lone Palestinian woman or child. These pictures, from Associated Press, Reuters and others (which are carried in all major dailies, including the pro-Israel *National Post*), cannot depict the prevention of carnage. Rather, they showcase difficulty and an ominous presence, which amply serves, however unwittingly, the Palestinians' propaganda mills.

About 95 per cent of the structure is actually a fence, but that is rarely seen in news reports or photos. A partial exception was *The Barrier*, a two-part documentary by Elizabeth Farnsworth on *NewsHour with Jim Lehrer* (PBS, Feb. 9, 10). It showed extensive footage of the fence, particularly in part 1, which dealt with Israel's case. Yet, taken as a whole – part 2 explored the Palestinian perspective – *The Barrier* showed more wall than fence.

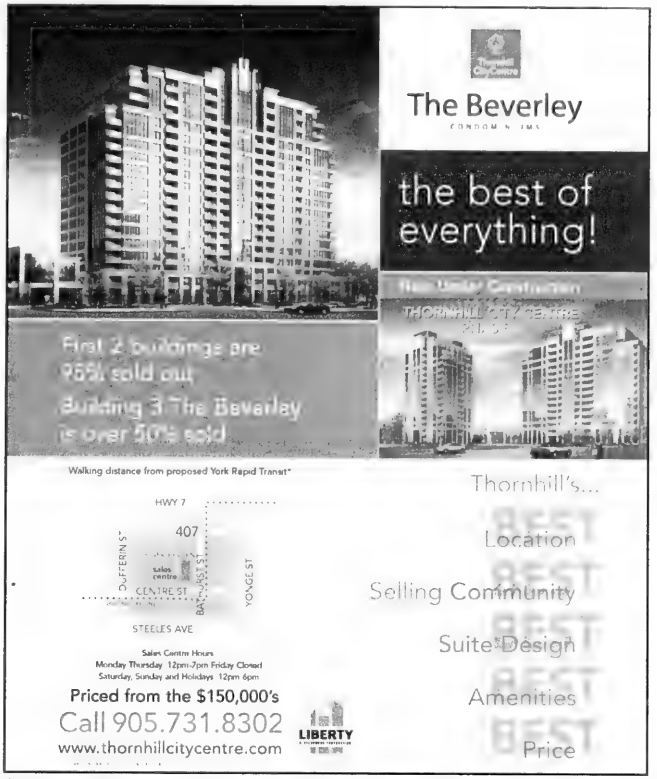
Unfortunately, images such as those of "the wall," which are dramatic, sensational and negative, will continue to dominate the media. It's important to counter these images with rational and coherent arguments, even while we understand that text will never have the same mass appeal.

Paul Michaels is communications director for the Canada-Israel Committee.

Please see Perspectives on page 9.



The 95 per cent of the "wall" that is really a fence. [Israeli photo]



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Christian Zionist group planning 6 Israel missions in 2004

By ZEV KALIN
Special to the CJN

OTTAWA — A group of some 60 pastors and lay leaders recently participated in the launch of a "Taste of Israel" seminar series here sponsored by Return Ministries, which describes its mandate as "Christian Zionists working together for Israel."

Addressing the group, Joseph Kelman, rabbi emeritus of Toronto's Beth Emeth Bais Yehudah Synagogue, called the event "one of the most exciting moments in my life."

He was speaking not only as a supporter of the Christian Zionist movement, but also as a leader of the upcoming joint delegation of Christians and Jews, "Together For Israel Solidarity Mission," being run by Return Ministries and B'nai Brith Canada.

The group will be in Israel from April 27 to May 6.

Also leading the trip will be Rabbi Kelman's wife Sara, Return Ministries founder and executive director Dean Bye, and his wife Patti.

The Ottawa seminar, titled "CentrAliyah," was the first in a series of training sessions intended to prepare Christian leaders to become more active in their support of Israel and North American aliyah.

According to founding member Peg Byars, "Return Ministries' mandate is to encourage Jews and Christians to work together to fulfill God's plans for Israel and the nations."

Joseph Kelman, rabbi emeritus of Toronto's Beth Emeth Bais Yehudah Synagogue

This includes "working to implement God's plans to return His Jewish people to Israel from all corners of the Earth; revealing evidence of this happening in our time; building bridges between the Christian and Jewish communities in North America and Israel to facilitate their standing together for Israel; and helping the Church understand and embrace God's call on His gentile church to support North American aliyah."

Calling Israel "the best classroom," Dean Bye said he is planning six missions to Israel for Jews and Christians this year. Planning for 2005 has already begun, with one trip in the works so far.

The missions' goals are to build bridges between Jews and Christians and Canada and Israel, as well as showcase advancements in Israeli industry and agriculture, encourage Canadian Jews and Christians to stand together with Israel, foster an understanding of the biblical importance of the land and people of Israel and learn about the political and security situation.

Return Ministries also holds weekend seminars on Israel at its training facility in Centralia, about 40 minutes north of London, Ont. They're currently scheduled to run monthly, but Bye hopes to have the facility booked year round with weekend seminars and full-time students studying throughout the week.

Rabbi Kelman's mission will include visits to an army base and an absorption centre, as well as planting trees and meetings with Israeli political leaders.

It will also include a visit to the trauma centre at the Shaare Zedek Hospital in Jerusalem to hear how it handles victims of suicide bombers. Trip participants will also meet ZAKA Rescue and Recovery personnel who volunteer at the site of terrorist attacks with medical assistance and care for the remains of victims.

"In a way it's a sense of gratitude that I'm here to express today – gratitude and thanks to our Christian friends who have a willingness and desire to learn more about our Jewish way of life," Rabbi Kelman told the pastors.

"I have a feeling that, in certain areas, you can teach the Jewish people a lot about a commitment to Israel, a sense of reaching out, and in helping us to realize a dream."

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Coast to Coast

Shul founded in 1919 about to close its doors

Continued from page 3

Ellis Levine, who never dreamed that one day, he would be selling his own synagogue, is a third-generation shul member on both sides of his family.

"My grandfather sat in the first row, first seat," he recalls. "He would always sit facing my grandmother."

Because it was an Orthodox shul, the women sat in the upstairs balconies, supported by beautifully carved wood columns.

"My mother sat in the first row of the balcony with my sister and I sat with my father downstairs. I can still picture that. The families were positioned so that the women and the men could see each other."

Levine's two children had their bar and bat mitzvahs at the synagogue. He himself had his bar mitzvah there in 1953, after he had sat up all night with the body of his late grandfather, local merchant Sam Meltzer, back when funerals took place in the sanctuary.

The synagogue's last rabbi, Roger Pavey, left for good in 1982. He now has a pulpit in Saskatoon.

"We'd bring in lay leaders, but we couldn't even afford a rabbi for the High Holy Days," says Ellis Levine.

The nearest synagogues are in Moncton and Fredericton, whose communities are also struggling to hang on. The last census showed 245 Jews in Moncton, a nine per cent decline over the past decade and an average age of 40.

Things look more dire in Fredericton, where the tally found 210 Jews – a steep drop of 33 per cent over the previous 10 years – and a mean age of 49.

The shuls in both cities are Orthodox and have rabbis.

Saint John's Jewish community was founded in 1858 with the arrival of Solomon Hart and his wife from England. Fellow immigrants established the city's first synagogue, Ahavath Achim (Brotherly Love) in 1898. Hart opened a tobacco factory and most of the men were affluent cigar manufacturers.

A second wave of newcomers at the turn of the century – initially poor peddlers from eastern Europe and Russia who became merchants – opened their own shul, the Hazen Avenue Synagogue, in 1906.

The Shaare Zedek was founded in 1919 with the merger of the two small congregations into an Orthodox synagogue. It gradually became Conservative, and two years ago, was reconstituted as fully egalitarian, but along Conservative lines.

Inside Congregation Shaarei Zedek

The Jewish museum makes proud mention of the community's "Golden Age," from the 1920s to the 1960s, when there was a Jewish troop of Boy Scouts and Girl Guides, a local B'nai Brith chapter and 60 kids at the Hebrew school.

Shaare Zedek, a bit creaky and musty, was actually built in 1860 as the Calvin (Presbyterian) Church on Carleton Street. With three levels, a complete kitchen and 11,500 square feet, it would make a perfect church, theatre, arts centre or school, says Ellis Levine, ever the salesman (he was showing the building to a prospective buyer when *The CJN* called his cellphone).

The building is considered a deal, considering it's selling at well below its assessed value of $574,600.

If it sells – and that could take months – the congregation will have 60 to 90 days to empty the synagogue of its six Torah scrolls, several memorial plaques, the eternal light, the Aron Kodesh, prayer books and other artifacts.

A sale would certainly boost the community's finances. Levine says it would offset many of the outstanding members' dues and help fund the museum, the Hebrew classes and the local Jewish cemetery, established in 1882, for years to come.

This Passover could be the last time the community will gather at the synagogue. After that, says Levine, "it depends on how good a salesman I am."

Coast to Coast

Vancouver campaign raises record $5.5 million

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The Jewish Federation of Greater Vancouver (JFGV) says its annual Combined Jewish Appeal (CJA) fundraising campaign collected more than $5.5 million in 2003, a new record.

The amount represents a $1-million increase over 2002. The extra donations will be divided between programs in Vancouver, Canada, Israel and Diaspora communities in other parts of the world, community leaders say.

Mark Gurvis, JFGV executive director, said the 2003 CJA campaign was a "breakthrough" for the Vancouver Jewish community. "Five-and-a-half million dollars is where we hope we'll be starting from for the 2004 campaign."

Donors gave an average 23.6 per cent more in 2003 than in 2002. There were a total of 3,461 individual donations, including 436 from donors who did not contribute to the 2002 campaign.

The 2003 drive marks the second consecutive year of significantly increased contributions.

The campaign's theme – "What will tomorrow hold if we don't act today?" – mirrored the one used elsewhere in Canada and was prompted by the Vancouver community's concern for terrorism and economic decline in Israel and increasing anti-Semitism around the world, including British Columbia.

Gurvis said the 2002 and 2003 campaigns focused on Israel and global threats facing Jewish people. "Following the emergencies in Israel and overseas and the clear articulation of our needs, the Jewish community in Vancouver responded."

David Berson, JFGV director of community planning, said the campaign funds five program areas in the local community: social services, youth, arts and culture, formal childhood education and community building. Programs are developed and delivered by 25 community agencies.

The campaign also finances programs in Canada that advocate on behalf of Israel and combat anti-Semitism. The newly established Canadian Council for Israel and Jewish Advocacy (CIJA) will receive $250,000.

Two-thirds of 2003 new funding will go to Israel and overseas. In Israel, CJA contributions will aid victims of terror, help provide vital services that have suffered due to the country's declining economy and support social and educational programs.

Funds will also go to a new educational initiative in Vancouver's partnership community in the northern Galilee. The Jewish community in Argentina, which has been hard hit by that country's ongoing economic crisis, will also receive assistance.

Before 2002, CJA campaign contributions had remained relatively stable for a number of years at between $3.9 and $4.3 million. In 2002, the figure jumped to $4.56 million, thanks to the Israel Now Emergency Campaign, which raised more than $2.25 million, and rose again last year.

Gurvis said the Vancouver Jewish community, which has about 23,000 people, has more in common with communities in Seattle, Portland and San Francisco than with those in Montreal, Toronto or Winnipeg.

"Vancouver shows a 'West Coast mentality' in its looser forms of community affiliation," he said. "It's not like Winnipeg here, and it never will be, either."

The Vancouver community is no longer concentrated along Oak Street on Vancouver's west side, but is scattered all over the Lower Mainland.

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חשובער רעדאַקטאָר —

דערלויבט מיר אויסצודריקן מיינע געדאַנקען אינעם „יידיש־ווינקל" פון דער צייטונג, בנוגע אַנטיסעמיטיזם אין דער וועלט. עס איז נישטאָ קיין גרעדע פאַר יידן נישט אין מדינת ישראל אָן נישט אויסער איר גרענעצן. די ערד איז דורכגעווייקט מיט יידיש בלוט, אַנהייבנדיק מיט דער שואה אין אירופּע, ביז דעם אל־על פליפעלד אין לאָס אַנדזשעלעס, ביז די פּלאַזשעס אין קעניא.

דער יידישער שבט, צעשפּרייט אײַבער דער וועלט, איז אַ צילבערעס פאַר די אָרומיקע שכנים. אין ישראל זיי־נען די קידער, אַלטע לייט, מענער אָן פּרויען, אינטע־לעקטואַלן אָן דאָרפּס־יידן, צה"ל ועלנער, בחורים אָן בחורות, די קרבנות פון אַראַבישן טערראָריזם. צי דאָס איז פאַרנדיק אין אַן אויטאָבוס צו די לימודים אין אַ אוניווערסיטעט; פאַרן אײַנקויפן מאכלים אויף שבת; עסן מיט דער פאַמיליע אין אַ רעסטאָראַן; גיין טאַנצן אין אַ זאַל; דאָוונענען אין אַ שול; סאַלאַטן אויף דער וואָך, אָלע, אָלע, סיי די מענטשן אָן סיי די פלעצער זיינען אויף דער ליסטע פון די פאַלעסטינער מערדערס. מען קען נישט אָנצייכענען, אַז אין פּלאַץ איז מער זיכער ווי דער צוויטער צו קענען ווערן באַשיצט.

די פאַלעסטינער באשולדיקן די ישׂראלים אין אונ־טערדריקונג און אקופּאַציע פון די געביטן. זיי שרייען צו דער אינטערנאַציאָנאַלער געזעלשאַפט מען זאָל זיך אָנ־נעמען ווייער עוולה. אָבער די פאַלעסטינער איבער דער וועלט ווערן נישט געיאָגט ווי די היגע. אַראָבער פון אָלע מינים ווערן נישט געצילט פאַר פאַרניכטונג. מוסלמענער ווו זיי זאָלן נישט זיין, ווערן נישט געטרט מאַסנווייז. די מענטשהייט וואָלט זיך נישט שטיל צוגעקוקט צו אַזעלכע אַקטן. די אַראַבישע וועלט און די מוסלמענישע פעלקער וואָלטן נישט געזעסן שטיל.

שטעלט אייך פאָר, וואָס פאַר אַ טומל עס וואָלט גע־וואָרן אין דער וועלט, ווען, למשל, צימבּיסטישע טערא־ריסטן וואָלטן געפֿרוווט מיט ראָקעטן אַראַפּשיסן אַן אַראַפּלאַן, וואָס געהערט צו סאַודיע אַראַביע, ווי עס האָבן פֿרובירט דאָס צו טאָן אַראַבישע טערראָריסטן צו אַ ישׂראל עראָפּלאַן אין דער לופט איבער קעניא און אין דער זעלבער צייט אויפריסן אַ האָטעל. דאָס וואָלט גע־ווען אַן אָנהאַג פון אַ 100 פּראָצענטיקער מלוכה.

עס וואָלט זיכער אויפגעשטאַנען אייַן גאַניינקטער פּראָטעט פון מיליאָנען. די „פּאַראַיינקט פעלקער" אין די מערב מלוכות וואָלטן געמאַכט אַן אונשטעל צו באַרויקן די וועלט, אָבער אין דער ווירקלעכקייט וואָלטן זיי גע־שווינג, ווי זיי האָבן דאָס געטאָן פריער. עס איז דאָך נאָר טויטע יידן. מען איז צוגעווינט צו דעם.

מיר, יידן, וואַרטן נאָך כאָטש אויף איין וואָרט פון וועלן מאָכן שלום. אָבער פון די טויזנטער אויסלאַמישע געבעט־היזער הערט מען נישט קיין וועראטער פון צוזאַ־מענלעבן, נאָר שטענדיק וועראטער פון האַס און מאָרד. די מינדסטע קלייניקייט פון ישׂראל ווערט בלייך שנעל פאַר־שפּרייט פון די פילאַליקע אויסלאַמישע און אַראַבישע לענדער אין דער וועלט, מיט דער מיטהילף פון אַזעלכע לענדער, וואָס האָבן גאָר אַנדערע רעליגיעס. וווּ זיינען די ליבעראַלע לענדער, וועלכע זאָלן זיך אָפּרופן און אַנט־קעגנשטעלן די טעראָריסטישע פּראָפּאַגאַנדע?

ווי די היסטאָריע לערנט אונדז, קען ישׂראל זיך נישט פאַרלאָזן אויף קיין אַנדערע פעלקער צו באַשיצן די זיכערקייט פון אידע בידגער. אַפילו די בעסטע פרינד קען מען נישט געטרויען. בלויז דאָס יידישע פאָלק אין די חפּוצות שטייט זיט בי זיט מיט מדינת ישׂראל איינס אויפבויט און פאַרטיידיקונג פון לאַנד.

איך מיין, אַז די ישׂראל רעגירונג און די פירערס פון וועלט יידנטום מוזן פירן אַ שטאַרקע אויפקלערונג צווישן די וועלט־מלוכות וועגן אַ ישׂרדיקן שלום. עס מוז אויפ־געווישן וועלן די היסטאָרישע גערעכטיקייט פון עם ישׂראל. מיט אומדערמידלעכער ארבעט וועט מען קענען דאָס דערגרייכן.

Coast to Coast

Senate to examine anti-Semitism in Canada

Continued on page 1

Grafstein said many of the OSCE's 55-member states have already adopted the resolution, with France going so far to strengthen its anti-hate laws. Several OSCE states have held seminars on anti-Semitism. But Canada has lagged behind and even though Grafstein has pushed the issue in the Senate for some time, he believes his colleagues don't feel the urgency to act.

"Why shouldn't the Senate drag its feet?" he asked. "If there's no pressure to do something from the public, it indicates it really isn't a concern."

Grafstein noted his fellow Senators had not received a single letter from the Jewish community in the last year-and-a-half urging them to study the growth of anti-Semitism.

He cited two examples where he believes the Jewish community and its more prominent members have been remiss in addressing the issue. The first, he said, was that the community and Jewish recipients of the Order of Canada have not pushed hard enough to strip former Native leader David Ahenakew of his Order. Ahenakew attracted national attention at a December 2002 meeting of the Federation of Saskatchewan Indian Nations, when he said Hitler was justified in "frying" six million Jews.

Grafstein also pointed to the case of Esther Delisle, author of *The Traitor and the Jew*, an examination of anti-Semitism and fascism in Quebec society, who has found it difficult to find an academic position in Quebec after the book was released.

Grafstein suggested both were clear cases of anti-Semitism in action.

His resolution has been referred to the Senate's human rights committee for debate and the committee will hear witnesses on the current state of anti-Semitism in Canada.

The committee should begin work within a few weeks.

"I can't find another time when a committee of parliament examined this question. It's quite historic," Grafstein said.

He said he hoped the Senate will do more than merely investigate the issue.

"This is not about a resolution. It's about searching out case studies and seeing if they can be rectified."

Manuel Prutschi, acting national executive director of Canadian Jewish Congress, said, "We'd certainly welcome the opportunity to appear before the Senate on the issue. We have much to say on it.

"Anti-Semitism has re-emerged as an insidious evil throughout the world and we look toward Canada to play a leading role internationally in combatting it within the broader context of the human rights agenda."

The effect of anti-Semitism has hit Grafstein close to home. A member of Beth Tzedec Congregation, one of Toronto's largest synagogues, he is angry that members are forced to enter through a security door at the rear of the building. Toronto mosques and churches have not had to enact such security measures. What's more, he said, members are "taxed" $100-$150 per year for security, while in Germany, the government bears the full cost of police security at Jewish houses of worship.

"That's outrageous in Canada in the year 2004. We're not talking Canada in 1933."

CONTEST WINNERS: From left, United Synagogue Day School students Michael Chaikof, Corey Saperia and Michael Gorlick took first prizes in their divisions in the Royal Canadian Legion Remembrance Day Poster, Literary and Essay Contests. Chaikof and Saperia won for an essay and a poem, respectively, while Gorlick won for his artwork. They are pictured at the awards ceremony with Sam Romberg, president of the Legion's General Wingate Chapter.

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Ambassador's daughter continues to promote Mideast peace

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Many countries are content to have just one envoy here to promote their interests, but Israel, it seems, has two high-profile representatives in our capital showcasing the strengths of the Jewish state.

One is Haim Divon, Israel's ambassador to Canada.

But his daughter Michelle, a 17-year-old high school student at Ottawa's private Ashbury College, has been receiving a great deal of attention of her own over the past year for her unofficial diplomatic efforts to break down barriers in pursuit of Mideast peace.

In recognition of their work, both father and daughter will be honoured by State of Israel Bonds at a tribute dinner May 12 called "Ambassadors for Peace."

After a heated debate about the Israeli-Palestinian conflict in one of her high school classes last year, Michelle began a journey that has changed her life and, she hopes, the lives of many others.

Her relationships with the daughter of the Jordanian ambassador and an Iranian-Canadian Muslim girl who had come directly from Saudi Arabia had been strained.

"If I can't even get along with two Arab girls living in Canada, how can I expect there to be peace back home?" Michelle recalls thinking. "I approached them and we reached an understanding. We decided to use this as an example for others."

The three classmates began speaking to groups of students and adults at various venues around Ottawa about the importance of getting past stereotypes by learning about one another as people. In the process, they became good friends themselves.

"The other two girls dropped out of the initiative because of academic pressure and I continued on my own," said Michelle. "I decided that while words are important, they are not enough. I am now organizing a summer camp and bringing 15 Israeli and 15 Palestinian teenagers to Ottawa this summer for a summer camp that will be held at Ashbury College."

> ***Michelle spends a great deal of time working on her own personal peace initiative***

Michelle is single-handedly organizing the entire project, helped only by a small committee of local businesspeople and professionals – Jewish and Arab – whom she has approached to help with fundraising.

"The idea is to take [campers] out of their usual environment with all the stigmas. There are not only physical borders, but emotional ones as well. Based on my own experience, human contact is also needed for peace. You can't just have a piece of paper. I realize how satisfying it is to actually meet someone as a person and get to know the so-called enemy."

In the midst of studying for exams and going to university placement interviews, Michelle, who will defer her studies and return to Israel to do her required military service next fall, spends a great deal of time working on her own personal peace initiative.

"She spends three or four hours a day on this, even neglecting her studies," said her proud father, who doesn't seem overly concerned about her falling behind academically.

Michelle's initiative is her own, but her optimism for peace comes naturally, her father said.

"In Israel, there are two schools of thought: those who say there will never be peace and we have to get used to living with conflict, and there are many, many others who believe that peace is possible. I tend to believe that the majority believe that we will have peace... I belong in this camp."

Both Divons believe strongly that peace will come one day and that every single Israeli and Palestinian can help bring it about sooner.

After meeting with Israeli and Palestinian teens on a trip to Israel last month, Michelle concluded that "they all want peace. It is just that we don't agree on what that means or how to get there."

Granatstein-Szalavetz

Howard & Deborah are thrilled to announce the birth of their daughter, Phoebe Rachel, on February 1st 2004 - weighing 8 lbs. 12oz. Proud grandparents are Marcia & Dave Szalavetz of Montreal, Enid & Arthur Sanders of Toronto, and Susan & Donald Granatstein of Orlando.

Thank you, Phoebe, for bringing such joy to all our lives.

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Montreal loses CJC plenary to Ottawa

By DAVID LAZARUS
Staff Reporter

Canadian Jewish Congress (CJC) will hold its next triennial plenary assembly in Ottawa, a first for the capital.

The June 13 gathering was originally planned for Montreal, which last hosted the event in 1995.

The plenary – CJC's 27th – will mark only the second time in Congress' 85-year history that a city other than Montreal or Toronto has hosted the event. In 1998, it was in Winnipeg.

According to Ron Singer, CJC's communications director in Ottawa, the site was moved, in part, to enable officials from Congress and the Canadian Council for Israel and Jewish Advocacy (CIJA) to hold meetings with parliamentarians the following day, June 14.

It will also be the first plenary assembly in Ottawa since a CJC office was established there six years ago.

"It's a great way to showcase our presence here and the Ottawa Jewish community's. The timing was right."

Both Singer and Joseph Gabay, president of CJC-Quebec region, said the Quebec region's officers went along unanimously with the decision after a promise that the plenary assembly would return to Montreal in 2007.

But Casper Bloom, who chairs CJC-Q's community relations committee, told *The CJN* that Ottawa was picked as a compromise site by CJC's national executive committee following a "tug of war" between Montreal and Toronto.

In November 2003, CJC-Q staffer Rebecca Rosenberg told a meeting of CJC-Q's executive committee that there were overtures to have the plenary moved to Toronto because it had double the Jewish population and could therefore inspire greater attendance.

The region's executive passed a unanimous motion at that time calling for the plenary to remain in Montreal.

Ottawa "was not our first choice, Bloom said. "I'm disappointed. I would have preferred Montreal. But we agreed to it."

The Ottawa plenary will be a pared-down event compared to those of a generation ago, when three- or four-day affairs were the rule.

Now, Singer suggested, costs have become too high and people's time too scarce.

Still, he expected the event to be very successful, with 400 to 500 delegates expected to gather at the city's Westin Hotel. Organizers have also issued an invitation to Prime Minister Paul Martin.

The plenary assembly is being chaired by Montrealer Goldie Hershon – a past CJC president – and Gerry Levitz, a former president of Ottawa's Jewish Community Council.

At writing, no candidates to succeed the current CJC president, Keith Landy, whose term expires at plenary time, had declared themselves. The nomination deadline for national officers is mid-April.

Singer said CJC was still "working on" the theme for the event, but it will likely focus on the organization's 85th anniversary.

Coast to Coast

Women's Torah reading at Ghetto Synagogue

By ERICA BREGMAN

On Jan. 24, an unusually cold Shabbat morning, a separate women's Torah reading was added to the traditional services at the Ghetto Synagogue.

The Ghetto Synagogue, a townhouse close to the McGill University campus, was converted to a synagogue three years ago. During the week, the synagogue serves as a café, offering hot kosher lunches. Shabbat meals and Shlomo Carlebach-style prayer services for university students are available from September through May.

Guest Voice

A month of planning went into organizing last month's women's Torah reading. Head organizer, third-year philosophy student Rachel Ptashny, credits Miriam Walfish, a fourth-year student in Jewish studies, for recording a tape of the Torah portion *Vayera* and meeting with each reader before the service.

Ptashny felt it was important to offer female students an alternative form of personal and religious expression.

"So many women in the Montreal Jewish student community already display a deep commitment to Jewish life and values. Organizing a women's Torah reading was one way I could allow women to deepen their connection to Jewish observance and ritual," she said.

Organizers were delighted at the turnout – about 60 women attended the first ever women's Torah reading at the Ghetto synagogue. Since the women far outnumbered the men, the men, on their own initiative, moved to a smaller room to chant the Torah portion, while the women remained in the main sanctuary to read from the Torah borrowed from a local synagogue.

In conformity with Jewish law, female students refrained from reciting the traditional blessing before reading from the Torah, substituting instead a verse from Psalms.

To include as many readers as possible, organizers divided the Torah portion into 18 readings instead of the regular seven. Subdividing the text facilitated maximum participation by women who had formal training in reading from the Torah for their batmitzvah and women who very recently learned the cantillation system.

Clearly a heterodox group of women, the students who read and participated in the separate women's Torah reading identified with all streams of Judaism. Morrisa Golden, one of the Torah readers known in the Jewish student community for her beautiful cantorial voice, grew up in the Reform movement and continues to fully identify with its egalitarian stance.

"I am far from Orthodox," says Golden, a third-year student in international development and Middle Eastern studies. "But there is something exciting and enlightening about being part of a modern Orthodox service that explores the option of allowing women to participate in the beautiful and powerful experience of reading from the Torah."

Also in attendance were several non-Jewish students who heard about the service through friends and wanted to experience first-hand traditional Jewish prayer that included female participation.

"The readings were strikingly beautiful," said Helen Dixon, a fourth-year religious studies student at McGill, "both because they were so well done and because you could see how much they meant to each participant."

The response to this event would indicate that a women's Torah reading within a modern Orthodox setting has wide appeal. Orthodox feminist Blu Greenberg formulated this challenge of including women in traditional prayer services in her seminal book *On Women and Judaism*: "The task of religious leaders today is to find a way to balance the new moral and ethical judgments regarding women and the ritual aspects of Halachah [Jewish law]. It is not automatically [right] to foreclose on every opportunity to raise women to new levels of liturgical and communal involvement."

Indeed, thanks in part to student initiative, women's roles in local modern Orthodox prayer services are slowly changing. More women's Torah readings at the Ghetto Synagogue are being planned.

Erica Bregman is a master's student in Jewish education at McGill University.

Rejoining the Hillel family

By SIMON BENSIMON

We are all alumni of something: high schools, universities, summer camps, Israel trips or maybe just the old neighbourhood.

Some of these institutions are very good about staying in touch with their alumni. You become part of their "family" and get invited to "family functions." Universities are the best at keeping in touch, creating a direct link between present-day students and alumni and helping many of us feel young.

In my capacity as executive director of Hillel Montreal, rarely a day passes without someone telling me that they, too, hung out at Hillel when they were at school. More often than not, people have very fond memories of days spent at Hillel House or Centre Hillel. It's especially touching when I meet people at Hillel House and they tell me where the offices were in 1975, how they got their first student loan, how they ran a special program for "out-of-town" students and what a wonderful man the late Hillel director Herb Weinstein was (his picture is still displayed in our office).

To keep that history alive and link it to the present, Hillel Montreal is embarking on an aggressive strategy to connect with our alumni.

Our message to them is that many good things are going on with Jewish students these days, very much like when they were students, and they should know about them and become involved.

So, if you were ever a Jewish student in Montreal, we want to hear from you. Call us at 514-845-9171, send me an e-mail at simon@hillel.ca, or drop me a line at Hillel House, 3460 Stanley St., Montreal, Quebec, H3A 1R8.

In exchange, we will share some of our accomplishments (and challenges) with you, and – hopefully – you might even want to get involved once again.

Simon Bensimon is executive director of Hillel Montreal.

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Rose Reisman says there's no excuse for not eating healthy

By CAROLYN BLACKMAN
Staff Reporter

Hectic schedules don't have to get in the way of having a variety of nutritious, quick and easy meals on the table most nights, says Rose Reisman, cookbook author, nutritional consultant and owner of the Rose Reisman Cooking School.

In her newest book, *Weekday Wonders, Healthy Light Meals for Every Day*, Reisman, a mother of four, shows that with a little organization, families can "can eat well and break out of the rut of eating the same four or five recipes over and over again.

"People always tell me they want to get dinner on the table quickly, and so most of my recipes can be prepared in 25 to 30 minutes, including preparation and cooking time.

"If you have a pantry full of [such items as] canned tomatoes, tuna, soya sauce, rice, pasta, beans, vinegar, tomato paste, some bottled sauces such as hoisin, as well as a supply of fruits and vegetables, you can always put something together.

"Add some chicken and ground beef, which stays in the freezer for three months, and you are really cooking."

The trick, she says, is to be organized. "You can't join the gym without running shoes, and you can't broaden your recipe base without some ingredients. The priority is to order your life."

She begins the book with a month of menus, including nutritional analysis, as well as a shopping list and storage tips, and offers a make-ahead section about things you can prepare in advance.

"The main course, often, is enough nutritionally to stand alone, but feel free to add a salad, soup or side dish."

If her quick recipes are not quite fast enough for you, Reisman also has a list of super-quick recipes. "I want people to know there is no substitute for a healthy home-made dinner.

Proceeds from the cookbook – her 14th – are going to the Canadian Breast Cancer Foundation. Over the past nine years, she has raised more than $1 million for the foundation through the sale of her cookbooks.

ROASTED CORN BLACK BEAN SALAD

Salad
2 cups drained canned corn
½ cup chopped sweet onions
1 tsp. minced garlic
1½ cups diced mango
1 cup rinsed and drained canned black beans
¼ cup chopped sweet red or yellow peppers
lettuce leaves

Dressing
⅓ cup chopped fresh coriander
3 tbsp. fresh lemon juice
2 tbsp. orange juice concentrate, thawed
1 tbsp. olive oil
1 tsp. minced garlic
¼ to ½ tsp. hot pepper sauce

In a non-stick skillet sprayed with cooking spray and set over medium heat, cook corn for 8 minutes, stirring often, or until slightly charred. Stir in onions and garlic and cook for 2 minutes longer. Transfer to a bowl and cool. To make dressing: in a small bowl, whisk together dressing ingredients. To make salad: stir mango, beans, and peppers into cooled corn mixture. Pour dressing over and toss to coat. Serve on lettuce leaves.

YELLOW SPLIT PEA SOUP

2 tsp. vegetable oil
1 cup chopped onions
1 cup chopped carrots
1 cup chopped celery
2 tsp. minced garlic
5 cups chicken or vegetable stock
1 cup diced, peeled potatoes
1 cup dried yellow split peas
⅛ tsp. salt and pepper

Garnish
¼ cup chopped green onions
¼ cup low-fat plain yogurt (optional)

In a non-stick saucepan sprayed with cooking spray, heat oil over medium-high heat. Cook onions, carrots, celery, and garlic for 5 minutes, or until vegetables are softened and starting to brown. Stir in remaining ingredients. Bring to a boil. Reduce heat to medium-low, cover and cook for 30 to 35 minutes, or until split peas are tender. In batches, purée soup in a blender or food processor. Serve soup sprinkled with green onions and (if using) a dollop of yogurt.

CHICKEN STIR-FRY WITH HOISIN PLUM SAUCE

Sauce
½ cup plum sauce
¼ cup hoisin sauce
2 tbsp. soy sauce
3 tbsp. water
1 tbsp. brown sugar
1½ tsp. minced garlic
1 tsp. chopped ginger root

Stir fry
12 oz. boneless skinless chicken breasts (about 3), cubed
3 tbsp. corn starch
2 tsp. vegetable oil
2 cups sliced sweet red peppers
1½ cups sliced sweet green peppers
1 cup sliced water chestnuts

Garnish
¼ cup chopped fresh coriander or basil
2 tbsp. toasted chopped cashews or peanuts

To make sauce: in a bowl, mix sauce ingredients together until smooth. Set aside. To make stir-fry: dust chicken with corn starch. In a non-stick skillet sprayed with cooking spray, heat oil. Stir chicken just until browned on all sides, about 5 minutes. Remove and set aside. Re-spray pan. Add peppers and stir fry for 5 minutes, until softened. Add water chestnuts, sauce, and chicken. Cook on medium heat for 3 minutes until chicken is cooked and sauce coats mixture. Transfer to a serving platter and sprinkle with garnishes.

BONELESS CHICKEN THIGH CACCIATORE

1 lb. boneless skinless chicken thighs, cut in 1-inch cubes
¼ cup all-purpose flour
2 tsp. vegetable oil
1½ cups diced onions
1 cup diced sweet green peppers
1 cup diced mushrooms
2 tsp. minced garlic
1½ tsp. dried basil
1 tsp. dried oregano
2 cups tomato pasta sauce
½ cup chicken stock
¼ cup diced rehydrated sun-dried tomatoes
1 tbsp. brown sugar

Garnish
¼ cup chopped fresh basil (optional)

Dust chicken with flour. In a non-stick skillet sprayed with cooking spray, heat oil over medium heat. Cook chicken until seared and browned on all sides, but not cooked all the way through, about 5 minutes. Remove from pan and set aside. Re-spray skillet. Cook onions for 5 minutes, or until softened and browned. Stir in green peppers, mushrooms, and garlic. Cook for 5 minutes, or until vegetables are soft. Stir in remaining ingredients and chicken. Bring to a boil, cover, and simmer on low heat for 15 minutes. Garnish with basil (if using) before serving.

YUKON GOLD AND SWEET POTATO MASH

8 large unpeeled garlic cloves (bake while boiling potatoes)
1 medium Yukon Gold potato (about 8 oz.), peeled and cubed
1 medium sweet potato (about 8 oz.), peeled and cubed
2 tbsp. grated parmesan cheese
2 tbsp. 2% evaporated milk
1 tbsp. olive oil
¼ tsp. each salt and freshly ground black pepper

Garnish
2 tbsp. finely chopped fresh parsley

Preheat oven or toaster oven to 425. Wrap garlic cloves in foil. Bake for 20 minutes or until soft. Meanwhile, place potatoes and sweet potatoes in a saucepan, covering them with cold water. Bring to a boil and cook for 15 to 20 minutes, or until tender when pierced with the tip of a sharp knife. Drain. Squeeze garlic from skins, and add garlic to potatoes with remaining ingredients. Mash potato mixture until smooth. Serve sprinkled with parsley.

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Advertising feature

Toronto based food entrepeneurs help spark Israel's economy.

Sobey's at Clark and Hilda and its manager lead the way

Israel's economy has suffered severely during the last few years; the continuing intifadah has crippled Israeli tourism and caused the rise in numbers of disabled war and terror victims. Many companies are downsizing and reluctantly laying off employees due to lower demand for consumer products.

The government of Israel, to help overcome this desperate situation, has launched through its export institute a massive campaign called *"Fine Food From Israel"*, appealing to North American Jewish Consumers to boost Israel's economy by buying Israeli products.

Yael Soglowek-Ender is a partner and shareholder of Soglowek Food Industries in Israel, and CEO of Zoglos Vegetarian Choice, the North American branch of Soglowek Ltd. Her husband Henry Ender is CEO of Foodfest International, fastest growing distributor and manufacturer of kosher food products in Canada. The Enders are both very involved in the importation of food products from Israel to the North American market. They have decided to rise to the occasion and do something to help Israel.

Israel needs your support

Yael's long time involvement with Beit Halochem - aid to disabled war veterans and victims of terror attacks - gave both an idea: helping the economy in Israel by promoting Israeli products, and pledging 1% of all sales of these products to Beit Halochem Canada. In this way, they are helping to raise funds to rehabilitate war and terror attacked disabled victims.

In their quest to launch their campaign the Enders are attempting to contact all the food stores in the Jewish community and ask them to participate by carrying a larger variety of Israeli products and promoting the campaign.

The first one to answer their call and significantly increase the variety of Israeli products was Mr. Kevin Hopps, Manager of Sobey's at Clark and Hilda.

Mr. Hopps has a good understanding of the needs of his Jewish clientele and their strong affiliation to Israel. In his store, one can find the most extensive variety of fine foods from Israel at great prices.

The participating companies in the Enders' Campaign are: Zoglos Vegetarian Choice - soy, tofu and bourekas line; Zoglos Yael's Choice - cakes and pickles; Shamir/Zoglos salads, Elite - Famous line of coffee, chocolates, cakes, wafers, gums and soup mandel; Efrat - grape juice; Prigat - Famous natural juices, drinks and snacks, Jaffa juices; Ma'adanei Teiman - cigars, pastels and egg rolls; Telmas - Knorr soups, Richon matzoh products and pretzels; Einat soup and salad croutons; Rivit - natural snow sugarless snacks; Hanamal - marshmallows; Mottola - olives and Prichen pickles.

Henry and Yael invite anybody who imports Israeli goods to join this effort and call on the Jewish families in Canada to seek out and buy Israeli products even if they cost slightly more.

Israel needs your support!

For more information call Yeal at 905-881-8997 or E-mail her at meatless@zoglos.com.

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Love is the main ingredient in 'Cooking from the Heart'

By NORENE GILLETZ
Special to The CJN

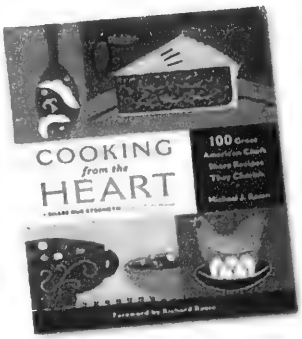
February is usually associated with hearts, flowers and love. It's also the perfect time to enjoy a joyous collection of recipes in which love is always the first ingredient – *Cooking from the Heart: 100 Great American Chefs Share Recipes They Cherish,* compiled by Michael Rosen (Broadway Books, $44.95 Cdn).

Cooking from the Heart contains never-before published recipes from 100 of the most beloved and well-known chefs in America. Lisa Schroeder, chef-owner of Mother's Bistro & Bar in Portland, Ore., shares heartwarming food memories of her life in Israel and her aromatic recipe for Moroccan Poached Halibut in a herb sauce she first ate with her Moroccan ex-in-laws. Award-winning pastry chef and author Gale Gand, part-owner of Tru in Chicago, tells about making pie crusts with her young son, using her great-grandmother's rolling pin that's been in their family for five generations. These are just a few of the stories and recipes that are sure to touch your heart.

Cooking from the Heart presents a wonderful range of cooking possibilities. The book is organized into sections for starters, brunch and lighter dishes, soups and stews, pasta and rice, fish, poultry, meats, salads and side dishes, desserts – all written for the home kitchen.

Each chef not only contributes a superb dish – whether a holiday tradition, comfort food, cross-cultural innovation or family classic – but also the story of why that dish means the world to them. The chefs speak as parents, children, partners, husbands, wives, friends and neighbours. The heartwarming stories and recipes are ones you will cherish; they will trigger food memories of those special dishes that are your own personal touchstones.

Cooking from the Heart is not a kosher cookbook, but that won't matter once you start turning the pages and discover the touching stories and special dishes that bind families together. They are sure to remind you of your own family's mealtimes and traditions.



A portion of the proceeds from the sale of *Cooking from the Heart* will benefit Share Our Strength, an anti-hunger agency. Share Our Strength has distributed more than $68 million to fight hunger worldwide.

Gale Gand firmly believes that you live forever through your recipes if you take the time to pass them down. She says: "Maybe you wonder what people will say about you in your obituary, but in my family, we think of what five dishes people will remember us by. Don't we get to visit with family members we've lost when we cook their dishes?"

MOROCCAN POACHED HALIBUT
Chef Lisa Schroeder

For the fish:
4 5-oz. fillets halibut or salmon
1 bunch fresh cilantro
1 bunch fresh flat-leaf parsley
salt and freshly ground black pepper
10 whole garlic cloves
1 lemon, sliced
4 whole serrano chiles

For the cooking liquid:
1 cup vegetable oil
¼ tsp. freshly ground black pepper
1½ tsp. paprika
⅛ tsp. cayenne pepper or to taste
½ tsp. salt
French bread, as an accompaniment

Rinse the fish well. Spread the cilantro and parsley (stems and leaves) in the bottom of a large saute pan. Season the fish lightly with salt and pepper and lay the fish on the bed of herbs. Place the garlic cloves, lemon slices and chiles around the fish.

Combine 1 cup water with all of the ingredients for the cooking liquid and pour this over the fish.

Cook over high heat until the liquid boils. Lower the heat to a simmer and cover the pan with a lid. Cook for 5 to 7 minutes, until the fish is almost done. Remove the lid and continue to cook until most of the water has evaporated (if the fish looks like it is going to overcook, turn the heat up to high so the water evaporates quickly, but take care not to scorch the fish).

To serve, transfer the fish from the pan with a large spatula and place on a warm platter or individual serving plates. Arrange the garlic cloves, lemon slices and peppers around as a garnish and pour the sauce (the seasoned cooking oil minus the cilantro and parsley) on and around the fish. The fish can be served immediately or at room temperature. Offer French bread for dipping into the sauce. Serves 4.

HUNGARIAN PECAN COOKIES
Pastry Chef Gale Gand

½ lb. (2 sticks) unsalted butter, softened
1 tsp. vanilla extract
2½ cups confectioners' sugar
2¼ cups all-purpose flour
1 cup finely chopped pecans

Preheat oven to 350 and lightly grease 2 cookie sheets. Combine the butter and vanilla in the bowl of an electric mixer. Add ½ cup of the confectioners' sugar and mix to incorporate. Slowly add the flour and pecans and mix just to combine. Place the remaining 2 cups confectioners' sugar on a plate and set aside.

Roll small balls of dough (¾ inch in diameter) and arrange them on the prepared cookie sheet, 1½ inches apart. Bake for 15 to 20 minutes, or until golden brown.

Remove the cookies from the oven and immediately place them deep in the sugar. Let them cool slightly, 3 to 5 minutes, then roll each cookie in the sugar until well coated. Place the cookies on a wire rack to cool completely. Store in an airtight container. Makes 4 dozen cookies.

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Quake, snow blamed for collapse near Wall

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A comprehensive inspection of the stability of the Temple Mount compound and the surrounding walls is urgently required, archeologist Eilat Mazar said Sunday after visiting the site where an embankment near the Western Wall collapsed last Saturday night.

"A major collapse at the site, which would cause a major disaster, is only a matter of time," she warned.

Mazar, who runs a Hebrew University project to publish the findings of archeological digs on the Temple Mount, is also a member of the Committee for Preventing the Destruction of Antiquities on the Temple Mount and a senior fellow at the Shalem Center.

She said state agencies are perpetually engaged in "putting out fires" when it comes to the stability of the Temple Mount and its walls, but have avoided comprehensive inspection, supervision and preservation of the site.

Last Saturday night, during a heavy snowfall, a 10-metre-wide section of the embankment's supporting wall collapsed. The embankment, which leads to the Mughrabim Gate – one of the main entrances to the Temple Mount – runs between the prayer area in front of the Western Wall and the archeological excavations at the foot of the wall, to the south of the prayer area.

Pieces of the collapsed embankment slid into the women's section of the prayer area, but nobody was hurt as they were all on the far side of the area, near the demarcation with the men's section. Until the embankment is repaired, the men's section will be divided in two and part of it turned over to the women.

The collapsed wall [Isranet photo]

The latest collapse is not the first such event in recent years. A few months ago, the western wall of the Temple Mount's Museum of Islam, which also lies near the Wall, collapsed. For the past two years, Antiquities Authority experts and a delegation from Jordan have been working to fix a growing bulge in the southern wall of the Temple Mount compound, a job that has still not been completed.

Recently, the Jordanian Ministry of Awqaf and Islamic Affairs and Holy Places announced that it also intends to fix an older bulge in the compound's eastern wall. This bulge has been there for decades, but recently fears have grown that it is no longer stable.

According to the archeologists of the Committee for Preventing the Destruction of Antiquities on the Temple Mount, the underground work done by the Muslim Waqf and the Israeli Islamic Movement in the area of Solomon's Stables and the Al Aqsa Mosque over the last few years has altered the land and increased the danger of a collapse. The Waqf rejects this, saying it employed authorized engineers to supervise all the work.

On Sunday, the Waqf charged that the archaeological excavations Israel is conducting at the foot of the Western Wall caused the collapse of the embankment Saturday night. But the Antiquities Authority said the most likely explanation is that the collapse was brought on by a combination of last Wednesday's earthquake and Saturday's heavy snowfall. Mazar also thinks the earthquake was the main cause of the collapse.

CIJA: Making a Difference

In a little over a month the newly-formed CIJA (Canadian Council for Israel and Jewish Advocacy) has already begun to pave several "paths of partnership".

"CIJA is achieving two of its most important objectives – ensuring that all members of the Jewish community have a place in advocacy activities, and that all sectors of the broader Canadian community see value in cooperating with us and opportunities to do so," says Co-Chair Steven Cummings. *"Through its partnership initiatives, CIJA is focused on activities that will lead to improved advocacy and increased support for Israel and other causes of deep concern."*

One can see the stronger partnership links that are being forged by each of the major organizations that are part of the CIJA umbrella.

The **Canada-Israel Committee (CIC)** has launched a series of initiatives, both in Ottawa and at the grass roots, to broaden Government and media understanding and support of Israel. As an example, CIC made several interventions with the federal government, explaining why Israel's decision to construct a security fence - to protect its citizens from suicide bombers - should not be reviewed by the International Court of Justice (ICJ). *"We're delighted that Foreign Minister Bill Graham directed his department to submit a written affidavit stating Canada's objections to the ICJ examining the issue of the fence. And we continue to address the challenges in enhancing the bilateral relationship,"* says Co-Chair Brent Belzberg.

The Canadian Jewish Congress (CJC) has continued to battle anti-Semitism, uphold human rights, encourage staying the course in the war on terrorism, promote civil discourse and foster positive intergroup relations as part of playing its leadership role in advocating on quality of Jewish life issues in Canada and abroad. A reflection of CJC's active participation in the Canadian Christian Jewish Consultation is the recent statement condemning anti-Semitism, issued by the leaders of nine of Canada's main churches, through the facilitation of the Canadian Council of Churches.

Student Mission participants gather round former PM Shimon Peres after discussions on such issues as Lebanon, women's right, unilateral separation, and paths to peace.

CJC also recently intervened in the Department of Foreign Affairs' annual human rights non-governmental organizations consultations. CJC's intervention centred on the alarming rise in global anti-Semitism and urged Canada, as a country concerned with human rights to take a leading role at the upcoming session of the UN Commission on Human Rights.

The National Committee for Jewish Campus Life (NCJCL) is engaged in one of the most crucial activities, building a positive environment on campus for Jewish students and for Israel in the midst of viciously negative anti-Israel campaigns. *"Canada's campuses are home to many of Canada's future leaders,"* says CIJA CEO Hershell Ezrin. *"It is crucial that we make Israel's case among university students, and not let slanders and libels stand."*

One of the campus organization's most productive recent initiatives was a mission to Israel for non-Jewish student leaders who got a first-hand understanding of issues they had previously only heard about through the media. One result was that a Concordia-based Amnesty International representative who participated on the tour subsequently invited Concordia Hillel to participate in an Amnesty-organized event on campus.

CIJA- Public Affairs Committee (CIJA-PAC) is a critical part of CIJA's mandate to speak with an effective voice on key issues, and is the means by which individuals can participate in advocacy activities. Hundreds of Canadians from across the country have already joined in the first weeks of operation. The first of a series of ongoing membership surveys has gone out, providing members with an institutionalized means of expressing their opinion and shaping agendas on issues key to Jewish communal leadership across the country.

"These are just some of the ways that CIJA is marshalling support for our concerns among other communities," says Belzberg. *"The key word is partnership. That is what we are building."*

CIJA is an umbrella organization for Jewish community advocacy efforts, helping to improve the quality of Jewish life in Canada, increase support for Israel, and strengthen the Canada-Israel relationship. CIJA brings together such organizations as the Canadian Jewish Congress, the Canada-Israel Committee, the National Committee for Jewish Campus Life, and the CIJA Public Affairs Committee (CIJA-PAC). CIJA is an initiative of UIA Federations Canada, with the Canadian Jewish Federations and Regional Communities.

For more information: www.cija.ca 1-866-CIJA-333

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Worse than anti-Semitism

By AMNON RUBINSTEIN
Ha'aretz Daily Newspaper Ltd

Comment

Last November, Neil Mackay, one of the editors of the *Scottish Sunday Herald*, published an article in which he recycled claims made in some Arab circles that Mossad agents in the United States knew in advance of the terror plot to attack the World Trade Center and did nothing to prevent it. Up to that point, this insane accusation had been limited to extremist Arab propagandists and neo-Nazis. The Glasgow newspaper found it proper to repeat this canard without citing its source, as an expression of faith in its accuracy.

The article shocked Labour MP Jim Murphy and Jewish leader Lord Greville, who protested and asked the paper's editor to print a correction. The editor refused, saying the report was based on verified sources. In his letter to Lord Janner, the editor asked him not to fall into the trap of Israeli Prime Minister Ariel Sharon by condemning everyone who disagrees with him as an anti-Semite, even though Janner's letter contained no such accusation.

As an example of Mackay's self righteousness, the paper's editor cited articles Mackay had written condemning anti-Semitism. He failed to mention, for some reason, that some of his best friends are Jews. The simplest way to answer the editor of the *Sunday Herald* is for the State of Israel to sue the paper for libel, which the Foreign Ministry is now considering.

But the problem is that the article in the Scottish newspaper is only one extreme example of the wild and hysterical attacks on Israel, and not only because of the occupation and the settlements. In such attacks, Israel is portrayed virulently, as a monstrous country capable not only of harming Palestinians, but of not preventing mass murder in New York if it serves its base interests.

Anyone who knows even a little bit about Israel knows that the way it is reported in some major newspapers bears no resemblance to the country itself and that such lies contravene every rule of journalism. The reports in these papers ignore the complexities of its society and present Israel as a caricature – the same one that appears in the Arab press, where every Israeli is a monster stomping on an unfortunate Arab.

Things have reached the point where during a conference on anti-Semitism organized by cabinet minister Natan Sharansky two weeks ago, a Jewish delegate from Sweden expressed satisfaction over the incident in which the Israeli ambassador in Sweden damaged an exhibit he interpreted as praising the female suicide bomber of Haifa's Maxim restaurant. He was pleased, he said, because through the incident, many Swedes heard about terror against Israeli civilians for the first time.

Is there anti-Semitism in all of this? Anti-Semitism certainly explains writing villainously about Israel, but it doesn't explain everything. Something more serious may be afoot. Traditional anti-Semitism did not accept Jews in Christian society, but it usually did not negate their right, at least in principle, to exist. Before Kristallnacht – the night of broken glass in Nazi Germany – even the Nazis preached "Jews to Palestine."

The anti-Semitic tone of newspapers such as the *Sunday Herald* negates the Jewish right to exist by delegitimizing the State of Israel, which is described – also with the assistance of Israeli academics – as a Nazi apartheid state.

The logical conclusion of the *Sunday Herald*'s libelous article is that a democratic country that knows about a plan to commit mass murder in New York and does nothing to prevent it has no right at all to exist. This is worse than anti-Semitism.

This is negating the right of the Jewish people to self-determination. When such views are accompanied by a rise in anti-Semitism, it takes us back as Jews to dark days.

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Authors & Poets

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Israel decides to skip Hague fence hearing

Continued from page 1

However, Israel won't remain entirely on the sidelines in the closely watched case. The Foreign Ministry is dispatching spokespeople, hundreds of Israeli demonstrators plan to fly to the Netherlands, and the Israeli rescue service ZAKA is sending the skeleton of a Jerusalem bus mangled in a Palestinian suicide bombing.

The International Court of Justice, also known as the World Court, agreed to hold hearings in response to a request by the United Nations General Assembly for a non-binding opinion on whether Israel is legally obliged to tear down the barrier.

Israel says it is a security fence to keep out Palestinian suicide bombers.

Palestinians object to the planned route of the barrier, slated to cut deep into the West Bank with a network of metal fences, razor wire and concrete wall. They hope for a ruling that will exert international pressure on Israel to stop the project.

Israel has signalled it might shift the barrier's route in response to U.S. pressure.

The Israeli rescue service ZAKA said it is flying the charred frame of a Jerusalem bus blown up by a Palestinian suicide bomber to The Hague. Eleven people were killed and dozens wounded in the bombing last month.

ZAKA members collect body parts of victims in the aftermath of suicide bombings. The rescue service said ZAKA volunteers would stand outside the court alongside the bus and talk to passers-by about their work.

An Israeli grassroots group, meanwhile, is arranging for discount flights to The Hague for Israeli demonstrators. Shahar Ervin, the director of the group, the Citizens Coalition, said more than 600 people have approached him.

Israel will declare 3 MIAs killed in action

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The Israel Defence Forces will declare three MIAs from the 1982 Sultan Yaqub battle – Zecharia Baumel, Yehuda Katz, and Zvi Feldman – as fallen soldiers whose burial place is unknown.

The families of the soldiers were to be informed of the decision Monday, but release of the announcement was delayed.

Over the past two years, a special PoW and MiA committee from the IDF's military intelligence branch has investigated all information available, to review assumptions regarding the fate of the three missing IDF men.

The committee was appointed by the head of the IDF's personnel directorate, Maj.-Gen. Gil Regev. A few weeks ago, the panel concluded that, based on an analysis of new information and existing materials, the three men should be regarded as soldiers who were killed in the line of duty. There is no evidence to support a belief that the three are alive, the committee found.

The panel's findings were relayed to the IDF's chief chaplain, Rabbi Yisrael Weiss, who reviewed the information and concluded that the finding is not at variance with Jewish law.

A few years ago, the IDF made a similar effort to declare the three as fatalities, after studying the intelligence information available at the time. Under pressure from the families, the army refrained from issuing an announcement.

The three MiAs were in a battle near the Sultan Yaqub village on June 12, 1982, during the first week of the Lebanon War. Katz commanded one of the two tanks that disappeared during the battle. Baumel and Feldman served in the other tank.

Analysis

Toward an 'Islamic bomb?'

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

One has to be naive to the point of stupidity to believe that the Pakistani government did not know about the transfer of nuclear know-how to a number of countries, most of them Muslim, by the person considered to be the father of the Pakistani atomic bomb, Abdul Qadeer Khan.

This was a complex operation that went on for years and included extensive deals, the movement of equipment, training and managing hefty bank accounts. Scientists, technicians and others worked with Khan. It is inconceivable that neither Pakistani intelligence nor the country's military had no knowledge of these operations.

The contention that Pakistani President Pervez Musharraf knew nothing means that he has lost control of developments in his country. At the beginning of the 1990s, Pakistan transferred nuclear know-how to North Korea in return for technical information on missile development.

It is unreasonable to think that the government of Pakistan was totally blind to all the other nuclear deals since then.

The latest revelation was accompanied by a performance in which Khan confessed to his deeds and apologized. And, as expected, Musharraf forgave him.

The whole thing looks like a schoolchild's prank. Where are the millions of dollars that entered Khan's bank accounts in return for the nuclear know-how that was made available to other countries? What did the Pakistanis report to the United States about the nuclear transactions? Some of the information was known in Israel, but intelligence here was taken by surprise by Malaysia's involvement in the manufacture of centrifuges for enriching uranium for countries that purchased the know-how from Pakistan.

Without the latest discoveries by experts from the International Atomic Energy Agency at the enrichment facility in Iran, it's doubtful that the president of Pakistan would have responded. It was French inspectors who stated that the equipment at the Iran facility came from Pakistan and that Pakistan had become a leading disseminator of nuclear know-how.

In January 1991, after the nuclear tests in Pakistan, Nawaz Sharif, the country's prime minister at the time, promised that Pakistan would step up supervision of the export of nuclear technology. That promise was reiterated by Musharraf, who ousted Sharif in a coup. Musharraf dismissed claims the Pakistani bomb was intended to be the Islamic nuclear weapon.

However, Khan recently offered a different explanation for his actions. He maintains that he planned it all so Muslim countries would be able to match the West. The French are reassuring themselves by noting that the secrets were also sold to a non-Muslim country (North Korea), though that should be seen as the exception that proves the rule.

Pakistanis in the city of Multan protest what they considered to be the ill treatment of disgraced nuclear scientist Abdul Qadeer Khan by the country's president Pervez Musharraf. [RNS/Reuters photo]

The nuclear transaction included a new Muslim country, Malaysia, which, as noted, manufactured some of the centrifuges. Some observers are now recalling that in the past, before the Musharraf period, "Pakistani elements" tried to sell centrifuges to Iraq, too, but the Iraqis, apprehensive of a sting operation, rejected the offer. Now, in light of the new revelations, it's worth re-examining the rumours about Pakistani nuclear plans made in conjunction with Saudi Arabia, which in the past funded part of the Pakistani nuclear project.

The latest revelations show that Pakistan constitutes a potential threat that has to be kept under supervision, as India has been saying for some time. Even if Musharraf is a friend of the United States, no one knows who will succeed him. Pakistan has undergone four coups since its establishment, and all of the country's prime ministers have been ousted by the army before serving their full terms. Do the Americans know, for example, where the nuclear bombs in Pakistan are stored and who the guards are? Islamist groups are becoming stronger in the country and are infiltrating the army, too.

It's more than possible that the Khan affair was only the first act in a drama that is still being played out.

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Major clash in Gaza

Israeli troops killed 15 Palestinians and wounded at least 50 in an exchange of fire in a neighbourhood at the eastern edge of Gaza City in an operation to locate and destroy rocket-making facilities.

The earth moves in Israel

An eight-second earthquake rattled Israelis and Arabs last Wednesday morning. The tremor, measuring five on the Richter scale, was centred in the Dead Sea area and was felt as far away as Lebanon. In Israel, the West Bank and Gaza, people fled outdoors out of fear buildings would collapse. But damage was minimal, and Israel's emergency services reported treating 20 people for shock. Straddling the Syria-Africa rift, Israel can expect a major quake around once a century, seismologists say.

Labor would join gov't

The Labor Party would consider joining Ariel Sharon's government if the prime minister has a plan to return to peace talks. The declaration from Matan Vilnai, a leader of Labor, was the clearest to date that Sharon's ruling Likud Party can count on Labor's support if Sharon goes ahead with his announced plan to uproot most of the Jewish communities in the Gaza Strip.

Israel and the Falash Mora

The High Court of Justice agreed last Thursday to give the government more time to bring Falash Mora to Israel from Ethiopia. The government promised to verify within the next 90 days the names of those eligible to immigrate. The government will use a list of people who claim to be Falash Mora, Ethiopians whose Jewish ancestors converted to Christianity but who now are returning to Judaism. There are about 20,000 Falash Mora waiting to emigrate.

New editor at Ha'aretz

English-born journalist David Landau has been named editor-in-chief of *Ha'aretz*. He replaces Hanoch Marmari, who resigned last month after a 13-year tenure, the Israeli daily announced. Landau, 56, was JTA's longtime Jerusalem bureau chief. He began his career at the *Jerusalem Post*, but left after it was sold to Hollinger International in 1990. Following a stint at Israeli daily *Ma'ariv*, he co-founded *Ha'aretz*'s English-language edition in 1993. Landau also is a contributing writer for the *Economist*.

Worried by Pakistan's nukes

Foreign Minister Silvan Shalom said Israel is "concerned" that Pakistani nuclear technology may have been passed on to dangerous groups. On a two-day visit to India las week, Shalom said countries such as India, which also has nuclear weapons, should help stop Pakistan from transferring nuclear technology to rogue states and terrorist groups.

Files from JTA and Ha'aretz

Kids with special needs thrive at Israel's Alon Center

By MIRIAM SHAVIV

KIBBUTZ ALONIM, Israel — On a break between classes at the Alon Center, a high school in northern Israel for students with learning disabilities and special needs, students relax on a grass lawn and greet passing teachers with hugs and slaps on the back.

The calm, almost serene atmosphere is unusual in Israel, where many schools have 40 children per classroom, student violence is on the rise and school buildings are often concrete jungles.

"There's a softer tone here, a lot of respect, a less tense culture," says Alon Center co-founder Cindy Maizel. "When you walk around here, you can feel that a Canadian culture predominates."

If so, this is no coincidence: Maizel was born in Toronto and another of the centre's four founders, Dvorah Feldstein, is from Montreal. In fact, says Maizel, if it were not for their Canadian experience, the school would probably not exist.

"It's because we came from big cities that we were brave enough to try this endeavour," Maizel says. "I don't think the other two founders, from Kibbutz Alonim, would have done it without us."

The school, which is located 30 minutes north of Haifa in Kibbutz Alonim, serves the entire north. It is unique in Israel both for its size and for the range of children it helps.

There are four programs for its 110 students, each with its own building. The largest, Chayil, is for 50 children with learning disabilities, who study in groups of eight. Aleh Elon serves 30 children with emotional problems such as lack of confidence, depression and anorexia. They study in groups of four. The Amirim program caters to 15 boys with attention deficit disorder or attention deficit hyperactivity disorder, who also study in groups of four, and a part-time program, Shiluv, allows 20 children to combine two days of one-on-one study in the centre with four days in the regular school system at work.

In addition to the low student-to-teacher ratio, the students receive therapy when necessary, the teachers utilize special education methods and the school allows parents to attend workshops throughout the year.

"We know we have the students for a few years," says Maizel. "But the parents have them forever."

The school's success rate speaks for itself. Feldstein says all of Alonim's students are of normal or above normal intelligence, and more than 80 per cent achieve matriculation, and 90 per cent serve in the army.

"Most of our kids come out changed people," says Maizel.

She recalls one boy "who roamed the halls in his school for years and hung out with the maintenance men."

Initially, she says, he was "in such a state," he could only join the school's part-time program, Shiluv. But after much work, and after his father attended a parenting workshop, he completed two matriculation exams.

More importantly, Maizel says, he "rehabilitated his belief in adults. He was like a sponge. You just give him love and he functions. He's learned how to control his impulsiveness, learned to apologize. He's taught me something about those qualities, too."

Both Maizel, a special-education teacher who made aliyah in 1978 after falling in love with kibbutz life, and Feldstein, a developmental psychologist who has been in Israel since 1976, have children with learning disabilities.

Co-founders Dvorah Feldstein, left, and Cindy Maizel

The Alon Center began 11 years ago as an after-school learning institute for children of all ages who needed to learn how to function in the regular school system. It was not long before the pair identified another need.

"We saw there was a certain percentage of children who still fell through the cracks and that the older they got, the less support they received," Feldstein says.

The Alon Center opened as a high school in the mid 1990s. Today, there is so much to do that Feldstein has been known to get to work at 4 a.m., but both she and Maizel say the interaction with the students and their parents is rewarding.

Still, there are significant challenges ahead. The Education Ministry, the school's largest source of funding, is undergoing significant budget cuts and could slash its grant to the school by more than 30 per cent in the coming year. As well, Israeli foundations that have helped the school in the past say they are now giving priority to food programs for hungry children, while the parents, who pay fees of about $440 (Cdn) a month, are finding it hard to pay in the current economic climate. Feldstein says there is a chance they will have to turn children away.

"We're in real trouble," she says.

In October, Feldstein went on a fund-raising trip to Canada, where she met with potential donors and raised an initial $10,000 (Cdn).

"It's a beginning," she says.

Feldstein hopes to return to Canada for more fundraising in the future. Her dream is that by the time she retires, the school won't have to charge fees.

Any growth that does occur will have to be handled carefully, to maintain the current intimate atmosphere, she says.

"Every child who wants to should be able to attend this school. But even if we remain the same size, it's a success story."

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The man behind the fence

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — Every week, Nezah Mashiah drives to the West Bank and surveys the largest building project in Israel's history.

The project – a high-tech network of sensors, barbed wire and cement walls – is Israel's new security barrier, the thing that Israeli citizens and politicians hope will save the country from the ravages of terrorism.

Mashiah, whose name translates roughly as "eternal messiah," is the man in charge of its construction.

International condemnation of Israel's decision to build a security fence inside the West Bank has been in the news for months. Scrutiny is sure to intensify ahead of a Feb. 23 hearing on the fence's legality at the International Court of Justice at The Hague.

But the fence's actual construction quietly has drawn the interest of a few foreign governments – for reasons having nothing to do with politics.

According to Mashiah, a number of countries – he would not identify them – have consulted Israel on the fence's technology and construction with an eye to similar projects at home.

Since Israeli Prime Minister Ariel Sharon's cabinet decided to embark on the project in July 2001, some 124 miles have been built to separate Israel from the West Bank.

At first, the barrier was to be 50 miles long. Then, citing the intensification of Palestinian terrorist attacks, the government said it would build a longer barrier to run from Beit Shean in the north to Arad in the Negev Desert.

Now the government is calling for a total of some 500 miles of fencing by the end of 2005, at an estimated cost of $4.15 million (US) a mile.

Mashiah distances himself from the politics of the fence and the controversial decisions behind its route, which bows into the West Bank in places to incorporate major Israeli cities and towns in the West Bank.

For now, Mashiah says, there is no choice but to build the fence.

"I believe in peace," he says, "but without the option for it, we need to defend our land."

Israel says it had no other choice to protect its citizens from the suicide bombings and other terrorist attacks that have marked the Palestinian intifadah, which is well into its fourth year. Nearly 1,000 Israelis have been killed in the intifadah, the overwhelming majority of them civilians.

Built as a "multilayered fence system" in Defence Ministry parlance, the barrier is designed effectively to separate Israel from the Palestinian population of the West Bank.

The structure – which has an average width of about 164 feet – is made up of several components. Among them is a stack of six coils of barbed wire, a ditch six-to-eight feet deep aimed at blocking vehicles from crossing and roads on either side of the fence so army patrols can pursue infiltrators.

At the centre of the system is what officials call "a metal intrusion detection fence" that features sensors to warn against incursions. If someone tries to cross, a warning is sounded.

The fence is not electrically charged, and the Defence Ministry maintains that no one can be harmed by touching it.

Strips of sand nearly 10 feet wide have been placed alongside the fence to detect intruders' footprints. There are watchtowers, cameras, heat sensors and touch detectors. Cameras are rigged for long-distance viewing and can detect whether or not suspected infiltrators are armed.

In a few places where the army says there is a risk of sniper fire on Israeli roads, concrete walls as high as 28 feet have been built. Concrete walls also are being used to separate some Palestinian villages that abut Jerusalem, such as Abu Dis, from the city proper.

Mashiah says there were no existing buildings or property destroyed along the fence's route, except for one building where the Palestinian owner had requested compensation. But, he adds, in the future there will be a "buffer zone" of 100 yards around the fence within which no buildings can be built taller than two stories.

About 20 per cent of the workers building the barrier are Palestinian, their jobs putting them at odds with many of their own people and their own political consciousness.

The fence is proving a humanitarian and practical hardship for Palestinians, separating some from farmland and jobs and others from relatives, schools and local hospitals.

Palestinian leaders denounce it as an Israeli land grab that is swallowing up land Palestinians want for a future state.

Some 10,000 Palestinians living in the so-called "seam zone," the area between the fence and the pre-1967 boundary known as the Green Line, will have to apply for permits to live in their homes. Visitors also need special permits.

In the West Bank Palestinian village of Masha, where a fence separates the village from neighbouring Jewish settlements, two Palestinian workers are putting up an Arabic-language danger sign warning residents not to approach the fence for risk of being shot.

One worker who identified himself only as Faras says he has spent the last year-and-a-half building the fence. He motions toward his home village, a collection of houses on an adjacent hillside.

"I don't have any opinions," he says. "I'm just doing this for the money. For me it's a good job."

Faras earns about $815 per month after taxes for the work – more than double the average salary of West Bank Palestinians. He agrees with friends and relatives who say the fence is not good for the Palestinian people, but says he has no alternative to working on the construction crew.

"I say, if you give me money, I will stop working here. That is the truth," he says. But "if there is no money, there is no life."

In an eastern Jerusalem neighbourhood that will be on the Palestinian side of the fence, another Palestinian construction worker offers a different view.

Mahmoud rumbles by in an orange earth mover, shuts off the roaring engine and tells a reporter he is in favour of the fence.

"I'm building the borders of the Palestinian state," he says. "How many UN resolutions have dealt with the issue? How many millions of Arabs have not improved the lives of the Palestinians?"

After a long period of unemployment, Mahmoud recently joined a fence construction crew made up entirely of Palestinians and Israeli Arabs. He is happy with his monthly salary.

Mashiah, a civil engineer by training, spent 23 years in the army working in construction. He returned to the military fold from his job as general manger of road construction at Solel Boneh, one of Israel's largest construction companies, to take on what he calls the "ultimate mega-project."

New developments in retroactive child and spousal support laws

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

The two questions most estranged spouses want answers to in this regard are:

1. Can a person deduct *retroactive* spousal support payments after he and his ex-wife have agreed to a retroactive increase?
2. How will an Ontario Court treat a primary caregiver parent who asks for a retroactive increase in child support from a payer if (a) the parent can't prove that she asked him to disclose his income to her in writing from year to year, and (b) there was nothing in their separation agreement or Court order obligjng him to reveal his income periodically?

Retroactive Spousal Support. The Income Tax Act allows a taxpayer to deduct spousal support payments from his income going back as far as the beginning of the calendar year *before* the year in which a Court order or separation agreement permitting such retroactive deductions was signed. For instance, let's say that separated spouses have signed a separation agreement or have become subject to a Court order on June 1, 2004 and the husband has been paying the wife $2000 monthly spousal support since January 1, 2003. If the agreement or Court order provides for monthly ("periodic") support going back that far (or earlier), then under the Income Tax Act the payments going back to January 1, 2003 will be considered "tax deductible" by the husband, and as taxable income to the wife.

Until recently, many lawyers and accountants assumed that divorcing clients could sign such agreements or consent to a Court order and even if the amounts had not actually been paid during the time period covered by the order, the payer spouse (usually the husband) could simply write one cheque to cover the "arrears" and still benefit

A shocking clarification

from the tax deduction. At a recent Family Law lawyers gathering convened by the Ontario branch of the Canadian Bar Association, Professor James McLeod of London, Ontario shocked us all with the following clarification. Consultation with leading tax experts led him to conclude that according to the Income Tax Act, *the monies had to be actually paid during the period of time covered by the order.* A taxpayer could not simply write a cheque for "arrears" after signing such an agreement for retroactive support: if he tried to do so his payment would likely be disallowed.

People who make settlements based on such arrangements should be careful. Unless they have actually been making such periodic payments regularly prior to signing separation agreements or consenting to Court orders, they may not benefit from any retroactive spousal support payments they plan to deduct, even if they now pay them as "arrears."

Retroactive Child Support. Ever since the Child Support Guideline legislation became law, many lawyers have assumed that one only had to show a change in the payer's (usually the husband's) yearly income to obtain an increase in child support under the Federal Child Support Guideline legislation. Section 3 of the Guidelines has something called a "presumptive rule" that says that the amount of child support can only be determined with reference to a grid or table related to the payer's income. One did not have to show a "material change in circumstances", i.e. in the material needs of a child or of the recipient spouse's ability to pay. Well, guess what? The Ontario Court of Appeal seems to be saying that this is no longer the law: see *Walsh v. Walsh*, decided February 2, 2004 by Mr. Justice Laskin. The Court has decided that unless the receiving spouse has been asking *each year* for financial disclosure (i.e. for a copy of the payer's tax returns), then this receiving spouse cannot normally claim an increase in child support retroactively based on an increase in the payer's income over the past few years, unless she can demonstrate a compelling case for "need" of the children. Even then, she can only make such a claim *after* a trial, and not at something called a motion (a preliminary procedure which is a lot less expensive).

In *Walsh*, the wife had not made any yearly written requests for financial disclosure and after a few years found out that the children's father's income had increased dramatically from year to year. A lower Court increased the child support retroactively for each year and ordered a large payment to "catch up" on child support "arrears" based on his increased income in excess of $40,000.

Unfair transfer of wealth

However, the Court of Appeal found that there was no Court order, legislation or separation agreement that obligated the father to disclose his income every year. Unless the wife had requested the information about his income each year — which she hadn't — the Court of Appeal found that it would be an unfair "transfer of wealth" to surprise Mr. Walsh with a Court order that would compel him to pay child support for all these years retroactively *unless there was evidence that the children needed the money*. The lower Court thought that the Child Support Guideline legislation did not require such evidence because of this "presumptive rule", meaning the Guideline tables. However, Mr. Justice Laskin ruled that merely showing that Mr. Walsh's income had increased was not sufficient to warrant an order for retroactive payment.

As a result, every spouse receiving support should be careful to send, shortly after tax season each year (say July 1, since businessmen do not have to file until June 1), registered letters insisting on tax returns and other proof of income from the person responsible for paying child support under a separation agreement or Court order. If the payer's income has increased, the recipient can request increased child support or at least be in a legal position to request it from the Courts, without necessarily having to go through an expensive trial to demonstrate the needs of their child.

In addition, estranged spouses who receive child support, and especially their family law lawyers, should ensure that as a result of *Walsh*, they insist on inserting a clause in separation agreements and Court orders requiring parents paying child support to disclose their incomes yearly. This disclosure should be in the form of tax returns and any other documents required of them under the Child Support Guidelines. Otherwise, I fear that the Court of Appeal has now made matrimonial lawyers who fail to include such clauses appear negligent, since they make it more difficult for their clients later to claim retroactive child support.

The Court of Appeal's decision in *Walsh* is fraught with legal problems, especially since it appears to contradict section 3 of the *Child Support Guidelines*. However, if it is not appealed to the Supreme Court of Canada, it remains the law of Ontario and will influence the Courts across the country.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beard-winter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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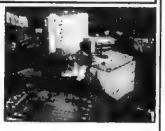
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Arts & Travel

Visit where Dante walked

By WOLF ARNOLD
Special to The CJN

Lake Garda, just west of Verona.

VERONA — Picture yourself having a drink in Verona's sunny Piazza delle Erbe and imagine that some 650 years ago, just steps from you, Dante Alighieri walked by.

The great Florentine poet had found refuge here in Verona when he was banned from his hometown. The lord of the city, Francesco della Scala, known as Cangrande, offered Dante his hospitality and became a great friend. The poet dedicated the third part of his Divine Comedy to him.

Picture, too, near your table, a statue of the lovely Madonna Verona crowning a small fountain built in 1368. Pigeons flutter around its base while Madonna Verona, originally a Roman lady, gracefully poses against a background of faded frescoes on the buildings surrounding the piazza. On market days, the piazza turns into a lively square, inundated by large market stalls and cries from vendors and children.

Piazza delle Erbe in Verona.

Passing the Arco della Costa, you enter an adjacent square – the "drawing room" of Verona, the stately Piazza dei Signori. Here the Palazzo del Comune, the Palazzo del Capitano and the jewel of the piazza, the Loggia del Consiglio, catch your eye. The facade of the Loggia, a fine Renaissance building, is adorned with striking Tuscan-style decorations. Marble statues of Roman dignitaries, such as Catullus, Plinus and Marcus, stand on its roofline, silent witnesses from the times when Verona, under Cangrande's rule, attracted poets, writers and sculptors.

In the centre of the square, a statue of Dante casts a stern eye on the pigeons and children playing below, while the Torre dei Lamberti rises into the summer sky. Begun in 1172 and finished in 1464, the tower is one of the town's landmarks. From its highest point, some 70 metres above the tiled rooftops, you can enjoy a sweeping view of Verona, the winding Adige River and the green hills beyond.

And there is the Shakespearean connection. Not far from here, in the Via Cappello, stands the 13th- century house believed to be the home of the Capulet family, immortalized by the playwright in *Romeo and Juliet*. In the courtyard, you can admire the balcony from which Juliet called out for her Romeo. And if you have forgotten the words spoken by the doomed lovers, there is a tablet in Italian and English.

Verona is a city of art. It is known not only for its civic architecture, but also for its churches, its outstanding basilica, San Zeno Maggiore, and its art museum, the Museo Castelvecchio. Within these building's walls are paintings by Peter Rubens, Tintoretto, Titian, Jacopo and Giovanni Bellini, Andrea Mantegna and Paolo Caliari, who was also known as Paolo Veronese, the name he took for his birthplace.

Verona is also an ancient city. The Romans, who called it Colonia Augusta Verona, left their legacy in the form of bridges, a triumphal arch, a theatre and an arena, which is surpassed in size only by the Colosseum in Rome. Today the arena is a venue for operas that are performed under the stars of the Italian sky.

No visit to Verona is complete without a day's tour around Lake Garda. Located some 20 kilometres to the west of the city, the lake is the largest in Italy. Praised since the time of antiquity, it is a pearl among the alpine lakes and appears a deep blue. Mountains surround it and its shores are awash with oleanders and lemon, orange, cypresses and palm trees. Farther inland, on its eastern shore, lie the vineyards of the Bardolino and Valpolicella, stretching across the Veronese hills.

The lake's western shoreline is composed of deep rocky inclines and picturesque villages with small harbours. This shore features the famous corniche, a road blasted from the steep rock with 70 tunnels and many bridges, which make a drive an experience, if not a pleasure. Great vistas open toward the opposite shore, and it is best to make the drive in the afternoon when the sun strikes the other side of the lake.

To start an excursion around the lake, the town of Sirmione would put you in the right mood. Its main attraction is the fairy-tale castle of the Scaligeri, complete with ramparts, moat and a drawbridge. Sirmione lies on top of a narrow peninsula that protrudes into the lake. There is plenty of parking before you enter the town and you can walk leisurely between ancient houses and narrow streets.

On top of the lake sits Riva del Garda, a picturesque old town near the harbour with a 12th-century castle called Rocca. From here, the road to Verona skirts the eastern shoreline, but the drive is less interesting, and at times the road can clog up with holiday traffic as the beaches there provide launching pads for windsurfers whose colourful sails dot the blue waters of the lake.

Nevertheless, if you go, you will pass a string of villages along the way, including Malcesine, from where you can take a cable car up to Monte Baldino, which has a height of 1,700 metres. Here again a castle of the Scaligeri dominates the town. It was painted by the German artist, poet and statesman Goethe, an admirer of Italy, who was consequently arrested for doing so and imprisoned here in 1786.

Scaligeri Castle at the town of Sirmione.

If you go: The Italian Government Tourist Board is at 175 Bloor St. E., Suite 907, Toronto, Ont., M4W 3R8. Call 416-925-3870 for brochures or 416-925-4882 for general information. You can also visit www.enit.it or www.italiantourism.com or e-mail <enit. canada@on.aibn.com>.

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11-year-old soprano wunderkind to tour E. Europe with *Oratorio Terezin*

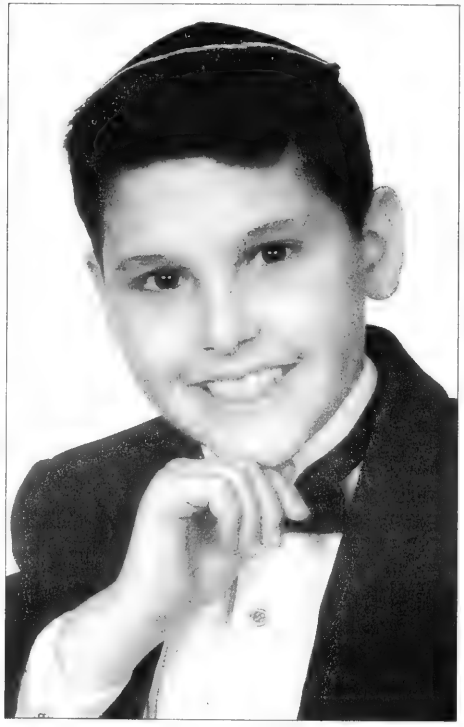
By DAVID SILVERBERG
Special to The CJN

After the Lodzer Centre's 50th anniversary cantorial concert last December, the featured singers chatted with audience members at a reception.

But one performer was the focus of particular attention, ranging from intense handshakes to gushings of "You were delightful!"

Indeed, cheek-pinching wouldn't have been out of place, since the surprise highlight of the concert was 11-year-old Jakie Young.

The soprano wunderkind, who has performed for audiences in Toronto and Hamilton, has been getting more and more attention of late. Most notably, Jakie sang in the world premiere last fall of Ruth Fazal's 31-piece *Oratorio Terezin* at the George Weston Recital Hall, playing the tender "butterfly" role.



Jakie Young

Audiences abroad will have a chance to hear Jakie when he and *Oratorio Terezin* tour eastern Europe next month and perform at halls in Vienna, Prague, Brno, Bratislava and Prague.

The son of Beth Torah Congregation's Cantor David Young says he appreciates his important role in the musical, which is dedicated to 15,000 children who were slaughtered at the Terezin concentration camp.

"It is my responsibility and my duty to act as both the physical and spiritual voice taken away from these children," he says in a VisionTV documentary on *Oratorio Terezin*.

In an interview at his home near Bathurst Street and Eglinton Avenue, the energetic Associated Hebrew Schools student leads me to his room upstairs, where he keeps his collection of Holocaust books.

"When I started to read about the Holocaust in Grade 3, it disturbed me greatly," says Jakie, now in Grade 6.

"Why should these people die because they're Jewish?"

His was so interested in the subject that he finished every Holocaust-related book in his school library a year ago.

In addition to poring over Holocaust books by such authors as Idu Vas and Carol Matas, his singing teacher says he trains his voice with the intensity of an Olympic athlete.

Elaine Overholt taught Richard Gere how to sing for the film *Chicago*, and she says Jakie has the same exercise regimen. From jaw and tongue-relaxation techniques to maximum resonance training, the routine is rigorous.

"Other kids are playing hockey after school and I go to opera-training camp," he says without regret.

The devotion to singing affects his lifestyle: he protects his voice by always wearing a hat and scarf and by staying indoors during wintertime recess.

The work is already paying off, judging by Overholt's compliments.

"His ear leads him to the proper places. His voice is very clear and focused," she says. "And he's not afraid to take chances. He's absolutely fearless."

That courage propelled Jakie onto the Beth Torah bimah at age six, when he first sang publicly on Kol Nidre night . A subsequent concert at Baycrest Centre for Geriatric Care fuelled his passion for performing, and he later joined the Shaarei Shomayim Choir and the Renanim Children's Chorus.

Last June, he sang a duet with Cantor Schneur Bielak at Beth Jacob Synagogue in Hamilton, and since then the cantorial concert requests have been pouring in. In June, he will be one of the featured performers at Shaar Shalom Synagogue's 30th anniversary concert.

Jakie's new nine-track CD features tender renditions of a number of prayers, including *Yismichu*, *Adon Olam* and *Sim Shalom*, all graced with harmonies he recorded over the main melodies. The discs, selling for $18 each, are a fundraiser for Beth Torah.

"It'd be real fun to be a part-time cantor," admits Jakie, adding that he would also like to be a geriatric doctor or a children's psychiatrist.

When he's not practising his Judaic repertoire, Jakie sings Broadway tunes or creates imaginary worlds with his expansive Lego set. He even designed a Lego concentration camp for Nazis because "they should get what they deserve," as he puts it.

He says his ideal post-secondary educational venue is Yeshiva University, which offers chazzanut courses.

His father says Jakie has truly followed in his vocal footsteps. David Young recalls a vacation in Cancun, Mexico, when Jakie was only 14 months old. While walking along the beach, David sang several notes, and Jakie sang them back to him in perfect pitch. Since then, the two have sung countless duets together, both at home and in shul.

"It's an absolute pleasure to hear Jakie sing," his father says, adding that some Beth Torah members even admit that they come to shul just to hear him.

Now that's going to be one bar mitzvah worth checking out.

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Eye on Arts

By Bill Gladstone

"NAFTY" NAFTOLIN KOMEDY KABARET GOING STRONG IN ITS SECOND YEAR

Now in its second year, a once-a-month open-mike comedy hour at the Bernard Betel Centre attracts a steady stream of aspiring stand-up comics, says **Ruth Cohen**, the centre's manager of recreation and education who often warms up the crowd by delivering a brisk comic monologue liberally sprinkled with Yiddishisms.

Steady stream of aspiring stand-up comics

Named in honour of a Toronto rug salesman and natural comedian who died two years ago this month, the **Morris "Nafty" Naftolin** Komedy Kabaret fulfils a vital function by tapping into the funny bone of the Betel community, Cohen says.

"Seniors love to laugh at themselves. It's a way of setting aside their problems," she says. "Laughing is good for people. People are starting to realize that humour is therapeutic."

President for many years of his large family's cousin club, known as the United Families Organization or Agudas Hamispoche, Naftolin hosted many of its annual banquets, always with a joke or even a song at the ready. Last year, the 75-year-old organization decided to fund the comedy cabaret in his memory.

As many as 80 people turn up at the Betel Centre each month for the laughs and free refreshments. Everyone is welcome to attend, and amateur comedians and raconteurs are invited to "come and get your five minutes of fame on our stage."

The next Komedy Kabaret is Thursday Feb. 26, at 2:30 p.m. Free admission. Auditorium, Betel Centre, 1003 Steeles Ave. W. Ruth Cohen, 416-225-2112.

* * *

Oleg Makes Debut: French violinist **Raphael Oleg**, who won first prize in the International Tchaikovsky Competition in 1986 when he was 27, has been described by *Le Figaro* as one of "the greatest international soloists" to emerge from France. Oleg makes his Canadian debut with Mooredale Concerts this month in a performance of a sonata for solo violin by Eugene Ysaye, and, with the other Mooredale musicians, of Schubert's Octet.

The program also features **Csaba Koczo** on violin, **Katalina MacDonald** on viola, **Kristine Bogyo** on cello, **Shalom Bard** on clarinet, **Marc Engelhardt** on bassoon, **Chris Gongos** on horn and **Laura Moore** on double bass.

Willowdale United Church, 349 Kenneth Ave. (Yonge-Finch area). Saturday Feb. 28, 8 p.m, and at Walter Hall, University of Toronto, Sunday Feb. 29, 3 p.m. $25 - $20. 416-922-3714, ext. 103. www.mooredaleconcerts.com

* * *

What's Happening at Israel's: Rabbi Elyse Goldstein, rabbinic director of Kolel: the Adult Centre for Liberal Jewish Learning, launches a new book, *The Women's Haftorah Commentary*, a sequel to her Torah commentary. Sunday Feb. 22, 8 p.m.

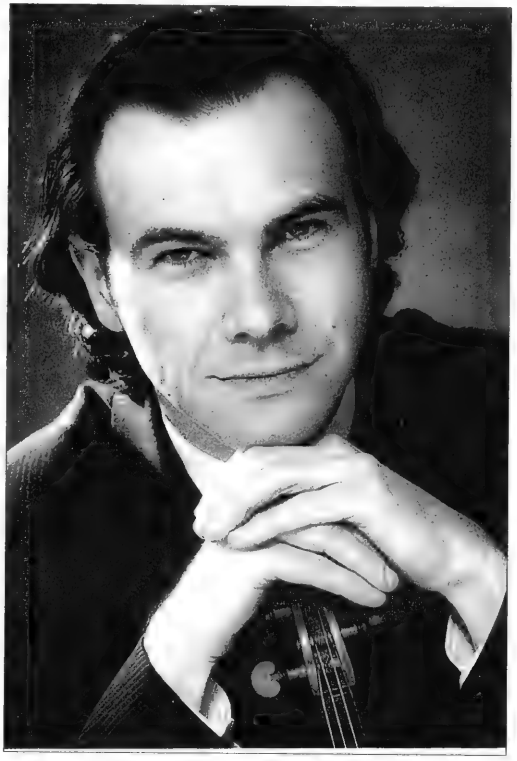
Short-story author **Avner Mandelman**, whose stories have won awards and been published in Israel and North America, launches a second anthology, *Cuckoo*. Tuesday Feb. 24, 8 p.m.

Israel's new location is 870 Eglinton Ave. W., just west of Bathurst (across from the old location). Refreshments, free admission. 416-256-2858, ext. 22.

* * *

Names in the News: Former Montrealer **Hershey Felder** makes his British stage debut this month by bringing his acclaimed show *George Gershwin Alone* to London's Duchess Theatre. A former yeshiva bocher and a nephew of the renowned **Rabbi Gedalia Felder** of Toronto, the concert pianist has won the approval of the Gershwin family and has been touring with the show for several years now… New York State Governor **George Pataki** has issued an official pardon to the late comedian **Lenny Bruce** for his obscenity conviction stemming from a comedy routine at the Café A Go Go in Greenwich Village some 40 years ago… **Ray Stark**, son-in-law of Broadway legend **Fanny Brice** and creator of the play and movie *Funny Girl*, which catapulted **Barbra Streisand** to stardom, has died in Los Angeles at 88. Stark also produced and co-produced more than 250 films, including 11 scripts from **Neil Simon**… British writer **Salman Rushdie** and **Tracy Chevalier**, author of the bestselling *Girl With A Pearl Earring*, are among the headliners at this year's Jewish Book Week in London, England, commencing Feb. 28. Israeli scribes **A. B. Yehoshua** and **Aharon Appelfeld** are also on the roster.

* * *



Raphael Oleg

Arts in Brief

• The Koffler School of Music presents an evening with **Rivka Golani**, internationally renowned violist, at the home and gallery of Robert Saxe and Gabriella Starker Saxe, 56 Gossamer Ave. Couvert $50; proceeds to benefit the school. Light refreshments following performance. Tuesday Feb. 24, 8 p.m. RSVP, 416-636-1880, ext 228.

• "Eternal Egypt," a major exhibition that illustrates the development and achievements of ancient Egyptian art over more than 3,000 years, opens Feb. 28 at the Royal Ontario Museum. The show brings together 144 exceptional objects from the British Museum.

• The Friends of the Secular Yiddish Schools of America Collection has established an online retrieval system to make a large collection of Yiddish archival material accessible to the public. Many diaries and memoirs of Holocaust survivors are included. Details at www.fsysa.org.

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Richmond Hill-based soprano plays Anne Frank

By RUTH SCHWEITZER
Special to The CJN

The Diary of Anne Frank, a one-woman opera by Russian Jewish composer Grigori Frid, has its Canadian premiere at Leah Posluns Theatre next month.

The mono-opera, which had its Russian premiere at the Moscow Composers' Union in 1972, depicts episodes in Anne Frank's life, using a libretto made up of excerpts from Anne's diary.

In 1978, Frid smuggled the score of *Anne Frank* to an American lawyer, who arranged a performance at the University of Syracuse. An English translation from the original Russian was produced last May at Temple Israel in New York City. Presented by Toronto's Tryptych Productions, *The Diary of Anne Frank*, in English, will be performed here on March 10 and 11.

Shoshana Friedman

Anne Frank, her family and four other people hid from the Nazis in the attic of an Amsterdam office building from 1942 to '44. While they were in hiding, Anne wrote a diary that has since been translated into 55 languages and sold some 20 million copies. She died at Bergen-Belsen. Her father, Otto, was the only family member to survive the Holocaust.

Soprano Shoshana Friedman, the Richmond Hill-based singer who performs *The Diary of Anne Frank* at Leah Posluns, says it's a challenge "to try to portray in one hour, with segments from her diary, the essence of who this remarkable young woman was."

In rehearsal, Friedman says, the focus was on subtleties of interpretation of the piece – to show a 13-year-old girl whose main concerns are school and boys and "how the course of events changes her to [make her] an introspective young woman."

The music of *The Diary of Anne Frank*, to be played by Sinfonia TrypTych under conductor William Shookhoff, has been described by the editor of the U.S.-based *Opera Today* as "advanced Shostakovich, including many clusters, free rhythms, and a bit of jazz."

Friedman is not sure about the jazz content of Frid's composition, although she does say that the music is edgy and has angular elements. She is accustomed to singing the music of Romantic composers and made her operatic debut in Chiary, Italy, in 1998, in the roles of Violetta in Verdi's *La Traviata* and Musetta in Puccini's *La Bohème*.

Initially, Friedman had some difficulty with the vocal demands of Anne Frank. "Once I was able to chew on it, it became more logical and easy to learn," she says, adding that despite its modernity the music is accessible and powerfully evokes the times.

Many people who are now in their 30s and 40s have never heard of Anne Frank, which Friedman finds sad and shocking. She sees the Tryptych production – the company hopes to tour the show across Canada – as a way to generate interest in Anne. "She is the embodiment of the Holocaust, of the frailty, the nobility and the triumph of the human spirit," Friedman says.

Continued on page 52

Israel was fed false information prior to Yom Kippur War, author says

By SHELDON KIRSHNER
Staff Reporter

Howard Blum's book on the Yom Kippur War, *The Eve of Destruction* (HarperCollins), breaks new ground.

Blum, an American investigative reporter, claims Israel was surprised by the outbreak of war on Oct. 6, 1973, having been lulled into complacency by an Egyptian double agent.

Israel assumed Egypt would not try to recapture the Sinai Peninsula unless it acquired long-range bombers and missiles and the Arab states established a war coalition.

Israel's strategy, known as "the concept," was formed following the 1967 Six Day War. In this readable book, Blum suggests that Egypt's double agent, referred to as the "in-law," fed Israel false information and thus contributed in large part to Israel's catastrophic failure of intelligence.

The in-law, whose real name Blum never reveals, contacted Israel in 1969 during the War of Attrition along the Suez Canal. The Mossad considered him an important catch. He was an Egyptian ambassador at large and his wife was the daughter of Egypt's president, Gamel Abdel Nasser.

In 1970, the in-law delivered two "incredible" documents, both of which became "the foundation" for Israel's long-term threat assessment of Egypt, its most formidable enemy.

The first document, a supposed transcript of a conversation between Nasser and members of the Soviet Union's general staff, clued Israel in to Egypt's strategic thinking.

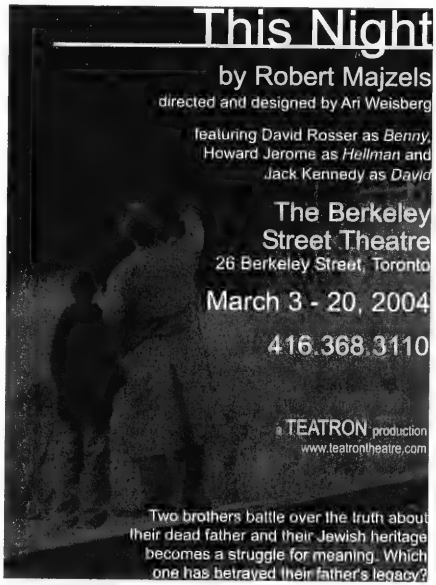
The transcript quoted Nasser as saying he could not wage a successful war to free the Sinai unless Egypt acquired long-range Scud missiles to terrorize Israeli cities and fighter bombers to destroy Israel's fortified command centres. It also revealed that Moscow was unwilling to supply Cairo with that vital equipment.

The second document, a supposedly confidential 1972 letter written by Nasser's successor, Anwar Sadat, to Soviet president Leonid Brezhnev, reiterated Egypt's contention that an offensive against Israel would be impossible without both missiles and bombers and an Arab coalition.

As a result of this data, Israel developed "*Ha'kontzeptia*," the flawed strategy that cost Israel dearly in the first days of the Yom Kippur War.

According to Blum, Egypt's chief of staff, Saad el Shazly, played his hand brilliantly. He developed a plan for a limited war that envisaged an Egyptian army crossing of the Suez Canal. Shazly theorized – correctly, as it turned out – that Egyptian forces could protect themselves from Israeli counter strikes by not advancing beyond their surface-to-surface SAM missile shield. Egypt could then declare "victory" and force a land-for-peace agreement on Israel.

Continued on page 52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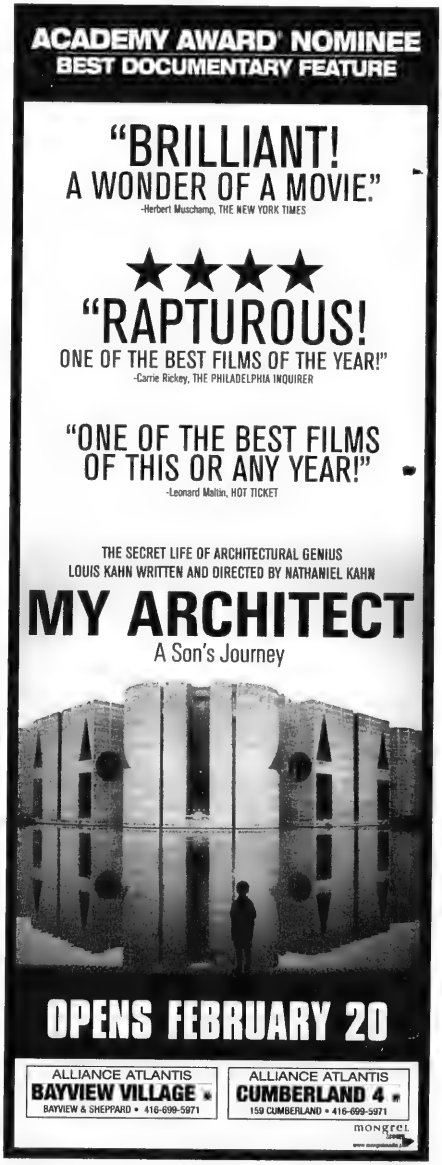
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Book finds fault with media's pre-9/11 coverage

By JANICE ARNOLD
Staff Reporter

Western media outlets have whitewashed terrorism and lulled the public into a complacency that made it easy for 9/11 to occur, says a Montreal author who analyzed 24 newspapers over a 10-year period, beginning with the first attack on New York's World Trade Center in 1993.

In his self-published *Complicity: Terrorism in the News*, Elliot Kramer charges that the mainstream media "suppressed awareness of terrorism throughout the last decade, thereby preventing the public from demanding action from the government against terrorism, since it was never perceived as an issue."

He argues that this is one of the main reasons the United States was unprepared for the catastrophic attacks of Sept. 11, 2001.

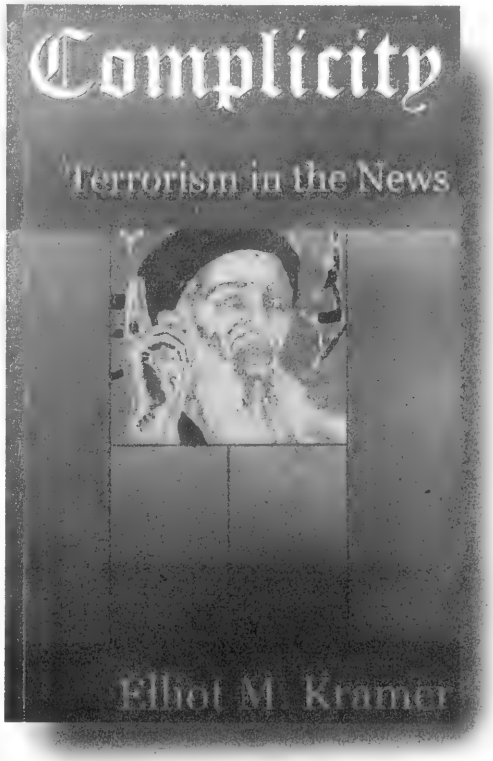
But while his assertion that the press failed utterly over a decade to identify an Islamic fundamentalist campaign against America may be valid and demonstrable by facts, Kramer is less convincing in backing up his argument that the failure was deliberate. At the same time, he blames editors for sloppiness and wilfulness.

> ***United States was unprepared for the catastrophic attack***

Kramer, a graduate of Georgetown University's national security studies program, is the former editor-in-chief of *Dateline: Middle East*, a student journal sponsored by the Canadian Institute for Jewish Research. His last book, *A Time for Truth*, was an indictment of the media's reporting of the Arab-Israeli conflict.

For his research on *Complicity*, Kramer examined 10 years of headlines related to terrorism in 24 papers from the time of the Feb. 26, 1993 bombing of the World Trade Center by Islamic extremists. He says he focused on headlines rather than stories because they have a greater impact and because they are written by the paper, as opposed to staff reporters or news services.

He chose a cross-section of American and Canadian dailies, as well as three European papers and, for contrast, the *Jerusalem Post*. His list included, from the United States, the *New York Times, Atlanta Journal-Constitution, Boston Globe, Chicago Tribune, Seattle Times, Los Angeles Times, Washington Post, Dallas Morning News, San Francisco Chronicle, Denver Post, Louisville Courier-Journal, Miami Herald, USA Today,* Mississippi's *Jackson Clarion-Ledger,* Montana's *Great Falls Tribune*; from Canada, the *Toronto Star, Globe and Mail, Ottawa Citizen, Montreal Gazette, National Post*; and, from Europe, the *Guardian, London Times* and *Le Monde.*



The total circulation of these papers is more than 15.9 million, he notes.

Complicity attempts to show that these papers virtually ignored Al Qaeda and other Islamic fundamentalists' enmity against the United States, dismissed Osama bin Laden before 9/11, despite a number of bombings of American targets, and they were soft on terrorism-linked states such as Syria, Saudi Arabia and Iran.

Kramer found that the press either downplayed attacks that killed only a few Americans at a time, usually abroad, or treated them as isolated incidents. The terrorists probably got the impression they could literally get away with murder, he says.

And he found little difference in coverage, regardless of the paper's political slant.

"The media's consistent omission of stories about terrorists, its steadfast refusal to label the bombers and murders as 'terrorists,' and its creative and dishonest presentations of the states and actors involved in proliferating terrorism, cements the conclusion that the press is complicit," he writes.

Kramer goes so far as to say readers are being "subjected to a silent campaign of censorship and revisionism" by the media, although his reasoning is vague. He even acknowledges that "nobody rational would think that editors are checking notes with their colleagues as they scurry to meet headline deadlines."

When it comes to coverage of terrorism against Israelis or Jews elsewhere, the record is even more egregious, he says.

"Coverage of the Jewish people, and in particular Israel, was abysmal and fraught with double standards."

As for the *Jerusalem Post*, Kramer found it to be the only paper that believed terrorism posed a critical problem to the West. However, even it did not identify bin Laden as a threat.

Among the North American papers, Kramer gave the highest marks to the *National Post*, founded in 1998.

"More often than any other daily, it focused on reporting what actually happened rather than on what it wanted to have happened."

Kramer does not find much difference in today's media coverage since 9/11.

"Despite fundamental changes occurring in the world, the media is holding on to a view that was dated and skewed in 1993 when the World Trade Center was first attacked by bin Laden. Ten years later, this rigid agenda of complicity continues to prosper in the pages of these newspapers."

Yet for all his attacks on the press, Kramer does not answer why newspapers should have a "political agenda" or justify his accusation that the publishers were partners in terrorist acts against their fellow citizens. It's also unlikely that security officials waited to see what was in the newspapers to decide how closely to monitor the terrorist threat.

Kramer says he wrote the book to encourage the public to question what it reads and to pressure the media to "correct the situation." The book includes a sample petition that can be sent to newspapers. He has also set up a follow-up website: www.elliotkramer.ca.

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New solution for hypertension

By VERED FRECHTER
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Over half a million people in Israel suffer from high blood pressure, or hypertension – a very common illness. It damages the heart and the blood vessels, causing death and increased morbidity. Treatment is usually through drugs, but for patients with moderate hypertension, it's possible to reduce blood pressure without harming any organs by reducing salt consumption and increasing physical activity.

Now there is another way. Prof. Ehud Grossman, head of the department of internal medicine and the hypertension unit at the Sheba Medical Center in Tel Hashomer, tells of a new device developed in Israel that has proven to be effective in reducing blood pressure. The device, called RESPeRATE, whose aim is to help patients practice slow breathing, was developed by Israeli biophysicist Dr. Benny Gavish. It is composed of three parts: a belt, which is placed around the abdomen and measures the breathing rate by sensing the expansion and contraction of the abdomen; earphones, and the device itself.

The device senses the breathing rhythm and accordingly creates a musical model composed of an ascending and a descending note, which are sounded at intervals close to the inhalation and exhalation rates of the patient, but at a slower pace. The purpose is to slow the patient's rate of breathing while emphasizing a prolonging of the exhalation time. The breathing rate produced is up to six breaths a minute, which is much slower than the usual rate of eight-14 breaths a minute. It is difficult to achieve such a breathing rate without the guidance of a device.

RESPeRATE's activity has been analyzed in several clinical studies. The first study was conducted in Israel among 33 patients, some of whom received the device and the others who received a Walkman that played soft music. According to Grossman, the participants did not receive an explanation of how the device works, nor were they told that they had to adjust their rate of breathing to the sounds they heard. They were given a general explanation that the possibility of lowering blood pressure by listening to music was being tested.

The subjects used the device four to five times a week, for 10 minutes each time, over a period of eight weeks. A greater reduction in blood pressure was observed among the subjects who had received the device than among those who had received the placebo. Sixty per cent responded to the treatment with a reduction in blood pressure. Most continued the treatment.

Additional studies have also been conducted in Israel and in the United States. The results show that use of the device lowered systolic blood pressure (the top number, during heart contractions) by 12.1 mm mercury on the average, and the diastolic blood pressure (the bottom number, when the heart relaxes) by 6.1 mm mercury. There were no significant side effects. As a result, the device has been approved for use by the U.S. Food and Drug Administration (FDA), as well as in Israel, for the treatment of hypertension.

The operating mechanism of the device is not entirely clear. Grossman says earlier studies found that monitored breathing exercises can lead to a lowering of blood pressure, but in most of these studies, the positive clinical effect was attributed to the element of relaxation rather than to the element of breathing. The origin of this approach, says Grossman, was the attempt to introduce mystical philosophies into western medicine in the 1960s.

This approach, he says, ignores a great deal of information found in medical literature that shows the effect of slow, deep breaths on the heart and the blood vessels, preventing the development of high blood pressure. This effect was in fact looked at about 70 years ago, but the studies were abandoned and are not cited in the medical literature. Grossman says slow, deep breathing intensifies the sensitivity of the mechanism that monitors blood pressure, increases the change in heartbeat in accordance with activity, improves the blood flow in small blood vessels, reduces the peripheral resistance of the blood vessels and improves the return of venous blood to the heart.

These effects can be seen in breathing rates lower than 10 breaths a minute, and are most effective at a rate of about six breaths a minute. That is, in fact, the rate that characterizes breathing during meditation or prayer based on a mantra, says Grossman, but it can be achieved even without it – for example, through use of the device.

In the future, Grossman hopes the way RESPeRATE actually works will become clearer in additional studies. The device, which is already being marketed in the United States and Israel, does not replace existing methods of treatment but supplements them, he stresses.

New TN Association formed

The newly formed Trigeminal Neuralgia Association of Canada, with headquarters in Lethbridge, Alta., seeks patients, spouses, caregivers, and medical and health professionals to register with the association.

Trigeminal Neuralgia (TN) also known as tic douloureux, is an excruciating facial pain that tends to come and go in sudden shock-like attacks.

It is a chronic disorder of the trigeminal nerve (fifth cranial nerve), which is the largest of the body's 12 pairs of cranial nerves.

The trigeminal nerve has three branches that conduct sensation from the upper, middle and lower portions of the face, as well as the oral cavity, to the brain.

TN for some, may mean brief episodes of facial pain that will come out of the blue and disappear just as quickly.

For others, it will be relentless, lightning-like bolts of pain resulting in agony for the individual.

Whatever the situation, patients need to know that trigeminal neuralgia is a treatable disorder and one in which effective management, and in many cases long-term resolution, is attainable.

Although TN is not fatal, it may be a chronic problem, but effective medications and excellent neurosurgical procedures are an option.

The association's medical adviser, Dr. Anthony Kaufmann, will help establish a membership of Canadian medical, dental and other health-care professionals.

To register, send your name, address, postal code and e-mail address to: Trigeminal Neuralgia Association of Canada, 1514 Lakemount Blvd., Lethbridge, Alta., T1K 3K4 or to Marion at tnac@telus.net

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Elegant 5+ bdrm., 5 bath home on breathtaking park-like setting Main fl. family rm. + library + powder rm. Finished lower level. Inground pool. Double garage. ***Marlene Federman / *Marc Demone**

• • •

LOWER VILLAGE - $759,000.
Superb townhome boasts spacious rms. Ground level family w/walk-out to patio. Main fl. powder rm. Private drive & garage. ****Don Wagman**

• • •

FOREST HILL PENTHOUSE - $529,000.
Beautiful 2 bdrm., 2 bath suite features high ceilings, skylight, fireplace, huge terrace. Walk to Village shops & subway. ***Carol Cotton**

• • •

LUXURY FOREST HILL CONDO - $498,000.
Spacious 2 bdrm. suite. Approx. 1,546 sq. ft. Open balcony. Ensuite laundry. CAC. Parking. Close to amenities. ***Elaine Kehoe**

• • •

ROSEDALE PENTHOUSE - $480,000.
Luxurious 2 bdrm. suite. Ensuite laundry. 2 parking spots. Unobstructed view. Walk to shops. ***Janice Sackichand / *Steven Keshen**

• • •

LOWER VILLAGE GATE - $454,000.
Prestigious Forest Hill. Spacious 2 bdrm. suite with ensuite laundry. Balcony. CAC. 2 parking spots. ***Bernard & Elaine Pike**

• • •

"YORK MILLS PLACE" - $399,000.
Yonge / York Mills. Beautiful 2 bdrm. suite in prestige building. Ensuite laundry. Open balcony. Parking. 24 hr. conc. ***Betty Cohen**

• • •

YONGE / FINCH - $339,000.
Lovely, well maintained 3 bdrm. home on picturesque 50x132 ft. lot. Main fl. family rm. Finished lower level. Private drive. ****Don Wagman**

• • •

AVENUE RD. / LAWRENCE - $299,000.
Well maintained 2 bdrm., 2 bath condo. Balcony. Ensuite laundry. CAC. 2 parking spots. Close to shops, restaurants. ****Don Wagman**

• • •

"THE RIDLEY" - $255,900.
Avenue Rd./ Wilson Lovely suite in Tridel built bldg. Ensuite laundry. CAC. Parking. 24 hr. conc. ***Edie Winberg / **Gloria Paisley**

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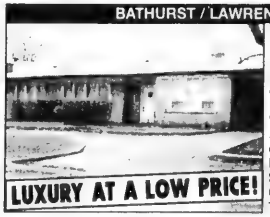
BATHURST / LAWRENCE



Spacious California style ranch bungalow on 69 x 120 ft. lot! Approx. 2,700 sq. ft., renovated & decorated, ultra-modern kit., new hrdwd. flrs., new thermopane win., new roof, new patio, circular drive ++. **PRICED FOR IMMEDIATE SALE AT $529,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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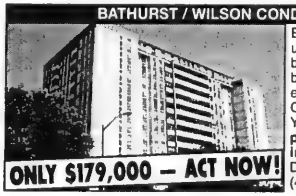
BATHURST / WILSON CONDO



Bright, spacious unit! 3 bedrooms, 2 baths, enclosed balcony, southeast exposure, parking. Close to 401, TTC, Yorkdale. **Lowest-priced 3 bedroom in building!** Call David Eichorn* (416) 787-1712.

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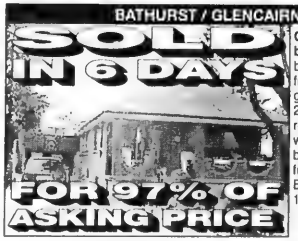
BATHURST / GLENCAIRN



Charming, custom-built 3 + 1 bdrm. bung. with spacious front porch in prestigious central location. 27 ft. sunroom at rear, thermopane win., gorgeous fin. bsmt. w/ new kit., '98 furnace. Call David Eichorn* (416) 787-1712.

SOLD

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BACK TO BACK HOMES ON GORGEOUS 50 X 150 FT. LOT. FOUR SEPARATE UNITS for multiple families or investment. Projected monthly income $3,500 (approx.). Prime central location! **ONLY $429,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

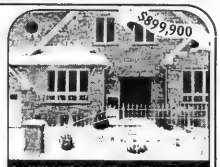
• • •

BATHURST / LAWRENCE — EXCLUSIVE LISTING!
Spacious 3 + 1 bdrm. on magnificent pie-shaped 42 x 120 ft. lot (widens to 57 ft. at rear). Faces Prince Charles Park! Build your dream home in this magnificent setting. Call David Eichorn* (416) 787-1712.

• • •

AVENUE RD. / BATHURST / LAWRENCE — HOUSES FOR RENT
SPACIOUS BUNGALOWS with fin. bsmt. in prime central location close to TTC, Lawrence Plaza ++. Choose from 2 or 3 bdrms. **PRICED FOR IMMEDIATE RENTAL STARTING AT $1,600 / MONTH.** Call David Eichorn* (416) 787-1712.

Stunning stone elev., wide lot 75' x 130'. Custom built 4 bdrm. Fam. rm. w/frpl. Spacious, bright open concept main floor. Hrdwd/Marble flrs., Crown mlding., main floor laundry. 9 ft. ceilings. Fam. size kit. com/w breakfast nook, deck. Wainscotting, skylight. Each bdrm. access ensuite, large mstr. bdrm., 7 pc. ensuite, fin. bsmt., wet bar, rec/excise. rm. w/out. Great value.



Stunning & unique stone elev., custom built 4 bdrm. + den, spacious, bright open concept rm. flr., hardwood/lime stone flrs., crown mlding, butler's pantry, fam. size kit. com/w fam rm. w/out deck, expose brick wall w/open riser, wrought iron staircase, large mstr. bdrm., 6 pc. ensuite, 3–way frpl., fin. bsmt., wet bar, frpl. rec/exercise rm. w/out. Great value.

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BATHURST / STEELES CONDO
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YONGE / CLARK CONDO
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280 ANNOUNCEMENTS

Congratulations! Winners of Na'amat Canada's Daily Calendar Lottery Draw for January 2004: Dorothy Weinapple, Myra Manly, Louise Glicksman, Louise Cornblum, Murray Greening, Mr. & Mrs. A. Freedman, Evelyn Friesner, Albert Latner, Sylvia Consky, Sima Shayo, Bina Feldman, Carol Gordon, Mrs. Carol Bloom, Ruth Carrick, Sheryl Traber, Mrs. Billie Samuels, Tillie Kay, Jean Karnovsky, Freda Peck, Toby & Reuben Frankel, Molly Wohl, Mrs. Miriam Polakow, Sylvia Orzech, Irma Ziskin, Deborah Rothman, Sylvie Wiseman, Bonnie MacNaught, Sally Pubassoff, Karin Weisberg, Sheldon Feldstein, Joe Elmaleh.

330 OBITUARIES

MILLMAN, Carol – on Feb. 2, 2004, late of 80 Antibes Dr.
GOLDBERG, Ben – on Feb. 2, 2004, late of 90 Fisherville Rd.
ACKS, Mary – on Feb. 3, 2004, late of 5935 Bathurst St.

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330 OBITUARIES

EISEN, Milton E., MD. On Jan. 25, in New York City. Beloved husband of Mimi. Devoted father of Jon, Carolyn and Julia Lester, father-in-law of William Lester and Katherine Smith, and loving grandfather of Jim, Kate, Annie, Emily and the late Naomi Eisen. Dr. Eisen grew up in Toronto and obtained his MD from U. of T. in 1936. He settled in New York where he practised internal medicine for over 60 years. He was on staff at the Mount Sinai Hospital and chief of peripheral vascular diseases at two other hospitals. Throughout his career he worked in the battle against cigarette smoking. He was a pioneer in research on the adverse effects of smoking on health in the 1940's and 50's, and published his first paper in the *Canadian Journal of Medicine*. At age 70 he studied acupuncture and became proficient using it to curb smoking as well as to alleviate pain. Dr. Eisen maintained a close connection to Canada all his life.

Goldenthal, Shonna
January 29, 2004
90 Neptune Dr.
Shyllit, Nathan
January 30, 2004
3560 Bathurst St.
Son, Marya
January 30, 2004
6091 Bathurst St.
Kasman, Sara Anne
January 30, 2004
35 Cedarcroft Blvd.
Kirshenbaum-Rosen, Toby Helen
January 30, 2004
Gembom, Anna
January 30, 2004
4900 Bathurst St.
Rubin, Gail Goldie
January 31, 2004
Ross, Harvey
February 1, 2004
569 Sheppard Ave. W.
Ceresney, Murray
February 2, 2004
152 Almore Ave.
Zimmering, Max
February 6, 2004
3560 Bathurst St.
Cohen, Charles
February 8, 2004
4266 Bathurst St.
Farkash Goldberger, Frida
February 7, 2004
Rothman, Pascal
February 8, 2004
Herling, Rose
February 8, 2004
3560 Bathurst St.
Lieberman, Cyla
February 8, 2004
25 Bannockburn Ave.
Stein, Harold
February 10, 2004
57 Braemar Ave.

Steeles Memorial Chapel

330 OBITUARIES

McCammon, Donald
February 8, 2004
Garber, Marjory
February 3, 2004
Weinberg, Lela
February 3, 2004
550 Cummer Ave.
Jacobs, Ethel
February 4, 2004
17 Pinnacle Rd.
Szmulewicz, Eleanor
February 4, 2004
Rashkovski, Mendel
February 4, 2004
5935 Bathurst St.
Spitzer, Niza
February 4, 2004
Swartz, Jerry
February 5, 2004
3560 Bathurst St.
Pizel, Lily Helen
February 5, 2004
3303 Don Mills Rd.

Steeles Memorial Chapel

KIZNER, Bella – on Jan. 30, 2004, late of 6250 Bathurst St.
HERMAN, Max – on Jan. 29, 2004, late of 171 Kennard Ave.
ROSENBERG, Dr. Harry – on Jan. 30, 2004, late of 19 Gardiner Rd.
KORNHAUSER, Andre – on Jan. 30, 2004, late of 51 Lensmith Dr.
FLEISCHMAN, Michael – on Jan. 30, 2004, late of 1650 Sheppard Ave. E.
FRILECK, Claire – on Jan. 30, 2004, late of 1035 Eglinton Ave. W.
BOROVOY, Freda – on Feb. 1, 2004, late of 222 Acton Ave.
KATES, Irwin (Red) – on Feb. 2, 2004, late of 705 Oriole Parkway.
SPERGEL, Robert – on Feb. 2, 2004, late of 437 Jarvis St.
FREEDMAN, Joan – on Feb. 2, 2004, late of 30 Barrydale Cres.
LEWIS, Marion – on Feb. 3, 2004, late of 193 Rosemary Rd.
LAKER, Benjamin – on Feb. 5, 2004, late of 11 Townsgate Dr.
BOHNEN, Judy – on Feb. 4, 2004, late of 345 Sherbourne.
KROFCHICK, Shirley – on Feb. 5, 2004, late of 765 Briar Hill Ave.
CONNORT, Sylvia – on Feb. 6, 2004, late of 130 Neptune Dr.
BOLTER, Gary – on Feb. 4, 2004, late of 205 Rose Green Dr.
BERNSTEIN, Stephen – on Feb. 5, 2004, late of 365 Guelph St.
KEMENY, Ilona – on Feb. 4, 2004, late of 7905 Bayview Ave.
WAINTMAN, Susan – on Feb. 6, 2004, late of 31 Elm Ridge Dr.

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Arts & Travel

Architect's grandiose vision died with him

By JOSEPH SERGE
Arts Editor

If Louis I. Kahn's dream has been realized, there would be a new synagogue in the Jewish Quarter of Old Jerusalem that would have replaced the one destroyed by Jordan in the 1948 war.

His synagogue would have been impressive, looking over the Western Wall and towering over the Dome of the Rock.

But when Kahn died in 1974, bankrupt and unidentified in a New York City subway station, the vision died with him.

In *My Architect*, opening on Feb. 20, filmmaker Nathaniel Kahn, the illegitimate son of one of the most important architects of the second half of the 20th century, undertakes a five-year, worldwide journey to understand his long-dead father.

When the architect died, he left behind three families – one with his wife of many years, and two that were the product of long-term affairs. Nathaniel, a son of one of Kahn's mistresses, was 11 when his father died.

Even if you know nothing about architecture, let alone Kahn, you will find yourself engrossed in this well-made film, which has been nominated for an Academy Award in the best documentary category.

It's not so much a biography of Kahn as it is about Nathaniel's search to learn about his father, whom he only saw on rare occasions. In the process, Nathaniel takes us to the scenes of some of Kahn's most famous works, including the Salk Institute in California and what is quite possibly his masterpiece, the National Assembly Building of Bangladesh, which was completed after his death.

Louis Kahn's monumental National Assembly Building in Bangladesh took 23 years to build.

Louis Kahn with his son, filmmaker Nathaniel circa 1970.

As an architect, Kahn was a late bloomer. Disenchanted with postwar modern architecture, it was only after a trip to Egypt and Europe that he found his calling. He returned with the idea of building modern buildings that had the feel and presence of ancient ruins.

By then, Kahn was over 50 and would only live about 20 more years.

His buildings are characterized by his use of open spaces and large round windows that make as much use of natural daylight as possible.

Celebrated architect Frank Gehry says, "My first works came out of reverence to Kahn."

One of Kahn 's biggest disappointments was the failure to get his Jerusalem project up and running.

Former Jerusalem mayor Teddy Kollek worked on it with Kahn for seven years. Kahn's plan was not to tear down the existing ruins of the Hurva Synagogue, but to build his synagogue beside it.

"He wanted to unite the Jews of the world with a building," the cigar-smoking Kollek tells Nathaniel.

But politics interfered. Kahn was told his shul was too big and would interfere with the mosque.

"Nobody dared to take the plans of your father to completion," Kollek says.

In an interview in the desert, architect Moshe Safdie says, "When your father came here, he felt the Jews entrusted him to do this. He really wanted to do this."

Jerusalem's Old City would certainly look a lot different if the project was completed. As the Bangladesh government building – a castle-like structure that took 23 years to build – shows, Kahn's works, though few in number, are monuments to his grandiose vision.

Anne Frank *to be performed for schools*

Continued from page 45

"Her legacy lives in this book that she thought no one would read. It should be compulsory reading for every 15- and 16-year-old girl and boy in high school."

Friedman gives the first school performance of *The Diary of Anne Frank* on the afternoon of March 11, for an audience of some 400 Toronto high-school students. A Holocaust survivor will speak at the performance and the students will visit Toronto's Holocaust Education and Memorial Centre.

Evening performances of *Anne Frank* open with two pieces that are thematic tie-ins: Samuel Barber's *Adagio for Strings* and Srul Irving Glick's song cycle, *I Never Saw Another Butterfly*, performed by contralto Nina Scott-Stoddard. The song cycle is based on poems written by children at the Terezin concentration camp.

Tryptych Productions, www.tryptych.org, presents *The Diary of Anne Frank* at Leah Posluns Theatre March 10 and 11, 8 p.m. For tickets, $36 or $18 for seniors and students, call Ticketmaster at 416-872-1111.

Mossad skeptical of warning

Continued from page 45

King Hussein of Jordan informed Israel's prime minister, Golda Meir, of the imminent attack. But the Mossad, being wed to "the concept," was skeptical of Jordan's warning. Israel also dismissed an American report that Syria planned a massive offensive to take back the Golan Heights.

Israel's director of military intelligence hewed to "the concept" even after Soviet families were suddenly pulled out of Egypt and Syria, a tipoff of a looming war.

Considering these developments seriously, Gen. David (Dado) Elazar issued a vital series of orders. Leaves of absence on the Egyptian and Syrian fronts were cancelled and both fronts were reinforced with more tanks. Even so, the Bar-Lev Line remained undermanned, patrolled by reservists rather than by regular paratroopers, and the Golan garrison was not up to strength.

Golda Meir

When Elazar learned that war would break out on both fronts within 13 hours, he asked for permission to launch a preemptive strike. His request was nixed by Meir and Moshe Dayan, the defence minister. They did not wish to anger the United States.

Dayan, who was exonerated by a postwar commission charged with studying the war, comes off as something of a blunderer in *The Eve of Destruction*.

Rattled by Syria's initial battlefield successes, Dayan issued orders to abandon the Golan. At the same time, he asked the commander of the air force to redouble his efforts on the Syrian front.

In the end, Israeli forces rallied, holding the Egyptians to their gains and pushing the Syrians off the territory on the Golan they had captured.

But the outcome of Yom Kippur War might have been far different had Israel jettisoned "the concept."

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Israeli juniors coming for exhibitions, training

By PAUL LUNGEN
Staff Reporter

Israeli juniors (dark uniforms) relax with buddies from Montreal's Bialik high school after an exhibition game last year.

Israel's under-18 national junior hockey team will be in Toronto next week for a goodwill tour, a mini-training camp and a series of exhibition games against four select-level teams.

For the third year in a row, the Israeli juniors will set up camp in a number of Toronto rinks for on-ice drills to hone their skills. They will then embark on a trip to Sofia, Bulgaria, for the IIHF's Division 3 tournament beginning March 6.

The boys in blue will come to Toronto via New York City, where they will also play four exhibitions against local teams stocked with Jewish talent.

Moshe Eizenman, one of the organizers of the Israelis' Canadian visit, said "the idea for us was to help the hockey program in Israel and to let people in Canada see that life in Israel isn't always about fighting and that kids in Israel are normal kids interested in the same thing as kids in Canada. It shows the human face of Israel."

Altogether, 20 players and three coaches, most of whom reside in the northern towns of Ma'alot and Metulla, will make the journey to North America. Some will be making their third visit to Toronto.

For the young Israelis, who are responsible for paying their airfare to Canada, "it's a major endeavour, but it's a highlight of the year from a hockey point of view and in the response of the [local] community," Eizenman said.

"When the kids leave Toronto, they feel like they're 10 feet tall. And when they go back, they remember the community here."

In past years, the Jewish communities in Toronto and Montreal received the boys warmly. Finding billets has not been a problem, as many who had hosted the boys in previous years readily volunteered. A number of volunteer supporters have put together the money to finance their stay in Canada, Eizenman said.

As in past years, the team will visit Jewish day schools, – United Synagogue Day School, Bialik Hebrew Day School, Associated Hebrew Schools and the Toronto Heschel School – where they will meet kids from Grades 6 and 7 and answer their questions about life in Israel.

Ice time has been donated by the Canadian Ice Academy and Rinx, and the Israelis will face Select Midget teams from the Forest Hill Hockey Association, the Avenue Road Hockey Association and the Vaughan Hockey Association in exhibition games.

In addition, the public is invited to meet the team at an open skate at Forest Hill Arena.

Admission to the games is free and Eizenman said "we'd like the community to come. It's an opportunity to see the Israelis. We try to make it as much fun as possible."

Eizenman said Canadians have committed to providing $25,000 to support Israel's hockey program. In addition, players will receive new equipment.

While that sort of support has been given to Israeli hockey players for years, a more determined and organized approach to upgrading the country's hockey program has been launched.

Ambitious plans aim for 5,000 skaters in Israeli hockey league

The goal is to make Israel an international hockey power.

Ambitious indeed, but Montreal businessman Alan Maislin believes it can be done. As the Canadian-based chair of the Israeli Ice Hockey Federation (IIHF), he's already set in motion a dramatic upgrade of the country's hockey program.

"They needed help, and they asked us to help them," he said.

The proposal would dramatically transform Israel's modest hockey program and would include construction of a new rink in the Tel Aviv area. That part of the business plan is still a long way off, Maislin conceded, but the IIHF has already received several unsolicited offers from municipalities and universities about locating an arena on their land.

While that development remains on the back burner, the IIHF is working to expand and improve the country's minor hockey program. The goal is to increase the number of kids playing hockey to 500 to 600 from the current 60 to 70 within two years.

Coaches will be better trained, the Roger Neilson hockey school will resume operations in Metulla this summer and a 10-team hockey tournament with teams of Jewish players from North American communities is also on tap, Maislin said.

The sweetener for Jewish skaters is the chance to visit Israel, play hockey and get professional-level instruction from former NHL coaches Pierre Pagé and Jean Peron.

Pagé and Peron are only two of several high-profile names Maislin has recruited to the IIHF's hockey advisory board. Others include Pierre McGuire, Sherry Bassin, Ken Hitchcock, Jacques Demers and Scotty Bowman.

Maislin, who was part of an unsuccessful bid to purchase the Buffalo Sabres along with Bassin several years ago, said the IIHF's business plan will be modelled on the minor hockey program in the Czech Republic.

While Metulla's Canada Centre rink will remain the the national junior team's home base, Maislin hopes that with the construction of a rink near Tel Aviv (followed by one in Haifa), thousands of Israeli kids will take up the sport. His dream is for the sport to involve 5,000 youngsters – a number that's not farfetched considering there are already 95 inline skating teams in Israel playing ball hockey, "and they're all dying for ice," he said.

Maislin, whose family is in the trucking business in Montreal, said he will meet the current crop of juniors in New York, and will accompany them to Toronto. His list of contacts is so extensive that he was able to entice former New York Rangers star Rod Gilbert to help increase the team's profile during its New York visit. The New York Islanders, for their part, are hosting the team at one of their games.

Maislin said the Israeli team will visit Los Angeles and Toronto next year, and he hopes to bring them to other cities with large Jewish communities.

In Toronto, meanwhile, the juniors' schedule will see them play the Forest Hill Selects at Forest Hill Arena on Thursday, Feb. 26, at 9 p.m.; the Avenue Road Midgets at Carnegie Arena on Friday, Feb. 27, at 3 p.m.; Forest Hill at Forest Hill on Saturday, Feb. 28, at 6 p.m.; and the Vaughan Selects at Vaughan Sports Village on Sunday, Feb. 29, at 11:15 a.m.

The public skate with the team will be at Forest Hill Arena on Sunday, Feb. 29, from 3 to 4 p.m.

For more information, Eizenman can be reached at 416-633-4507.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 55.

M	E	A	T	■	S	H	A	P	D	■	D	A	T	A
O	M	E	R	■	H	A	T	E	R	■	O	L	I	M
L	I	R	A	■	A	R	T	R	I	■	R	A	M	A
E	T	O	N	■	B	L	U	E	F	L	O	W	E	R
■	■	■	S	A	B	E	■	■	T	Y	N	■	■	■
C	O	M	P	R	O	M	I	S	E	R	■	I	L	K
R	E	A	I	M	S	■	S	T	R	E	S	S	E	R
A	S	T	R	O	■	P	E	R	■	F	I	T	M	E
M	T	H	E	R	M	O	N	■	M	A	X	O	U	T
P	E	I	■	H	E	R	D	S	A	N	D	O	R	A
■	■	■	M	A	T	■	■	E	S	S	A	■	■	■
G	R	E	A	T	W	I	N	E	S	■	Y	E	A	R
R	A	I	N	■	I	N	E	P	T	■	W	H	I	T
A	C	R	E	■	S	A	F	E	R	■	A	E	R	E
B	E	E	T	■	E	N	T	R	A	■	R	U	S	S

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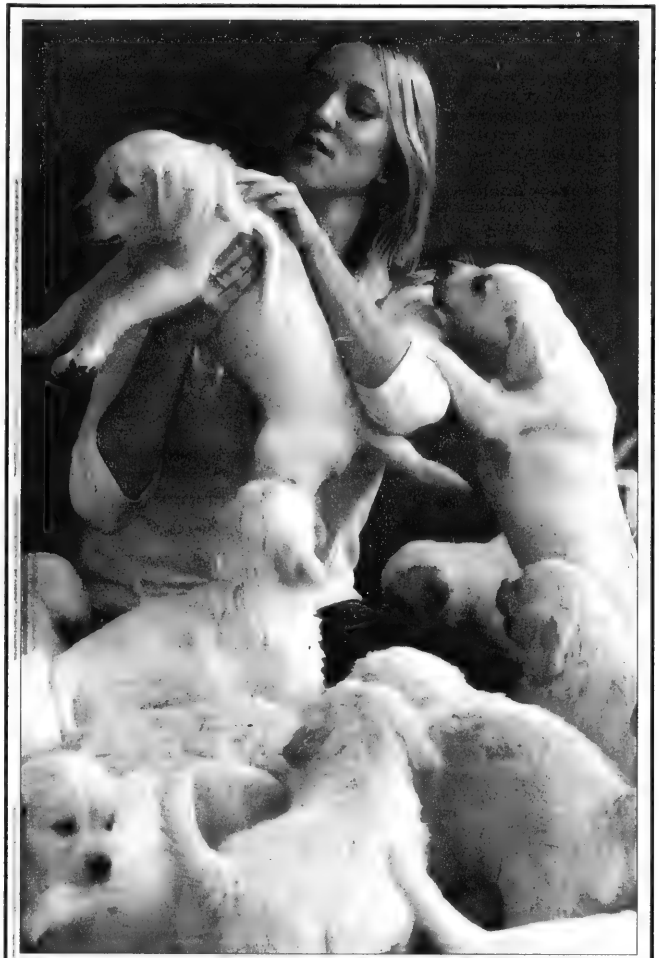
KINDERGARTEN: Yoni Zaionz, Jonathon Zac, Liora Moore. GRADE 1: Jonathan Lai, Harrison Kanagasaba, Michael Irwin. GRADE 2: Derek Jedral, Elliott Kaufman, Jarod Freedman, Henry Wu. GRADE 3: Simon Gladstone, Genya Oparin, Kyle Belaiche. GRADE 4: Michael Kleinman, Arud Sithamparapilla, Brent Zhang, Peter Gatti. GRADE 5: Daniel Andronache, Prasanna Suresh, Karen Wan. GRADE 6: Harris Kaufman, Richard Douglas, Ilya Bodyakin, David Kleinman. GRADE 7: Barak Sagiv, Adrian Ang, Simon Edwards. GRADE 8: Victor Andronache, Anopan Jeyabalan, Robert Kleinman. GRADE 9: Patricia Ho, Martin Ho, Eric Shatzky (not pictured). GRADE 10: Jonathan Tayar, Nechemya Dukesz, Michael Wan (not pictured). GRADE 11: Daniel Abrahams, Boaz Rachamim. GRADE 12; Ralph Salibi, Jeremy Miller-Kay, [Carolyn Blackman photos]



TRULY A COLLECTIVE: A kibbutznik tends to a litter of Labrador puppies born at Kibbutz Afikim in Israel. [Israel Sun photo]

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1/2 cup light brown sugar
2 tblsps. corn syrup
2 tblsps. water
5-3/4 oz. can evaporated milk
1/4 tsp. salt
2 cups pecan halves
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Pour sugar into heavy-bottom pot. Stir in corn syrup, water and evaporated milk. Boil over medium heat; stir in salt.

After boiling 1 minute, stir in pecan halves and lower heat a little. Stir constantly, till candy reaches soft-ball stage (234°F). Remove from heat.

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36 something

By MIRIAM PORTER

If someone told me a year ago that an Orthodox rabbi would be in my apartment, I would have thought they must have me confused with somebody else. Yet there he was on a recent Thursday evening, standing in my kitchen. In front of us were two huge metal pots I could barely lift and a strange looking bag of "kashering tools."

My rabbi and his wife have become good friends of mine and I have been fortunate enough to enjoy many Shabbat meals in *their* kitchen. We are all 30-somethings at different stages of our lives.

The couple is blessed with five amazing children, while my only dependants have fur, four legs and a tail. The rabbi and his wife have kept a kosher home their whole life and my journey is just starting now.

I have been learning and growing as a Jewish woman over the past year. The mitzvah of kashering my kitchen and deciding to purchase kosher food was something I really wanted to do. I was beginning to read and understand the Torah and Halachah (Jewish law) and I wanted to apply it to my own life. A rebbitzen once said to me, "When a person koshers their home, the light of God shines in and then goes out to the entire world." I like to think that is true.

When I told my friends about my new plan, some of their responses – which were said as kindly as possible – were: "You have lost your mind," "You are just bored" and "That is so weird." After some very late night telephone conversations, they came to respect my decision, even if they do not necessarily agree. I can see how they might see it as strange, but we decided to each practise what we believe in to the best of our ability.

I knew I was doing the right thing as my rabbi explained the extensive kashrut process while he dipped my dishes, glasses and silverware into the pot of boiling water with a long pair of metal tongs. I watched as one by one my items became kosher.

The following day, the above items went with my rabbi to the mikvah, while the plastic ones all went back to their home in my cupboard and I went grocery shopping. I was excited to prepare my first kosher meal.

One day, if you happen to be wandering around the downtown Toronto area and see a mystical glow, don't be alarmed. It might be the light coming from my kosher apartment.

Miriam Porter can be reached at miriam@jtvproductions.net.

CROSSWORD PUZZLE

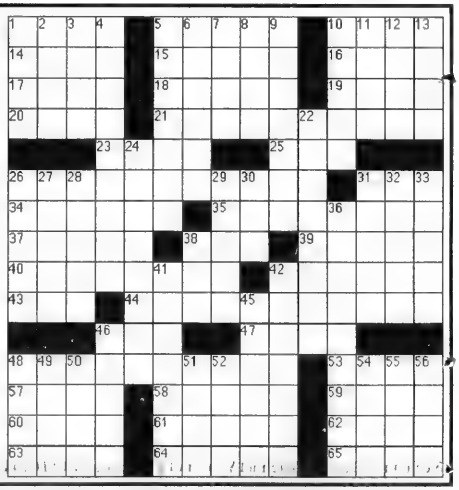
(Answers to the crossword are on page 54.)

The Canadian Jewish news

High on the Golan
© 2004, Bernard Mann/Legacy Crosswords

Across
1. Beef or veal
5. Gave form, as a poetic contraction
10. Starship Enterprise's Commander __
14. Hebrew harvest unit
15. One who detests
16. Those who go up into the Land
17. Modern Israeli currency that preceded the shekel
18. Acronym for all things art in Rhode Isl.
19. Height, in Hebrew, as in the Golan
20. British school or jacket
21. Eastern Hyacinth, or other cyan-hued bloom, on the Golan
23. Know, in Spanish
25. Newcastle Upon ___ (dial. variant)
26. One agreeable to moderate solutions
31. Kind, type, often used negatively
34. Gets into gunsights again
35. One who creates tension
37. Houston ballplayer
38. ___ annum
39. "___ with a dress size that works!"
40. Peak, spreads over parts of the Golan, Lebanon, Syria
42. Slang, "perform to the ultimate", or sometimes, too much
43. Architect I.M. ___
44. Guides flock of a certain sheep
46. You sit on one doing yoga
47. Camera-bearing satellite (or "I will travel" in Hebrew)
48. What Golan vineyardists proclaim their products to be
53. Shana, in English
57. It is welcome in the Golan, for water is always needed
58. All thumbs
59. Not a ___ too soon (obsolete)
60. Ancient port north of Haifa, once served the Golan
61. More secure
62. Ventilates, in Versailles
63. Sugar ___, a field crop
64. Enters, in Spanish
65. Wisconsin Sen. Feingold

Down
1. Infiltrator into a security agency
2. Give off
3. ___-space
4. Take place
5. Sabbath, Ashkenazi pronounciation
6. Manhattan neighborhood, river
7. Island of the Aleutians
8. Father, in France
9. Wandering loner
10. Sephardic Chief Rabbi Bakshi ___
11. "There ought to be _ ___!"
12. "___ 's up!"
13. He said, in Hebrew
22. Aficionados of the instrument that is cousin to David's harp?
24. Helmet?
26. Nasty contraction of a muscle
27. West, in Argentina
28. Beg. high school course
29. Jargon for "I am transmitting"
30. Ave.
31. "That _ __ much!"
32. Primate of Madagascar
33. Crete, to a Viennese
36. The 1967 event that allowed Israel to take the Golan
38. __ favor, as spoken in Mexico
41. Diary note: "__ ___ ", on encountering the American rabbi who pleaded Israel's cause to the U.N. in 1947-48
42. Buses, commuter trains, LRT, etc.
45. Oozer
46. French painter, Portrait d'Emile Zola
48. Take, roughly
49. Foot or horse
50. Dublin's nation
51. "I'll be back __ __ instant!"
52. Kerosene, or petroleum, in Hebrew, taken from the Russian
54. Alas! in Latin
55. Ostentations
56. Hwys.



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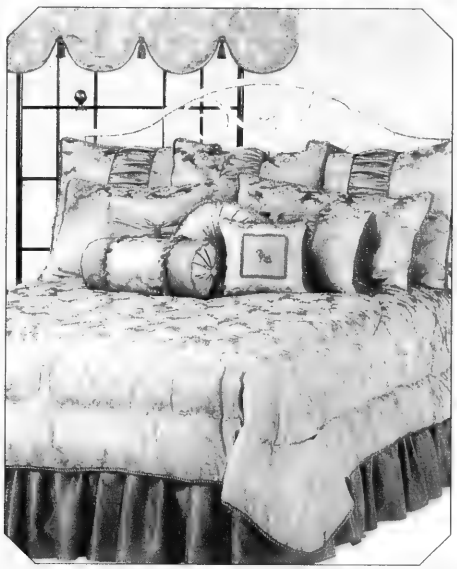

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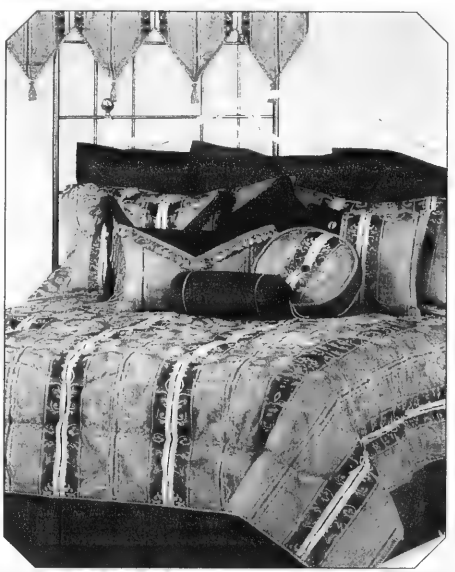

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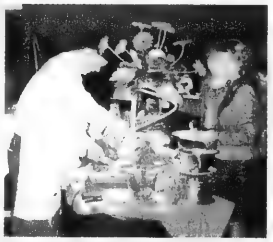

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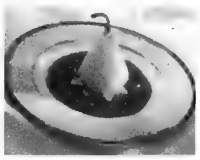

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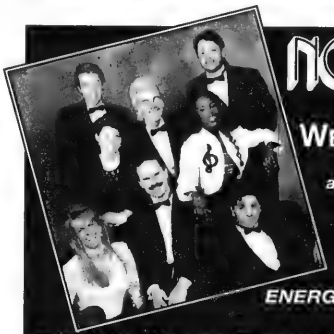
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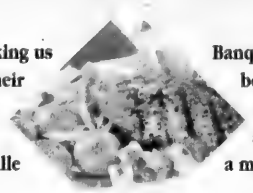

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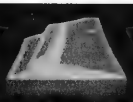

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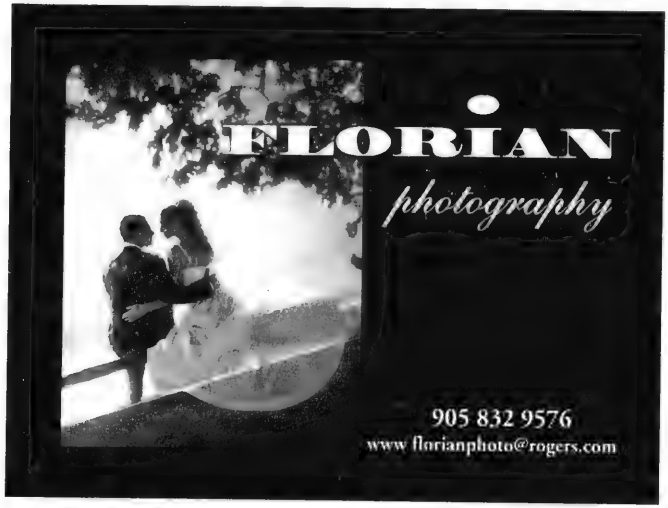

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"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 20 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 10 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Wednesday, March 24, 2004 at Beth Emeth Synagogue. It starts at 6 p.m. and runs until 10:00 p.m. This year Ines Di Santo will be presenting their 2004 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centre-pieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042.**

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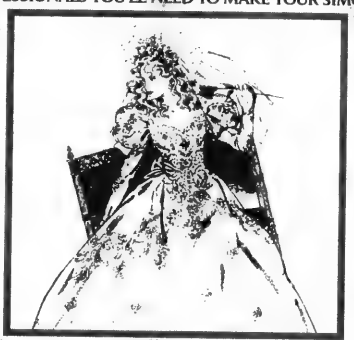

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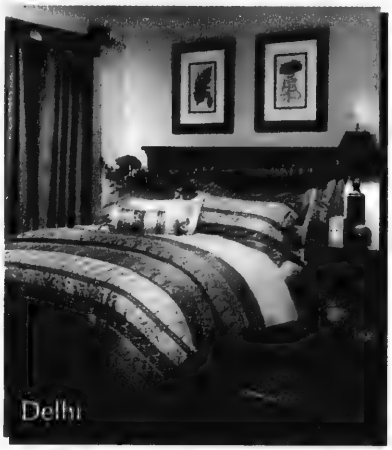

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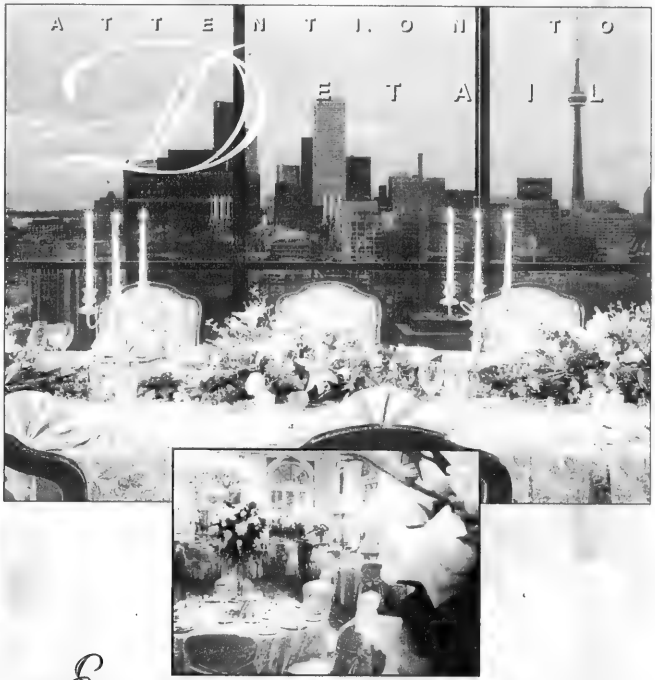

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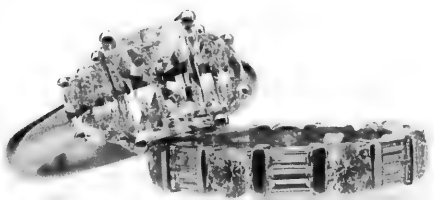

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Raizelle Serebrowski has owned and operated It's an Occasion Catering & Gourmet Foods for five years. Her experience goes back further, though; and her love of food preparation goes back as far as she can remember. Many of the recipes she teaches her staff today, are long-standing personal favourites.

A former teacher of religious studies, Serebrowski catered her four sons' bar mitzvahs for fun. Her friends urged her to make catering a business. She did, privately at first; then in 1998, she founded It's an Occasion.

Serebrowski is proud of the feedback she gets from many of her clients. "We get a lot of unsolicited thank-you notes," she says. Most of her business comes either from word of mouth, or from people who were guests at an event she catered.

Because It's an Occasion is not a huge company, Serebrowski is able to maintain that personal touch that is missing from the larger companies. "Our good name keeps our plate full," Serebrowski says.

At It's an Occasion, quality ingredients, preparation and personal service are standard fare. "I don't just want to meet your expectations," Serebrowski states: "I want to surpass them."

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It's an Occasion offers a chocolate fountain for kosher events; and they often supply other kosher caterers with sweet tables. They issue new menus four times a year; but what they offer is too diverse to encompass in a few pages. They will also customize a menu for you.

Make your event special: choose It's an Occasion Catering & Gourmet Foods. Call Raizelle Serebrowski for an appointment, at 416-785-0996; or the B'nai Torah synagogue office at 416-226-3700.

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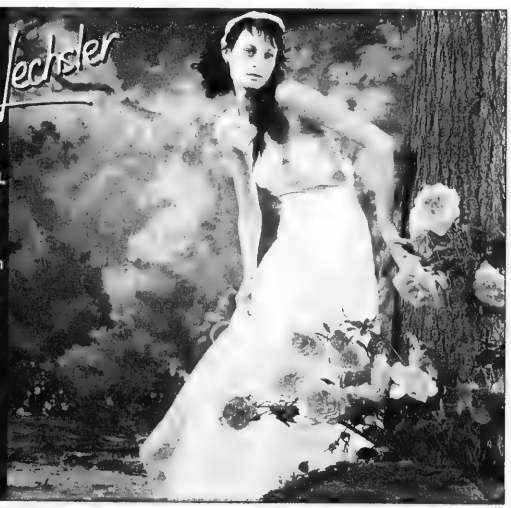

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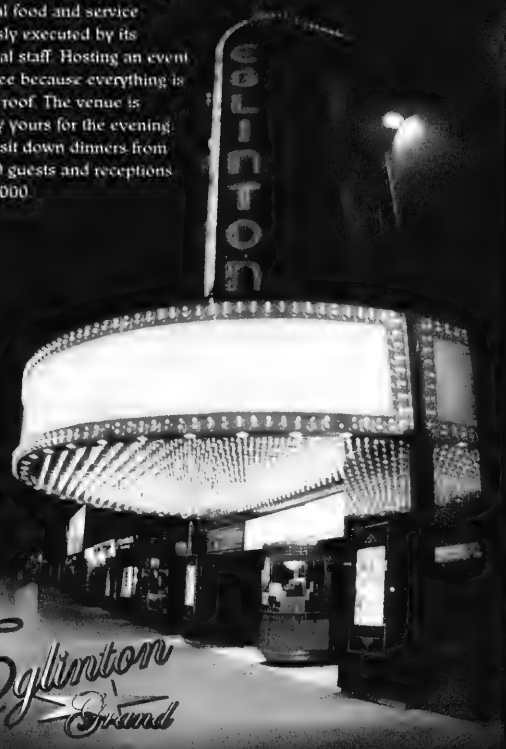

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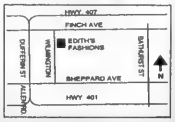

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RALLYING AGAINST GAZA PLAN: At a rally last week against Prime Minister Ariel Sharon's plan to withdraw from Gaza, spokespeople said it would reward Palestinian terrorism and vowed to press right-wing parties to quit Sharon's government. *[RNS/Reuters photo]*

Life insurers reject Israel travellers

By PAUL LUNGEN
Staff Reporter

Planning to take out life insurance and visit Israel? Well, pick one or the other, because based on the current practices of most Canadian insurers, you're not likely to be able to do both.

Over the past few years, financial advisor David Brown has seen insurer after insurer deny life insurance coverage to applicants who indicate they are planning to visit Israel.

"It's turned out to be a serious problem," Brown said. "Ninety-nine per cent won't write a contract."

Brown, a financial advisor at Al G. Brown & Associates, a family firm in the financial services industry, said many of his clients are Jewish and a substantial number visit Israel regularly, often several times a year.

"My biggest concern is that people are not able to protect themselves adequately because life insurance companies are not issuing the insurance… I think that's a big problem."

Brown believes large re-insurance companies based in Europe have determined that even casual travel to Israel is high risk due to the country's security situation. As a result, they will not reinsure policies for those who travel there. These companies, such as Munich Reinsurance and Swiss Reinsurance, are larger than most Canadian insurance companies combined.

"They're really the ones calling the shots. But they don't deal with the public," Brown said.

While domestic insurance companies such as Canada Life or RBC Insurance write policies, they in turn seek insurance coverage from reinsurers to reduce their risk. Generally, these local companies pay out part of the coverage while the reinsurers are responsible for the bulk of the claim. Brown estimates that 80 to 90 per cent of insurance policies are reinsured.

Continued on page 20

Esther's Banquet:

Vancouver mosaic artist Lilian Broca was awarded the Lorenzo il Magnifico gold medal at the 2003 Florence Biennale International Exhibition for her mosaic diptych *Queen Esther's Banquet.* The mosaic is made of Venetian gold, glass and smalti. Broca's Queen Esther series will be shown at Vancouver's Sidney and Gertrude Zack Gallery from April 22 to May 18.

Shabbat: Terumah
Candlelighting: 5:44
Havdallah: 6:49
Greater Toronto Area

Little chance of major Israeli response to attack — please see page 31

The News In Brief

Canada

Anti-Semitism Meeting

MONTREAL — A world conference on the "Global Dimensions of Contemporary Anti-Semitism," put on by the Quebec-Israel Committee and the Canadian Institute for Jewish Research, will be held in Montreal March 14 to 16. It will feature scholars and Jewish leaders such as author Daniel Goldhagen, Rabbi Abraham Cooper, Prof. Ruth Wisse and columnist Margaret Wente.

Agreement Signed

TORONTO — Representatives of B'nai Brith Canada and the Canadian Council for Israel and Jewish Advocacy (CIJA) met earlier this month to sign a protocol establishing the relationship between the two advocacy groups. They said it will respect diversity of opinion and approach and will lead to co-ordination of both domestic and Israel-related advocacy between B'nai Brith and CIJA, which was formed last year by United Israel Appeal Federations Canada to co-ordinate the activities of Canadian Jewish Congress, the Canada-Israel Committee and National Jewish Campus Life.

Record UJA Haul

EDMONTON — Edmonton's Jewish community has raised a record $795,000 in its 2003 United Jewish Appeal campaign, besting its $700,000 goal by 13.5 per cent and 2002's total of $672,000 by 22 per cent, the Jewish Federation of Edmonton reported.

World

Rabbis Back Fence

JERUSALEM — Conservative rabbis from around the world passed a motion supporting Israel's West Bank security barrier by a large majority at the close of their movement's yearly Rabbinical Assembly Feb. 12. The fence was one of the most controversial agenda items, and a revised motion passed after a debate over language. It stressed Israel's right to self defence, but said Israel should do all it can to "avoid unnecessary hardships to innocent Palestinians" and to maintain its "Jewish and democratic character."

Robertson Gets Award

CHARLOTTE, N.C. — Israeli Tourism Minister Benny Elon honoured Rev. Pat Robertson last week for advocating travel to Israel. Elon gave Robertson, founder of the Christian Broadcasting Network, an award at the National Religious Broadcasters' convention. Muslim leaders complained about the award, saying Robertson incites hate against Islam.

*Passion*ate Pleas

ROME — Abraham Foxman, national director of the Anti-Defamation League, wants the Vatican to take a stand on Mel Gibson's controversial film on Jesus. Foxman met with Vatican officials last week and urged them to tell bishops around the world to inform Catholics that *The Passion of the Christ* is Gibson's interpretation of the Gospels and not a factual record. The film opened this week. In an interview with Diane Sawyer on the ABC News show *Primetime Special Edition*, Gibson denied he is anti-Semitic and said the film does not blame Jews for Jesus' crucifixion. He said it echoes his belief "we all" are responsible for the death of Jesus. "To be anti-Semitic is a sin," he said. "To be anti-Semitic is to be un-Christian, and I'm not."

Hate Speech Fine

CAPE TOWN — A South African man was awarded more than $500 (US) in damages in a hate speech case. When Donell Tarloff complained his car was not fixed correctly, he was met with anti-Jewish slurs, newspaper reports said. A judge ruled that even though the taunts came before a hate law went into effect, he was still eligible for damages.

Nazi Amnesty Opposed

ROME — The Simon Wiesenthal Center has joined Italian Jews in protesting amnesty calls for a Nazi war criminal. Erich Priebke, 90, filed an amnesty request last fall, and some want him released due to his age and ill health. In a letter to Prime Minister Silvio Berlusconi, the centre urged Italy "to take all necessary measures in order that justice not be aborted or hijacked for political agendas." Priebke got a life sentence for his role in a 1944 shooting massacre in which 335 men – 75 were Jews – died near Rome.

Degrees Restored

BERLIN — The Hanover School of Veterinary Medicine veterinary school last week posthumously restored degrees the Nazis stripped from two Jews. It restored the degrees to the families of Hermann Cussell and Paul Stern, who both fled Nazi Germany. Cussell settled in what is now Israel. Stern went to Argentina.

Let My Boss Go

MOSCOW — A former Russian Jewish leader said last week he would cede his shares in the Yukos oil company to the Kremlin if the firm's president is freed. "Let my people go," Leonid Nevzlin said in Israel, where he fled when the case against Yukos arose last year. Firm founder Mikhail Khodorkovsky is facing fraud and tax evasion charges, along with shareholder Platon Lebedev. Yukos' security chief Aleksei Pichugin faces murder charges. The Kremlin responded with more charges against Lebedev.

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TERROR RAP: This image of rapper Sheikh Terra holding a gun and a Qu'ran in front of an Iraqi flag comes from a video for the song *Dirty Kuffar* (Dirty Infidels), performed by Sheikh Terra and the Soul Salah Crew, a London-based rap group that Islamists say is sympathetic to Al Qaeda. The English-language song urges young Muslims to wage holy war. It's being broadcast on the Internet to attract youth to the group. [RNS/Reuters photo]

The Canadian Jewish news

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Jewish groups angered by MP's comments

By RON CSILLAG
Staff Reporter

National Jewish organizations have lashed out at a backbench Liberal MP for calling Israel's security barrier an "atrocity" and equating it with the building of concentration camps. But one of them – the Canada-Israel Committee – sees the uproar as a chance to "educate" the lawmaker about Israel.

"Instead of chastising" London MP Pat O'Brien "and going for the jugular, we are trying to reach out," said CIC spokesman David Cooper. "We're hoping to sit down and educate him about the situation."

Cooper said the CIC has sent out feelers to some Liberal MPs on ways in which O'Brien can be convinced that Israel's controversial security fence is needed to thwart terror.

O'Brien "has not taken a great interest in the Middle East in the past and we suspect his knowledge is not that strong," said Cooper. "This is an opportunity to educate him on the situation."

O'Brien says fence 'further reduces' territories to concentration camps

In a routine member's statement Feb. 17 in the House of Commons, O'Brien said he recognizes "that Israel is within its rights to construct a security barrier on its own territory. However, the Sharon government is constructing the provocative security wall on territories occupied by Israel in direct and deliberate contravention of international law.

"Again today, I join my voice to that chorus of voices, including many Israeli citizens and security experts, who are demanding that the Sharon government stop its unilateral and counter-productive action," said O'Brien, a former chairperson of the Commons' defence committee.

He continued: "This wall denies basic human rights to the Palestinian people and further reduces the West Bank and the Gaza Strip to the status of concentration camps. The deplorable impact on the daily lives of Palestinians is unconscionable. The Government of Canada must not just speak against this atrocity, it must take concrete action to impress on the Sharon government our grave concerns.

"It is neither anti-Israel nor anti-Semitic," he went on, "to criticize the inflammatory actions of the Sharon government. Like most Canadians, my hope is that Israel and its Arab neighbours will agree to coexist peacefully and build bridges of justice, not walls of desperation."

Despite the CIC's olive branch, CEO Shimon Fogel said O'Brien's remarks "reflect a complete lack of understanding of the rationale for the security barrier and appreciation of the constant threat posed to innocent Israelis."

The CIC, Fogel said, is especially troubled by O'Brien's "offensive rhetoric.

"Comparisons to concentration camps are not only odious, they reflect substantial ignorance of the nature of [the security fence]."

The CIC has "reached out" to O'Brien and several of his caucus colleagues "in the hope of engaging him in constructive discussion," he said.

The day after O'Brien's statement, Art Eggleton, the member for York Centre, rose to defend the fence.

"We have to remember the realities that have forced Israel to build this protective barrier," Eggleton stated. "Israel has been targeted by an unprecedented campaign of terror that to date involves 136 suicide bombings, resulting in 925 fatalities and more than 6,100 people injured. The Palestinian Authority chooses not to stop this strategy of terror. This context is missing from the member's statement.

Continued on page 28

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Greater Toronto Area

Burgeoning Israeli literary genre

From the editor's desk

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In every city and town each Friday afternoon in Israel, observant and non-observant people alike generally rush to arrive home before Shabbat.

The parcels they carry into the house, as they hurry to shed the week of work, almost always include a bundle of flowers and a packet of one or two Sunday *New York Times*-sized newspapers and other assorted reading materials.

Israelis love to read.

Creative writing of all genres flourishes there like the tall scented pine trees in the hills around Jerusalem. One of the genres that has taken root in Israel relatively recently is the murder mystery.

Without the literary traditions of, for example, a Leslie Charteris or an Agatha Christie in Great Britain, or a Dashiell Hammett or a Ray Chandler in the United States, Israeli mystery writers began to assert themselves with greater assurance and frequency only in the mid-1980s.

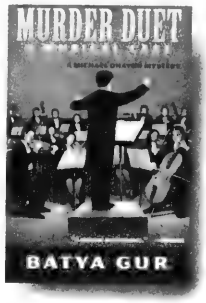
Perhaps it took that long before a generation of Israeli writers arose who felt it acceptable to capture their young country's social and criminal pathologies in the pages of their novels.

But the mystery novel in Israel is now very popular. As critic George Demko recently observed, "The Israeli mystery is very well-developed… It has become a distinctive form of literary work with a tendency to broaden the genre and expand its boundaries to focus on character and theme development. Most mystery writers employ the genre as a very sensitive mirror to reflect social, political and demographic strains in the country."

The cadre of Israeli mystery writers is very talented. It includes writers such as Shulamit Lapid, Ora Shem-Or, Robert Rosenberg and Ram Oren, to name a few. But most of the writers have not been translated into English.

Perhaps the most famous of Israel's mystery writers is Batya Gur. Gur lives in Jerusalem where she is a literary critic for the daily *Ha'aretz*, one of Israel's leading newspapers.

She has written four police mysteries, all of which have been translated into English. The most recent of her works is *Murder Duet: a Musical Case* translated by Dalya Bilu (Harper Collins, 1999). Her three previous works are *The Saturday Morning Murder: A Psychoanalytic Case* (Harper Collins, 1988); *Murder on a Kibbutz: A Communal Case* (Harper Collins, 1994); and *Literary Murder: A Critical Case* (Harper Perennial, 1994).



The forensic hero of her mysteries is a middle-aged Jerusalem detective named Michael Ohayon. No Sherlock Holmes, Simon Templar, Mike Hammer or Columbo, Ohayon is unique: Israeli, a Sephardi Jerusalemite, a charming, cerebral and mildly brooding music aficionado who is self-conscious, yet superbly intuitive and analytical.

Of course we are meant to see, and we do see, many aspects of ourselves reflected in Ohayon's myriad vulnerabilities.

One of the special pleasures of reading Gur's mysteries is to be able to revel in their setting. She is a master in evoking the many sensory delights and images of Israel. *Music Duet* is set in Jerusalem, which brings the reader its own rewards.

The mystery unfolds and unwinds in the high-brow world of classical music.

Through a set of bizarre circumstances, Ohayon meets one of his neighbours, single mother Nita van Gelden, an attractive, troubled cellist who is part of an extended family of internationally renowned musicians. When a member of her family is murdered, Ohayon becomes involved in the investigation. But his friendship with van Gelden places him in a conflicted situation that compromises his customary cool, refined professional detachment, if not his judgment as well.

This is no crash-and-burn, high octane police story. Rather, it is an elegantly paced mystery that canvasses the damaging self-doubts and dark corners of the human psyche.

Gur's talent is especially rich in capturing the psychological nuances of the troubled mind. But *Murder Duet* gives the reader more than an education in forensic psychology. It also teaches the reader about the world of music, musicians and composers.

The murder is about music and reaches its crescendo because of music. Before she solves the central mystery, Gur takes the reader into a graduate school-level seminar on music structure and history.

Music Duet is an entertaining and informative read. It is also a good introduction, for those who need it, into the world of Israeli murder mystery writing.

MBD

SeeJN

CALLING JERUSALEM:
Students at Bialik Hebrew Day School took part recently in a seder via international video conference in celebration of Tu b'Shvat. The event originated in Jerusalem and involved Bialik students in Toronto as well as students in Pittsburgh and Israel. Pictured, from left, are some of the Grade 8 participants: Elissa Grossman, Gideon Kwinter, Deena Godfrey, Jordan Fish, Benjamin Klein, Samantha Winkler, Jacqui Brown, Carly Diamond.

Temple Sinai rabbi to officiate at gay marriages

By FRANCES KRAFT
Staff Reporter

As a mainstream Reform rabbi in Toronto, Rabbi Michael Dolgin of Temple Sinai Congregation says he is not breaking ground with his recent decision to officiate at same-sex marriages.

But as spiritual leader of the city's second-largest Reform congregation, with 1,750 families, he has taken a very public step by announcing his decision in the current synagogue bulletin, as well as on the temple's website. The first wedding is scheduled to take place this summer.

According to Rabbi Sharon Sobel, executive director of the Canadian Council for Reform Judaism, the first Jewish same-sex ceremony in the Toronto area dates back more than two years.

There has been little fanfare about them, or about which rabbis perform such ceremonies. The Canadian Coalition of Liberal Rabbis for Same Sex Marriages – a Canada-wide group of 25 Reform and Reconstructionist rabbis chaired by Rabbi Debra Landsberg of Temple Emanu-El – "protects the autonomy" of individual rabbis and congregations, explained Joanne Cohen, the coalition's co-ordinator.

Membership in the coalition, which presented a factum to the Ontario Court of Appeal in support of same-sex marriage last year, does not imply that a rabbi officiates at same-sex marriages, Cohen added.

Since last June's ruling making same-sex marriage legal in Ontario, more than 7,350 same-sex couples have been married in Toronto, said Cohen. She does not know how many of them were wed in Jewish ceremonies.

Last month, Rabbi Lawrence Englander of Mississauga's Solel Congregation also told the membership that he would be performing same-sex marriages. His first ceremony is scheduled for the fall.

The Reform movement supports equal rights for gays and lesbians on all levels, said Rabbi Sobel, but whether or not to officiate at a same-sex marriage is left to the discretion of each rabbi. In the Toronto area, Rabbi Sobel noted, Reform rabbis have agreed as a group not to perform interfaith marriages.

First wedding ceremony to take place this summer

At least two Reform congregations in the Toronto – Holy Blossom Temple with 2,500 member families, and Thornhill's Temple Har Zion, which has a membership of 600 – do not offer same-sex marriages.

The move at Temple Sinai was the result of an eight-month-long investigative and discussion process, sparked by three same-sex couples who belong to the congregation.

For Rabbi Dolgin, it was a "very" tough decision. "There have been months of consultation, classes taught, and discussions with individuals, our pulpit and services committee and our temple board."

People in the congregation "generally have been supportive of me making that decision," he said, adding that "as with any community, individuals have mixed feelings."

Rabbi Dolgin characterizes his congregation as "traditional Reform," based on such things as its use of Hebrew, strong support for Israel, and expectation of a get when a marriage breaks up.

"My desire is to engage the tradition in a meaningful way and to help our members live a full and meaningful Jewish life," said Rabbi Dolgin. The couples he has spoken to "are trying to live a full life as Jews in the context of their circumstances."

Rabbi Englander, who was recently named a member of the Order of Canada for social action, said that everything he's seen in gay couples who want to get married would fulfil the criteria for Jewish marriage, including that the marriage be between two Jews; that the couple have an exclusive, loving relationship; and they intend to create a Jewish home and raise any children in the Jewish tradition.

Solel is currently discussing whether or not the ceremonies could take place in the synagogue, he said.

When Rabbi Englander was studying to be ordained more than 30 years ago, same-sex marriage wasn't even on his radar screen, he said. "But to me that's one of the beautiful things about Reform Judaism. We can look at both tradition and change at the same time. This is a beautiful example of that."

His own attitudes started to change about 17 years ago when he heard from a young gay member who felt he didn't have a place in the congregation.

At the time, Rabbi Englander considered homosexuality to be against Jewish tradition, but said he was "always willing to learn." A meeting between the two sparked a long-term process of study and personal reflection for the rabbi.

Rabbi Dolgin and Rabbi Englander both belong to the Toronto Board of Rabbis, a multi-denominational umbrella group. The board does not take a stance on same-sex marriages because there is "no possibility of getting consensus," said its president, Rabbi Martin Berman of Shaar Shalom Congregation, a traditional Conservative synagogue.

The Rabbinical Assembly, Ontario region – representing the province's Conservative rabbis – has a policy of not performing same-sex marriages, said immediate past president Rabbi Roy Tanenbaum, of Beth Tzedec Congregation. "Part of the definition of a Jewish marriage is heterosexual," he said.

Rabbi Dovid Schochet, chair of Toronto's Vaad Harabonim, the city's Orthodox rabbinical body, said that "even many of the gentiles recognize that [same-sex marriage] is absurd. It's a chillul HaShem [desecration of God's name]. It's a disgrace."

If Reform rabbis "completely remove themselves from Judaism" by performing such marriages, he said, "what tradition there is, will not be recognizable."

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Greater Toronto Area

Goldberg family plans Purim campaign for Zaka

By PAUL LUNGEN
Staff Reporter

Shortly after the number 19 bus was blown up last month by a suicide bomber in one of West Jerusalem's narrow streets, members of Zaka, Israel's Disaster Victims Identification organization, arrived on the scene.

Although ZAKA personnel have become somewhat inured to gruesome terrorism attacks, this one was particularly bloody.

ZAKA could not save Canadian-born Yechezkel (Chezi) Goldberg, who was one of 11 passengers killed in the blast. But Goldberg's family, who lives here, remains intensely grateful for their efforts to help the injured and the dignified way they treated the human remains.

As a mark of support, the family is promoting a fundraising campaign for ZAKA that coincides with the holiday of Purim, which falls on March 7 this year.

The family is encouraging the purchase of Purim greeting cards to be sent to friends and family in lieu of mishloach manot (the sending of gifts), said Chavi Goldberg, who is married to Yechezkel's brother, Chaim.

"I just thought it is a way of showing thanks for what these people do, the care they take of the remains of the body and the care they take of the injured," she said.

"They literally give of their lives to care in a most sympathetic and professional way for people who are attacked in these tragedies."

Goldberg believes the festival of Purim lends itself to an effort that would support ZAKA. "It's a time of making human connections. Purim is a time of renewing friendships," she said.

Giving gifts of food to friends and donations to charity are holiday traditions, so sending a greeting card to a friend renews that contact while at the same time it supports a worthwhile charity, she said.

Goldberg said supporting an organization such as ZAKA is something that would have made sense to her late brother-in-law, who was a social worker who provided emotional and spiritual support to terror victims.

"He had been in some locations close to attacks. He saw up front what they [ZAKA] do. He was very touched by any kind of caring. He was involved with victims' families. He was one of those who helped victims and victims' families after an attack.

"So, in a way, they were in the same job."

Freelance journalist Marshall Shapiro, ZAKA's representative in Canada, said 30,000 Purim greeting cards have been printed. They are selling for $15 for a package of six.

Businesses in the Jewish community are being asked to either sell the cards or provide order forms.

All funds raised will go directly to ZAKA, a 600-member volunteer organization that is often the first to arrive on the scene after an attack. After administering first aid, the group's personnel – recognizable by their signature fluorescent green vests – begin the grim task of collecting body parts for proper burial.

Shapiro said the funds will be used to purchase medical supplies, body bags and motorcycles, which help volunteers get to terrorism scenes quickly.

Over the past two years, ZAKA has raised about $100,000 from Canadian contributors, he said.

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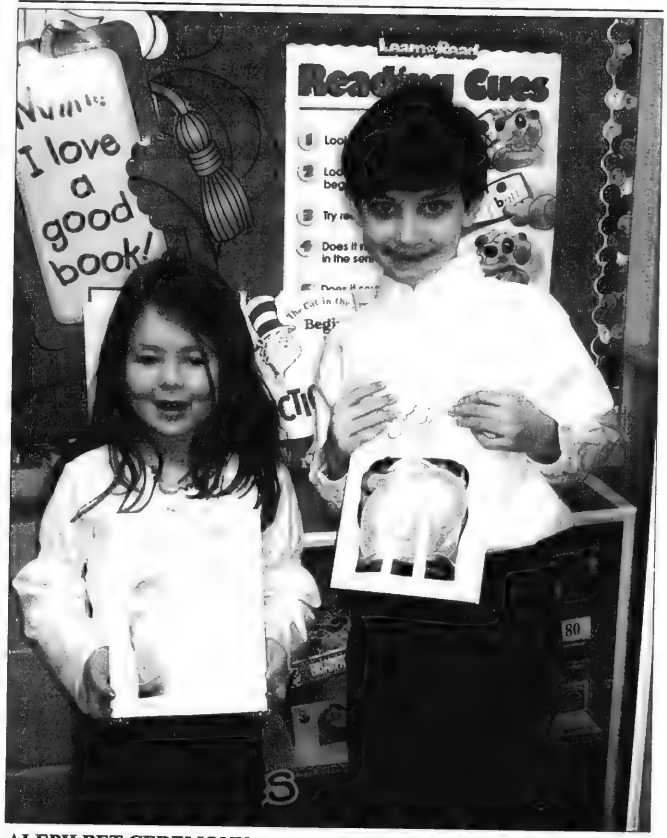

ALEPH BET CEREMONY: Grade 1 students at the Leo Baeck Day School recently celebrated their Hebrew language learning with an Aleph Bet ceremony at each campus. The students received *The Gates of Shabbat, Shaarei Shabbat,* a book of prayers, customs and songs for the celebration of Shabbat, inscribed with their name. Students Sabrina Brodkin and Andrew Fleshner are seen holding their books.

Bone marrow clinic planned to help NY child

By RON CSILLAG
Staff Reporter

More than a decade after thousands of Toronto Jews were tested as prospective bone marrow donors for Jay Feinberg of New Jersey, a call has gone out to the community to help find a match for a nine-year-old Jewish boy in New York suffering from leukemia.

A clinic will take place Sunday, March 14, from 10 a.m. to 5 p.m., at Holy Blossom Temple (1950 Bathurst St.) to test as many people as possible in order to locate a bone marrow match for Matthew, who lives in Scarsdale, N.Y., and was diagnosed at age five with acute lymphomblastic leukemia (ALL).

It's the most common form of leukemia in children and Matthew's prognosis is good, says his uncle, Gordon Arbess, a physician at St. Michael's Hospital in Toronto.

Matthew has been undergoing chemotherapy for three years, but his disease relapsed in January and doctors feel his best chance lies with a bone marrow transplant.

And the best chance for a match or close match is from someone of Ashkenazi Jewish descent, Arbess said. Matthew's family is of Russian-Polish heritage.

Whereas donors had blood drawn for the Jay Feinberg drives, this time, a simple, non-invasive cheek swab will be conducted.

The problem, Arbess explains, is that swabs are expensive. Each one costs $100 (US) to analyze, and Matthew's family is hoping to conduct at least 50,000 tests.

So in addition to finding donors, the family is hoping to raise between $5 million and $7.5 million.

Meantime, Matthew's disease must go into remission before a transplant can be done. To add to the family's apprehension, Matthew has a very rare bone marrow type.

"He's an extremely positive, spunky kid," says Arbess. "He does mostly everything a nine-year-boy would do, but he gets tired very easily." Matthew has two siblings, Ethan, 7, and Sophia, 5.

Several clinics were conducted for Feinberg in Toronto in the early 1990s. The Gift of Life Bone Marrow Foundation was established in 1991 as a donor recruitment tool for the young New Jersey resident.

In the ensuing four years, the foundation launched an aggressive drive to recruit donors of eastern European Jewish ethnicity. Over 60,000 such donors were registered in the National Marrow Donor Program and in other registries in the United States, Canada, Israel and South Africa.

Matthew

However, from a current global donor pool of 8.5 million, fewer than 300,000 are of Ashkenazi descent.

In 1995, the very last donor tested turned out to be a match for Feinberg, and he was successfully transplanted in Seattle.

Gift of Life is associated with several worldwide bone marrow registries. Matthew's story can be found at www.giftoflife.org.

For more details, contact Arbess at 416-932-2831 or at garbess@yahoo.com.

BROZAMANIA: Internationally renowned Israeli musician David Broza visited the Danforth Music Hall earlier this month for a sold-out concert presented by Hillel of Greater Toronto. Singing in Hebrew, Spanish and English, Broza had the crowd on its feet with his energetic performance. It concluded Hillel's citywide Israelfest, a week of celebrating Israeli arts and culture.

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Has 'Arafatigue' started to take hold?

There have been numerous reports lately about the increasingly angry and pouting behaviour of Palestinian Authority (PA) President Yasser Arafat. Last week, for example, he publicly railed against his prime minister Ahmed Qureia for having apparently agreed to a European Union request that European funds to the PA be disbursed directly to PA officials whose salaries the EU funds pay, rather than into bank accounts controlled by Arafat.

His wrath splenetically vented, Arafat immediately countermanded Qureia's brief attempt at meaningful, independent decision-making. The president would allow no banking changes and no lessening of his total control over PA funds. In truth, however, Arafat's reflexive response may be too late to slow down the already diminishing deference he receives from foreign governments.

The U.S. administration turned its back on the Palestinian dictator in the summer of 2002, when President George W. Bush said he would no longer deal with Arafat, part of his new policy toward the Israeli-Palestinian conflict. In addition, the United States has refused to underwrite any of the cost of maintaining the PA apparatus since the ambush and murder of three Americans in Gaza last October.

Now the EU is also beginning to show signs of "Arafatigue." French and EU authorities have recently launched an investigation into the spending habits of Arafat's wife, Suha, who lives a lavish life in Paris. Many investigators believe there is a trail of money to be uncovered from the aging dictator's remittances to Suha's bank in Paris back to Arafat in Ramallah and then on to a secret Swiss bank account.

Last month, in his typically Orwellian manner, Arafat told *The Guardian* that "time is running out for the two-state solution." He also blamed Israel for toppling Qureia's predecessor, Mahmoud Abbas. After reflecting on the resignation of his first prime minister and no doubt upon the hole it may have left in the Palestinian people's heart, he nevertheless was able to sufficiently compose himself to say: "They know they can't replace me. We are not in Afghanistan – we are proud of our democracy."

Indeed. Such is Arafat's democracy that most western foreign governments are refusing to do business with him. They know him to be corrupt and cruel, a man who has stolen hundreds of millions of dollars from his own people rather than build for them the schools, roads and hospitals that they so desperately need.

Much of the PA establishment itself has turned away from him, as evidenced by the petition that some 400 PA officials signed last week to protest the rampant corruption in Arafat's carefully constructed hierarchy.

Arafat appears to be trapped into an ever-receding corner. We must, therefore, take heed. For we know from the past that when the boundaries of that corner have started to close in on him, he has reached across its lines for the only tool of extrication he knows: terror.

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Gibson's passion

According to Christian teachings, God sent Jesus to Earth to die for humanity's sins. If Jesus' death was divinely ordained, how can anyone, or any group, be guilty of his murder? Besides, without Jesus' death, there would be no Christianity.

The fact that after more than 2,000 years, so many so-called educated people are acting like medieval peasants over this matter shows how far they still have to go on the road to civilization. Incidentally, I hear that Mel Gibson has excommunicated the Pope for not being Catholic enough.

William Bedford
Toronto

* * *

Gibson's true motivation

Regardless of what Mel Gibson, in his Feb. 16 interview on CTV News, claims was his true motivation for filming *The Passion of The Christ*, his bottom line, like any other movie producer, is to make a killing at the box office.

If Gibson was indeed so passionate about (re)discovering his salvation in Jesus, he could have acted in a more compassionate and humane fashion.

Instead, his movie, in which he dramatically portrays the Jews of that time as being vicious "Christ- killers," is sure to inflame the passions of many and, as if it wasn't already bad enough, continue to fan the flames of anti-Semitism throughout the world.

It is ironic that the film is about a man who preached about peace, love and brotherhood for all mankind.

Ralph Schleichkorn
Montreal

* * *

Canada blew it

On Jan. 29, a homicidal maniac blew up a bus in Jerusalem that was carrying women, children and Canadian citizen Yechezkel Goldberg, father of seven and formerly of Toronto.

Canadian officials contacted the Goldberg family, offering the usual condolences, but that was as far as they were willing to go. Literally. Canada's Middle East policy or lack thereof prevented Ambassador Donald Sinclair from doing the right thing by paying a visit to the family. Is it possible that the Canadian government is not aware of the Jewish grieving process? Do they not know Jews sit shivah? Do they not understand that during the shivah week, Jews stay in their home to mourn the death of their loved ones? Do they not know that Jews do not choose to be mourners in "disputed" territories? There is nothing political about this. There are times when moral agendas supersede political agendas and this was clearly one of those times. Sinclair and Canada did not rise to the occasion, but rather chose to play the political card.

I only wish that Canada would extricate itself from this tiring lack of old-fashioned good manners. Sinclair and Canada had a golden opportunity to rise to an expected moral standard, but they blew it.

JoAnn Gold
Toronto

* * *

Anger at Canadian gov't rekindled

The Canadian government's refusal to make a visit to the Goldberg family as they mourn the loss of their son and brother, Yechezkel Goldberg, who was killed in a bus bombing in Jerusalem Jan. 29, has rekindled the pain we experienced from our government 15 years ago.

In July 1989, we were on sabbatical in Jerusalem from our positions as vice-principal and teacher at the Joseph Wolinsky Collegiate in Winnipeg. We had a close relationship with the students of that year's graduating class who went to stay on kibbutz and to tour Israel for the final seven weeks of their Grade 12 studies.

One of our students, Fern Shauna Rykiss, of blessed memory, spent time in Tel Aviv visiting her family. On her way back to Jerusalem, a terrorist commandeered her bus and drove it off a cliff into a ravine, killing her and 15 other passengers.

Her classmates were in a state of shock. Being the adults in Israel with the closest connection to the students, we gathered them at our apartment in order to grieve together. We accompanied Fern's remains to Lod Airport where they were sent back to Winnipeg for burial. The day-and-a-half before the funeral was filled with much anguish and pain. A large group of students were consumed by grief and distress. The residents of our entire building joined together to provide comfort in one way or another. We asked the Canadian *charge d'affaires* to come and comfort the students, but he would not, as we lived in the Jerusalem suburb of Gilo, which is across the "Green Line." The Canadian government also refused to help us make transportation arrangements to the funeral from our apartment, where we were eulogizing and reminiscing about Fern.

The Canadian response precipitated in us a sense of abandonment, which eventually led to feelings of anger. At times of crisis and loss, we seek out comfort because comfort and support help mute the pain and confusion we feel, especially when the horror of the experience and loss is so profound. This comfort was not forthcoming from the Canadian government, and the lack of humanity that the *charge d'affaires* exhibited as he balked at the opportunity to help comfort a room of grieving teens and adults because of the location of our apartment was profoundly disappointing.

Meanwhile, the Israeli government sent buses to take the entire group to the funeral service and provided social workers and psychologists who were experts in dealing with crisis situations. We continue to be grateful for their sensitivity and compassion. There is nothing positive we can say about the response of the Canadian government. That day was one of the most traumatic moments of our lives and the sense of rejection and neglect we experienced from the Canadian government lingers in our memory.

Rabbi Charles and Lori Grysman
Thornhill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Jews and Muslims in Canada today

By LEO DAVIDS

In May 2003, Statistics Canada released the religion counts from the 2001 census. It is now possible to review the number of Jews by religion and the number of Muslims, comparing the most recent totals with those found in earlier censuses to ascertain the population trends for these important minority religions in Canada. The count of Jews by ethnic origin is another matter that will not be dealt with here. The term "Jews" in this essay refers to adherents of the denomination. We will look at the national totals and the totals of Canada's three largest cities, as well as very briefly examine the Canadian immigration history of the two religious groups.

The 1971 census report on religious groups had no listing for Muslims. At that time, it was believed there were so few Muslims in Canada that they should simply be left in the "other" residual category. By 1981, there was a count for both Jews and Muslims. It showed a Muslim total of 98,160 and a Jewish count of 296,400, meaning that Jews were three times as numerous as Muslims in Canada.

By 1991, Canada's Jews numbered about 318, 000, while the Muslim count had more than doubled since the previous census to a total of 253,300. Canada's biggest city, Toronto, had 151,100 people reporting the Jewish religion, compared with just under 106,000 Muslims. Montreal was understandably smaller on both counts, with 96,700 Jews and 41,200 Muslims. Whereas Toronto and Montreal together contained the bulk of Canadian Jewry (78 per cent), the Muslim population was more dispersed across the country: Toronto and Montreal together had 147,200 Muslims in 1991 (58 per cent), with another 106,000 elsewhere in Canada.

The 2001 census revealed hardly any growth in Jewish numbers compared to 10 years earlier, but continued growth among Canada's Muslims, brought their total population to 579,640. The Jewish count in 2001 came to 330,000 nationally, with 164,500 in greater Toronto and a little under 89,000 in greater Montreal. Together, the two cities contained 77 per cent of all Canadian Jews. Vancouver contained another 17,300 Jews – just over five per cent more. Thus, the three biggest cities in Canada contained 82 per cent of the country's Jews, suggesting the powerful attraction of these centres to them.

Apparently, there is very little natural increase nowadays among Canadian Jews, except for within the Orthodox and haredi communities. The total increase between 1991 and 2001 was under four per cent. While there are still some Jewish immigrants coming to Canada, it appears that at the same time, deaths are more numerous than births among Canadian Jews, which suggests the national count for those of Jewish religion might never exceed 350,000. On the other hand, if Jewish immigration to Canada were to increase substantially, and/or the Orthodox population continued to increase for some decades, this "population ceiling" might be surpassed in the future.

Turning to the Muslim numbers for 2001, the national total of just under 580,000 was well over double the 1991 count, indicating very strong immigration of Muslims during the intervening decade and/or a very high birth rate. Indeed, immigrants to Canada during the past decade or two have come primarily from Asia rather than Europe, bringing millions to Canada from the Middle East, Pakistan and other non-Christian countries. Thus, there has been an ongoing build-up of Muslim and other religious groups in Canada's largest cities.

Specific information on immigration to Canada by each religious group fills in the picture here. Among all of Canada's 330,000 Jews in 2001, less than a third (101,400) were immigrants and 68.4 per cent of Jews were Canadian-born (or had Canadian-citizen parents, although the children were born elsewhere). Jews who had immigrated to Canada since the 1991 census numbered just 22,365 – 6.8 per cent of the total 2001 Jewish population. This suggests a little more than 2,000 Jews by religion had settled in Canada annually, quite a small number.

Moreover, Canadian Jewry had almost as many seniors (58,400) as young children (61,075) in 2001, and the over-65 group accounted for about 18 per cent of all Canadian Jews. The slight decline in Jewish seniors between 1991 and 2001 suggests that some elderly Jews leave Canada to retire in warmer climates.

The Canadian Muslim population, however, is predominantly immigrant and young. Its non-immigrant component (that is, Canadian-born) numbered 137,850 in 2001 – 24 per cent of all Canadian Muslims. But 275,850 Muslims immigrated to Canada since the 1991 census, constituting 48 per cent of all Canadian Muslims in 2001. Thus, close to half of today's Canadian Muslims arrived between 1991 and 2001. This population includes many young children, but few older people. Twenty-nine per cent of all Canada's Muslims in 2001 were below age 15, versus four per cent (21,225 individuals) who were 65 years or older.

Specifically, Toronto had 254,100 Muslims in 2001, compared to 100,200 in greater Montreal and a further 52,600 in greater Vancouver. Toronto and Montreal combined were home to 61 per cent of Canada's Muslims in 2001, with another nine per cent in Vancouver. So Canadian Muslims are somewhat less concentrated in the three biggest cities than Jews, with 70 per cent of the country's Muslims living there versus 82 per cent of the Jewish population living there.

About 40 per cent of Canada's Muslims are of purely Arabic ancestry, while an additional 20 per cent report Arabic and other ethnic ancestry ("multiple response" cases). That means the remainder of Canada's Muslims – another 40 per cent – have non-Arab ethnic origins such as Iranian, Pakistani or Turkish. (The Arabic category includes people from across North Africa or from the Middle East.) There are even 250 Muslims reporting Jewish ethnic ancestry, predominantly in multiple-response cases (Jewish and other origins).

If the immigration picture continues during this decade along the lines that we have seen during the 1990s, the Muslim total for Canada is likely to be in the one-million range by 2011.

Jews and Muslims are different in their racial composition as well as in their ethnic makeup. The Canadian census avoids the word "race," but counts "visible minorities" who are not of mainly European/white descent. In 2001, what is the overlap of Canadian Judaism and Islam with "visible minority" categories such as Chinese, South Asian or black?

Canada's Muslim community perceives itself as predominantly non-white – that is, as being a "visible minority." The 2001 census reports that 85.8 per cent (497,275 people) of Canadian Muslims fit into some "visible minority" grouping, such as South Asian (212,800 Muslims) and black (51,675). Most Chinese Canadians and Canadians of African descent are Christians, however.

Regarding adherents of the Jewish faith, 1.6 per cent of them (5,275 individuals) reported themselves in 2001 to be "visible minorities." That includes 750 Jews of Chinese race and 1,450 of African origin, besides other groups. Many of these must be adopted children, raised as Jews but looking, obviously, like their genetic ancestors.

Today, two years since census day 2001, we may wonder what has changed since then. It is very likely that Canada's Jewish population has remained close to where it was then, since our population was close to a no-growth plateau at the time. On the other hand, Canada's Muslims are in a high-growth situation, so by now their population total is close to (or more than) 700,000, fully twice as large as our current Jewish-by-religion population, although not quite so if we were to add ethnic Jews who say they have no religion, or say they are atheist or agnostic, as Canada's Jewish federations do.

Furthermore, Canada has tens of thousands of Christian and other immigrants from predominantly Muslim countries (such as Egypt, Turkey, Iraq and Iran) who are not part of the Muslim Canadian count but are ethnic Arabs or Turks who speak the same languages and interact with their Muslim brethren here. For instance, only 25 per cent of Canada's ethnic Egyptians are Muslim, as is the case for 30 per cent of Canada's Lebanese community. The majority of these ethnic groups reported belonging to a Christian denomination in 2001. However, 68 per cent of Canada's ethnic Iranians are Muslim, versus 32 per cent who are not.

Leo Davids is a sociologist at York University.

Jews and Muslims in Canada, 1991 and 2001

(Nearest 25 people)

Jews			Muslims	
1991	2001		1991	2001
318,075	330,000	**National population**	253,275	579,650
62,525 19.7%	61,075 18.5%	Age 0-14 years % of national population	71,525 28.3%	168,125 29.0%
59,150 18.6%	58,400 17.7%	Age 65 and up % of national population	7,725 3.0%	21,225 3.7%
151,125	164,500	Toronto	105,975	254,100
96,700	88,775	Montreal	41,225	100,200
14,350	17,275	Vancouver	23,325	52,600
262,175	270,550	3 city totals	170,550	406,900
82.4%	82.0%	As % of national population	67.3%	70.2%

Opinions

Acceptance of history is a key to peace

Time and again, we have seen Middle East peace initiatives flounder in a tangle of misplaced expectations. There are many causes for the perpetual deadlock and, while some may be reversible, others are so entrenched by attitude and circumstance that change seems unlikely.

Lawrence Hart in Hamilton

One important, though often overlooked, obstacle to peace seems to relate to the obvious disconnect between the Jewish perspective of Israel's history and the Palestinian interpretation of that very same history. I was reminded of this intriguing dissonance when I recently happened upon the newly revised edition of a book titled *The Palestine-Israeli Conflict: A Beginner's Guide*. Promoted as "the only book that allows both sides to be heard" this short, readable paperback opens with a Jewish perspective written by Rabbi Dan Cohn-Sherbok, professor of Judaism at the University of Wales. Another academic at the same university, Dawoud El-Alami, then provides the Palestinian perspective.

The authors do not adhere to a similar format, so it is difficult to judge whether they actually agree on any of the broader constructs in the current debate on Middle East peace. However, they do engage each other more directly in the book's final chapter, where differences in their opinions and styles of expression are plainly evident.

What is remarkable about the tone of their discourse is that while Rabbi Cohn-Sherbok succinctly describes a generally mainstream formula for Israeli-Palestinian coexistence, El-Alami resorts instead to the sort of accusatory and hurtful rhetoric that has become so characteristic of the anti-Israel lobby.

It struck me that his reference to Israel as an "apartheid state," his assertion that "the very concept of a Jewish state is the ultimate in discrimination" and his mention of the "Jenin massacre" as fact rather than fiction were not only deliberately provocative, but detracted from what I had assumed was meant to be a serious scholarly interchange.

And that's not all. Many of El-Alami's other comments were similarly contentious. He inferred, for example, that the Israelis had "colonized an inhabited land," and he implied that such apparent "colonization" could only have been achieved by "ethnic cleansing."

I began the book with the hope it would turn out to be a rational and informative exchange of ideas that might offer some new avenues for addressing important issues in the Arab-Israeli conflict.

But I finished it disappointed, all the more so because it served to reinforce, yet again, that unless the dismissal of Jewish aspirations ceases and unless the acceptance of Jewish history becomes part of the template for future negotiations, peace in the Middle East will remain elusive.

A man on a mission

During the first 57 years of Alan Maislin's life in Montreal, Israel barely existed for him. Sure, he was Jewish, and yes, he had been there once, but that was about it. For Maislin, as for many other Diaspora Jews, Israel was far removed, physically and emotionally.

Robert Sarner in Jerusalem

Just over a year ago, that all changed. Suddenly, he's travelled to Israel four times and plans to be back here again this summer. He's in frequent phone and e-mail contact with Israelis and the country is constantly on his mind. This, thanks to a vision he has for Israel that many people believe is as improbable as a lasting Middle East peace.

Maislin's mission is to make Israel a world power in hockey. And he's putting his time and money where his mouth is.

"Israel has the potential to become a major competitor in international hockey," says Maislin, a passionate hockey player himself who last March became the chair of the Israel Ice Hockey Association. "My main goal is to see Israel competing against the top teams in the world."

It's a tall order, but Maislin is not easily deterred. He started by thoroughly studying the state of hockey in Israel. He interviewed virtually everyone who had been involved with the local hockey scene. Now, he's drawn up plans for a greatly expanded hockey program, consulted with professional hockey experts around the world and established a fundraising committee in North America. He's even attracted several former NHL team owners, general managers and coaches to his advisory board.

Hockey began in Israel about 15 years ago with the opening of a basic rink supported by a core group of hockey-starved former Canadians. Since then, with the influx of hockey-savvy Russian immigrants, the sport has slowly taken root, and today there is a five-team league, a junior national team and a senior team that competes in world championships. Still, with only one decent rink (the Canada Centre in the northern border town of Metulla) and two small, substandard facilities, Israel is ill-equipped to develop a large-scale hockey program.

Maislin intends to change all that. With funding from North America, he plans to build two new quality rinks, develop an ambitious youth program and strengthen the national teams through better training and coaching.

This enthusiastic Montrealer, whose family used to be part owners of the Montreal Canadiens, insists that Israelis have what it takes to become excellent players.

"Beyond raw talent, there's a basic ingredient that professional hockey players have that others don't, and that's mental toughness," says Maislin. "Certainly in Israel, mental toughness is inherent in the difficult reality that Israelis have to contend with every day."

Maislin has high hopes for hockey's future in Israel. With the confidence of any good entrepreneur, he rattles off facts to support his pitch: There are more than one million Russian immigrants who know the game, Israel has 95 registered in-line hockey teams, 45,000 pairs of roller skaters were sold in the country last year.

"If we raise the awareness of ice hockey, improve the facilities and develop good teaching programs, surely many of these kids playing in-line hockey will also become ice hockey players."

Maislin became involved with Israeli hockey almost by accident. In November 2002, a friend asked him, because of his hockey background and business connections, to chair an event in Montreal for a visiting Israeli hockey team. He did it, met the players and coach, and he's been hooked ever since.

The project has had a major impact on him. "It's been a life-changing experience," says Maislin, who runs Maislin Transport, a successful Montreal based international transport company, and who headed a group that almost bought the Buffalo Sabres NHL franchise last year.

"I'm so happy I'm doing this project. It's something positive which, in its own way, can help Israel. I believe sport promotes peace, and by Israel taking part in international events, it will help bring a different image to the world."

For some, Maislin's crusade for Israeli hockey may sound far-fetched. But since when did conventional thinking carry the day where Israel is concerned? If it did, would Israel even exist today? As Theodor Herzl, the founder of modern Zionism, said: "If you will it, it is no dream."

Maybe Maislin's on to something. Could it be next year in Jerusalem, at centre ice?

Readers can contact Robert Sarner at rsarner@netvision.net.il

The Globe Poll: where ignorance meets prejudice

Should the editors of the *Globe and Mail* be fired for violating basic journalistic norms? You won't see this question in any instant newspaper or television poll, but it deserves to be asked.

Gerald Steinberg in Jerusalem

A single sentence, in the form of an online "Globe Poll" earlier this month, stripped away the *Globe*'s facade of journalistic objectivity and revealed an astonishing level of ignorance and prejudice. In the "question of the day" on its website, the *Globe* went beyond the world of celebrity lifestyles to ask: "Should all financial and political aid to Israel be cut off until a just peace with the Palestinians is in place?" These 21 words were deemed sufficient to encompass this complex and bitter ethno-national conflict. The history of Zionism, Arab rejectionism, decades of warfare and terrorism, thousands of murders and destroyed lives, Iranian missiles, and failed peace efforts were reduced to a few thoughtless words. It simply boggles the mind.

It would be a mistake to simply attribute the Globe Poll to an underling with no experience. According to globeandmail.com site editor Angus Frame, the poll's question was "crafted" – a term suggesting some thought went into it. In responding to my protest over the use of the Globe Poll to demonize Israel, Frame explained: "We are greatly saddened by the tragic and continuing loss of both Israeli and Palestinian life and would dearly love for a peaceful solution to be found. Countless opinions have been offered on possible solutions and some people suggest that the active involvement of outside governments such as that of the United States has slowed the path to peace."

Like an adolescent, an editor of "Canada's national newspaper" unabashedly bases his work on emotional responses to tragic loss of life and on hopes for peace. And just as simplistically, Frame asks for a "just" solution – if only readers would know what that means. In fact, there are many definitions, which is precisely the problem.

From the context of the poll question and Frame's defence of it, the *Globe*'s definition of a "just solution" appears to be identical to that used by Palestinian and Arab rejectionists – meaning that one way or another, Israel should disappear. For them, "justice" means that the millions of Arabs who claim Palestinian refugee status would march into Israel, putting an end to Jewish sovereignty. Echoing attacks on Israel's legitimacy at the United Nations and far beyond, Christian and Muslim sovereignty is perfectly acceptable, but a dominant Jewish culture is somehow "unjust."

But there are many other definitions of a "just solution." Jordan could be declared an official Palestinian state, while Israel maintains control of the remaining territory pledged under the British Mandate and the Balfour Declaration. There is a great deal of justice in this approach as well.

Whatever the author of the Globe Poll meant by "just peace," the means under consideration – stopping "all financial and political aid to Israel" – were particularly facile. As Frame spelled out in his response, the real problem – no surprise here – is American support for Israel. Like many Canadian nationalists (including many CBC reporters), Frame expresses his love of country through blind hostility to his southern neighbours. In this way, he kills two birds with one stone – or carefully aimed grenade – Israel *and* the United States.

Despite this (weak) defence, by the end of the day, after complaints, the *Globe* was forced to change the poll's wording. Other options were added, including cutting off aid to the Palestinians, or to both sides. But this formulation was also facile and maintained the implicit and absurd link between U.S. support for Israel and the absence of peace.

Beyond the particular example at hand, this quintessential Canadian newspaper consistently fails to look inward for the sources of terror and brutality. If the *Globe* took an honest look at the issues, it would discover that the Canadian government's often blind (and naive) political and financial support for Palestinian victimization and anti-Israel incitement (along with similar European and UN support) has encouraged the Palestinian leadership of Yasser Arafat and company in their chosen path.

So if the *Globe and Mail* wants to repair its damaged reputation, when undertaking another poll on the mysterious larger world, it would be useful to include some Canadian content.

The Kirshner File

Letter from the Amazon

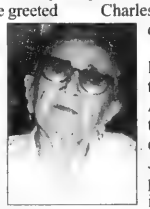
Fresh off ships from the cities of northern Morocco, they penetrated the tangled depths of Brazil's great, mysterious Amazon rainforest, their imaginations fired by the heady dream of striking it rich during the fleeting rubber boom.

Sheldon Kirshner in Brazil

In the late 19th and early 20th centuries, legions of young, adventurous Jewish men, bearing such surnames as Cohen, Pinto, Levy, Gabbai, Serfaty, Azulay, Bensimon and Sorruya, bade tearful farewells to parents, siblings and relatives in Rabat, Tangier and Tetouan and courageously ventured into the vast, trackless and largely unexplored equatorial jungles of Brazil.

Braving hostile native Indian populations and tropical diseases, fending off attacks by ferocious beasts and poisonous snakes and forced to adjust to the hardships of a hot, humid climate and the loneliness of a harsh new land, they played an integral role in the expanding rubber trade.

After a potentially perilous voyage across the storm-tossed Atlantic Ocean, first by sailboat and later by steamer, these Sephardi adventurers landed in Belem, at the mouth of the muddy yellow Amazon River, where they were greeted by fellow Moroccan Jews.



Esther Azulay Benchimol

Jews from Morocco had settled in Belem – the capital of the Amazonian state of Para – before and after Brazil gained independence from Portugal in 1822. There they established a synagogue in 1824.

Marranos, Jews masquerading as Catholics, preceded the Moroccans in Belem. But ultimately, the Marranos were assimilated and lost their identity as Jews.

Known also as New Christians, the Marranos were instrumental in the European colonization of Brazil. Pedro Alvares Cabral, the Portuguese admiral who landed in what is now Brazil in 1500, was accompanied by Gasper da Gama, a Jew who had been forcibly baptized.

New Christians founded sugar plantations and mills, took part in the African slave trade, engaged in tax farming and produced some of Brazil's earliest literary figures. When Holland temporarily wrested parts of northeastern Brazil from Portugal in the first quarter of the 17th century, Jews in Recife came out of the closet and formed the first shul in the Americas. Soon, they fled, making their way to the Caribbean island of Curacao and the Dutch colony of Manhattan in North America.

Under a royal decree in 1773, Portugal abolished anti-Semitic restrictions that had kept professing Jews out of Brazil. Jewish settlers returned to Brazil, a process hastened by the advent of Brazil's proclamation of independence and the abolition, in 1891, of the last vestiges of religious discrimination.

Belem attracted the first wave of Moroccan Jews, many of whom earned a living by extracting animal hides, hardwoods, medicinal plants, spices and rubber – black gold – from the rainforest.

Latex, the sticky, milky-white resin extracted from rubber trees growing wild in the jungle, was supposedly used by the Mayas and the Aztecs to make flexible artifacts. The French mathematician Charles Marie de la Contamine discovered latex during an expedition to the Amazon in the 1730s. The first modern application for rubber was the eraser. Rubber shoes and raincoats were not too far behind. Indeed, the rubber shoe industry helped bring prosperity to Belem.

Charles Goodyear, the American inventor, developed a vulcanization process in 1839 that made rubber more durable. It was a tremendous scientific breakthrough whose impact on the Amazon's economy and the migration of Moroccan Jews to Brazil was quite significant. In 1888, the Briton John Dunlop received a patent for pneumatic rubber tires, which further increased world demand for latex and caused its price to soar.

During much of the 19th century, Brazil enjoyed a virtual monopoly on rubber. But in 1876, a British explorer named Henry Wickham smuggled thousands of rubber seeds to England. From there, they were taken to the Malayan peninsula, a development that would have severe consequences.

The rubber trade, not to mention the Amazon – an almost pristine region of seven million square kilometres – captured the imagination of Moroccan Jews.

Hobbled by poverty, persecution, plagues and famines, young Jewish men from Morocco reinvented themselves in the wilderness of Brazil. Arriving in Belem, where they were invariably met by family or school friends and former neighbours, some of the newcomers remained there. Others, fearless of heart and undeterred by the prospect of solitude far from home, struck westward, following the mighty Amazon River and its manifold tributaries to cities and towns like Manaus, Tefe, Itacoatiara, Obidos, Manacapuru and Cameta.

Still others went as far as Iquitos, in Peru. In some cases, Jewish traders cohabited with local Indians and *caboclos*, people of mixed race. Their Catholic descendants, living in Amazon backwaters, still bear Moroccan Jewish surnames.

More often than not, traders supported impoverished families back in Morocco by sending remittances.

Susan Gilson Miller – a Harvard University scholar who specializes in Moroccan affairs and has written a monograph on the Jews of the Amazon – says that itinerant Jewish traders and middlemen from Morocco constituted the backbone of the rubber boom, which lasted from approximately 1890 to about 1914 and briefly flared again during World War II.

Typically, the rubber trees were tapped by native Indians, who gathered the latex and brought the substance to riverbank depots. Passing traders exchanged the rubber for manufactured goods such as cooking pots and cloth. After collecting yet more quantities of rubber, a trader would decamp at a river port and pass the latex to a middleman, invariably a Jewish compatriot, for a replenished supply of commodities to sell to the natives.

The Brazilian rubber boom greatly enriched a handful of Manaus-based rubber barons, and was a passing phenomenon. The bubble burst due to the export of low cost rubber from plantations in southeast Asia and the invention of synthetic rubber.

With the collapse of the rubber boom, a good many Jews returned to Morocco, for better or worse. But other Moroccans never left Amazonia, the six states that comprise the Amazon region today.

I recently had the distinct pleasure of meeting several descendants of these traders and middlemen, who form one of the world's most remote and exotic Jewish communities. I was flattered when they told me that I was the first Canadian journalist to visit them. I met them in Manaus, the sultry capital of Amazonas, the largest state in Amazonia. Stretching along the shores of the ginger ale-coloured Rio Negro, Manaus is 1,600 kilometres west of Belem. Manaus has a population of 1.5 million, the majority of whom are *caboclos*. Five hours by air from Miami on a direct flight, Manaus is really little more than a big, busy clearing in a humongous and enveloping rainforest whose nooks and crannies have yet to be plumbed and explored.

The oldest Jewish person I talked to was Esther Azulay Benchimol, the daughter of Jewish immigrants from Rabat. She was born in 1918 in Coari, 26 hours by boat from Manaus. A feisty woman with a seemingly remarkable memory, she was raised in Itacoatiara, on the banks of the Rio Uburu. Married at 15, she and her husband settled in Manaus in 1932, long after the glory days of the rubber boom.

My contact in Manaus, the person who arranged interviews and tours of the community, was Isaac Dahan, a 55-year-old physician and cantor. The former president of the Comite Israelita Do Amazonas, he was born in Alenquer, in the state of Para, and moved to Manaus in 1972. Dahan's maternal grandparents, Jacob and Rachel Fima, hail from Tetouan. Dahan's father, Shalom, who sold Brazil nuts and rubber, was born in Rabat in 1910. Shalom met his wife, Esther – Dahan's mother – in Belem.

Through Dahan, I was introduced to Celso Neves Assayag, the current and three-time president of the Comite Israelita Do Amazonas. Now 49, Assayag is a food wholesaler. His great-grandfather is from Morocco, but his grandfather, Joseph, was born in Belem. Assayag's father, Mario Meir, was born in Parintins, 22 hours by boat from Manaus. Assayag is of mixed parentage. His mother, Nair Neves, was a Catholic from Tefe, 72 hours by boat from Manaus.

My 40-year-old interpreter, Janet Pinheiro Israel, is partially of Christian origin as well, but feels completely Jewish. Her mother, a former Catholic, is a convert to Judaism. But in the Amazon, as you will read in my next column, this is hardly unusual.

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Let go of all the rules at Purim

By LISA J. SOLOMON
Special to The CJN

During a six-month stay in the remote desert town of Arad, Israel, 13 years ago, I grew accustomed to rising at dawn, making a cup of strong Israeli coffee, and sitting on a plastic chair in the corner of my second-storey porch.

During the week, the day opened slowly, like a black and white photograph, first with a sleepy view of a dry, ancient desert, then with one then another man hurriedly crossing the single road encircling the town, next the careful steps of the egg man cradling a large gray cardboard crate while he moved steadily over a stone path, and finally, just before the cool of the morning burst into hot colours, young mothers with babies in strollers, ambling toward the sidewalk.

But one morning, my porch view started with swirls of colour. Toddlers to teens, dressed in red capes, orange wigs, pink sparkling gowns and purple masks, darted back and forth across the play yard, jumped over the stone path, vanishing behind the school building, only to reappear, charging across the car-less street. I opened the windows to listen to their sounds.

My roommate woke up and said, "It's Purim."

And I quickly ran downstairs to see.

Outside, I was greeted by more costumed children, laughing and tossing candy in the air. As I walked toward town, I saw plates of hamantaschen and sweets exchanged freely between neighbours and shopkeepers. Then I saw ladders extending up the highest posts. Smiling townspeople were on top, attaching bright paper decorations. Speechless, I stood under the morning Negev sun and soaked in the magical feeling of celebrating with a majority instead of with a proud but small minority.

In *The Jewish Holidays, A Guide and Commentary*, author Michael Strassfeld explains, "Purim affirms the bright moments of victory and denies the long, bleak centuries of persecution," and so it has remained a time "to feel good and let loose."

So when my daughter and I make hamantaschen, the triangle-shaped Purim treat representing Haman's hat, we let go of all rules. Instead of opting for just the traditional fruit fillings, we open our cabinets and pull out all our favourite candies. The kitchen table becomes a buffet of white chocolate chunks, dark chocolate morsels, rainbow sprinkles, red and yellow gummy bears, blue, pink and purple coloured sugars, and anything else that melts, tastes good, or is just fun to eat. Then, over the course of a candy-filled afternoon, hopefully including friends, we create colourful, playful, sparkly and delicious hamantaschen.

One year, after the first batch came out of the oven, we each chose a big white chocolate, dark chocolate, sugar sprinkled hamantasch to eat. With hands and lips sparkling with red and yellow sugars, my daughter said, "This is fun. I feel sorry for people who aren't Jewish. They don't get to make hamantaschen!"

And the shimmering view from my porch in Arad moved a bit closer.

YELLOW CAKE MIX HAMANTASCHEN

I got this wonderfully quick recipe from my sister, who got it from someone else and so on. I even saw it submitted to a synagogue cookbook from a woman living in Israel. It is not only simple enough for your older children to make, it is also delicious!

Dough:
1 box yellow cake mix
1 cup flour
2 large eggs, beaten
2 tbsp. water, approximately

Filling Suggestions: Favourite jams, poppy seed or prune filling (from can), chocolate morsels, white chocolate chunks, coloured sugars, chocolate and rainbow sprinkles, marshmallows, chopped candy bars, gummy bears, candy hearts or any other fun treat you dare to try!

Continued on page 13

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Purim Food Ideas

Cake makes a great gift

By SUE EPSTEIN
Special to The CJN

Instead of agonizing about what to do or spending a fortune on a fancy gift basket for that special person on your mishloach manot list, why not consider making an elegant dessert for him or her and send it with a nice bottle of kosher wine or liqueur?

Many of us receive so many baskets of delicacies for Purim that, although they are often lovely, we begin to panic about how to use it all up before Pesach. How delightful it would be to receive a special dessert that can be served at the Purim seudah.

GAN EDEN CAKE

1¾ cup flour
1½ cups sugar
1 tsp. baking soda
1 tsp. salt
6 tbsp. cocoa powder
½ cup shortening or margarine
2 eggs
1 cup orange juice
1 tsp. vanilla
1 container pareve whipping cream for filling
1 package chocolate pudding mix for filling
1 bar pareve chocolate for shavings

Mix flour, sugar, baking soda, salt and cocoa together. Add shortening or margarine, orange juice and vanilla. Beat two minutes in mixer. Add eggs and beat well. Pour into a greased and lightly floured tube pan. Bake at 350 degrees for one hour. Let cool for 10 minutes and remove from pan.

Mix pareve whipping cream and chocolate pudding mix and beat until stiff. When cake has thoroughly cooled, slice in half horizontally and spread filling on bottom half. Top with other half. Make fudge frosting and pour over top of cake, letting it drip down the sides. Add chocolate curls before frosting has had time to set.

FUDGE FROSTING

½ cup margarine
½ cup cocoa powder
16 oz. powdered sugar
¼ cup water
2 tsp. vanilla

In a saucepan, melt margarine. Add cocoa slowly, keeping saucepan on low heat. Add powdered sugar and liquid and stir well. Remove from heat and add vanilla. Pour over cake immediately. Note: If you accidentally overcook this frosting it will turn into delicious fudge.

It's time to let go of all the rules

Continued from page 12

Coat two cookie sheets with shortening or vegetable spray. Preheat oven to 375. In large bowl, combine cake mix, flour, beaten eggs and water until batter is well moistened and holds together. If dough is dry and crumbly, add water a few drops at a time. (Hint: After starting with a fork, I used my hands to finish mixing and added one teaspoon more water.)

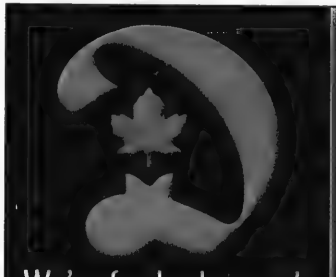
On floured surface, roll out dough to ⅛-inch thickness. Cut circles with 4-inch round and/or 2½-inch round cookie cutter or cup, to make both large and small hamantaschen. Place circles on prepared cookie sheets and spoon fillings or candies in centre of each. (Hint: the more you put in the centre, the trickier it is to get folded corners to hold together during baking – but we do it anyway!)

Fold into triangles by pinching tops together first, then bottom. Make sure top corners of triangle lean inward over filling so they won't come apart during baking. If dough is dry, moisten hands with a few drops of water while working or spray dough sparingly with water mister. After folding, sprinkle edges with more toppings or chocolates, as desired.

Bake for 5-7 minutes, until slightly golden. Do not overbake. Smaller hamantaschen take less time. Remove from tray to cool.

Servings: 10 4-inch, and 17 2½-inch from one batch.

Serving Suggestions: Eat and share all day on Purim!



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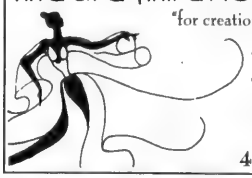
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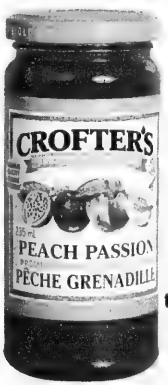

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Food, Scrumptious Food

Cooking school prepares haredi men for culinary careers

By DAPHNA BERMAN
Ha'aretz Daily Newspaper Ltd.

Dressed in checkered black-and-white pants, long white aprons, and tall, fully starched chef's hats placed carefully above their kippot, a group of 28 haredi men who recently enrolled in the newly launched Kosher Culinary Academy in Jerusalem set out to prove that kosher food doesn't have to sacrifice taste or class.

The 10-month course, taught exclusively in English, has attracted 22 culinary-hopefuls from the United States, Canada, and the United Kingdom. It aims to prepare a new generation of haredi chefs, most of whom did not fit into the traditional haredi yeshiva world and all of whom have a passion, quite simply, for good food.

British-born Yochanan (formerly Jean-René) Lambaise, the academy's founder, says the idea for the school grew out of the increasingly pressing need for sophisticated, high-class and genuinely quality kosher food.

"Religious businessmen want to be able to entertain their non-religious clients," Lambaise says. "They want to be able to take clients to a place that's in vogue and doesn't smell like lokshen kugel."

The class is open only to men, and the majority of those enrolled are yeshiva dropouts who didn't quite flourish under strict yeshiva regimens.

"Our students are religious kids who didn't make it through the system," Lambaise explains. "In the haredi world, if you can't sit and learn all day, you are considered an outcast. Here we show people that they might not be able to learn in yeshiva, but they can learn a trade."

Still, the course demands that the students sit for two hours every morning and learn the religious laws pertaining to a kosher kitchen. Though all 28 students have passed through yeshivot, practical kosher laws were always relegated to the women's sphere. Many of the men may have previously learned sections in the Talmud dealing with the laws separating meat and milk, but few have ever studied these laws' practical ramifications.

For some students, dropping out of a full-time yeshiva program is a welcome change of pace.

Zvi Clayman says he was looking for work in a field that demanded the use of both his head and his hands. The British-born 23-year-old immigrated to Israel with his family 20 years ago, and is excited that the course will enable him to "earn a living in a respectable way."

Still, Clayman, like others in the class, wouldn't have dared enroll in a course with women as classmates, and therefore saw the Kosher Culinary Academy as the perfect answer to his problem.

Clayman and the other students have learned French food vocabulary, kitchen safety and basic cutting techniques. They diced, chopped, and sliced 16 kilograms of onions, learned the definition of a *poissonnier* (it means fishmonger) and discovered that cuisine is really just the French word for kitchen. They have also learned that the steel-toe boots they are required to wear every day are a must in any busy kitchen.

The course has been surprisingly well-accepted in haredi communities, says Sarah Manning, the academy's administrator.

"People in the haredi community don't define themselves by their professions, and so it's perfectly respectable to be a bus driver, teacher, or chef," she explains.

Although the 10-month course costs $12,500 (US), Lambaise notes that studying in yeshiva all day without a source of income can be an even greater expense

Lambaise, in the meantime, is hoping to ultimately teach his students to prepare dishes such as drambuie chocolate charlotte with coffee bean sauce and chicken sausages with lemon, which is a fusion of French and Turkish cuisine.

He plans to open a restaurant after Passover at the Holy Land Hotel, so that students will be able to test their skills on customers.

The restaurant, he predicts, will be a welcomed by harried and over-stressed religious Jerusalemites. So many of the world's problems, he adds, can be solved over the dinner table.

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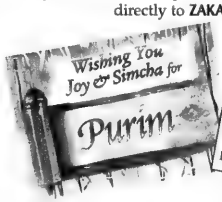

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WINTER WONDERLAND: B'nai Brith Youth Organization teens enjoyed volunteering at the City of Toronto Wintercity at Nathan Phillips Square this month. The teens welcomed the public and handed out brochures. Seen, standing, from left, are: Pamela Gallowitz, Tracy Tanentzap, BBYO chapter advisor Sherri Rotstein, Sarah Librach and Aaron Dennis; kneeling in front is Jamie Levine.

New hologram to help prevent unauthorized labels on kosher meat

By CAROLYN BLACKMAN
Staff Reporter

A new system of labelling kosher food is on the market that ensures the authenticity of poultry, beef and fish products.

The HoloPoinT system, founded in Israel about three years ago by Israel Sar-El, a retired colonel in the Israel Defence Forces, is introduced on a meat processing line just before final packaging.

As pieces of meat or chicken pass through the line, the HoloPoinT system inserts and clamps a plastic tie and attaches an exclusive hologram label.

Sar-El started up HoloPoinT through Yozmot-Granot Initiative Centre, a non-profit, government-supported agency with a program for startup companies in a variety of industries. He says when consumers buy kosher poultry, fish or meat, they must rely on the package's labelling to ensure a product's authenticity.

Current methods of stickers on or in the packaging, or metal rings around a chicken's leg, can be easily forged and used on standard produce, Sar-El says.

"Using this hologram allows a product to be protected from the manufacturer to the kitchen of a housekeeper."

The system meets the needs of all those involved in producing and marketing niche meat products, he says.

"Producers are confident that their products cannot be misrepresented, certifying authorities know their labelling cannot be forged and consumers are assured that they are purchasing genuine kosher products."

Sar-El says the system includes a quick, efficient procedure that does not lengthen or complicate the packaging process, as well as microwave safe tags and the non-forgeable hologram, which is marketed exclusively in the United States by DuPont and contains critical data such as traceability information.

Unauthorized certification has been a problem in Israel, where products such as honey, ice cream, cheese, mayonnaise, coffee, gummy candies, cookies and olive oil have all carried false labels. As well, Sar-El says, significant numbers of establishments and manufacturers use a kosher claim without any kashrut agency backing them up.

Rabbi Mordechai Levin, executive director of the Kashruth Council of Canada, who is looking into using the HoloPoinT system, says, "It seems a safe and secure high-tech system of tagging products in a way that is impossible to forge. There is certainly less room for mistakes."

Holograms are currently being used with the Star-K kosher certification says president Avrom Pollak. "Our continuous efforts to improve service to the public, drives us to seek methods and technology that enhances our supervision and makes the labeling of products in our care more reliable.

"The use of HoloPoinT will upgrade kosher supervision, and will be of great help in our constant vigilance in preventing fraudulent mislabeled kosher products from entering the marketplace."

Rabbi Moshe Elefant, executive rabbinic co-ordinator at the Union of Orthodox Jewish Congregations of America (OU), says the labels will be helpful in the packaging of products produced under supervision to guarantee that only such products bear the OU symbol.

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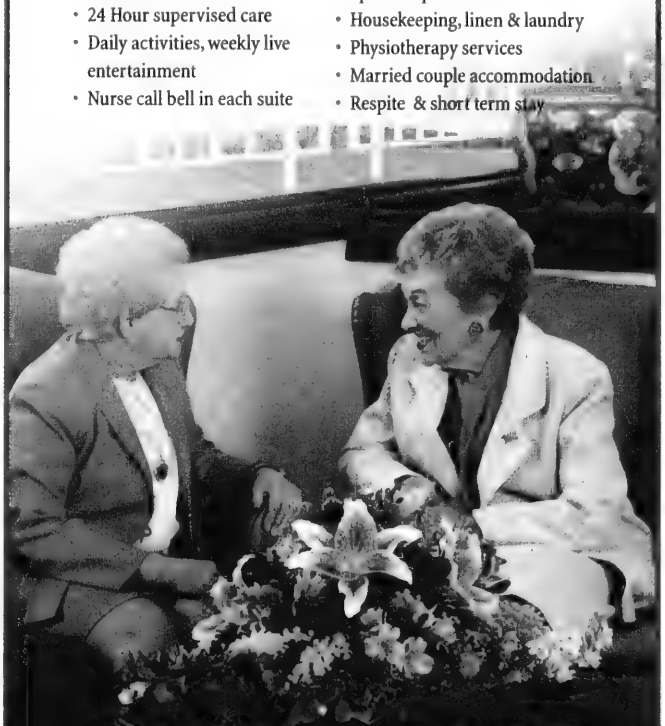

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Does belief in God come from within?

By RABBI MARK FRIEDMAN

Among the most iconoclastic and controversial Jewish thinkers of the last 50 years was the late Yeshaiahu Leibowitz. Leibowitz, who lived in Israel, concerned himself with the issues confronting Judaism in modern times and Judaism in the Jewish state. He was a forceful and provocative personality.

From the fall of 1986 to the fall of 1987, Leibowitz gave talks of 12 to 15 minutes every Friday on Israeli television about the weekly Torah reading. These talks were later published in book form under the title *Hearot l'Parshiyot HaShavua* (notes to the weekly Torah readings).

There are many engaging and stimulating comments in these talks. For instance, commenting on Parshat Beshallach and the crossing of the Red Sea, Leibowitz points out that of the 116 verses that make up this Torah reading, 58 are concerned with the Exodus from Egypt and the miraculous events at the sea. Leibowitz summarizes this first half of the parshah in the Hebrew words: "*vaya'aminu b'HaShem*" – "and the people believed in God."

But in the next 58 verses of the reading, we find nothing about these events. Instead, this section is characterized by the Hebrew word "*vayilonu*" – "and they complained." The people complained that there was no water or that the water they were drinking was bitter; they complained that they had no bread to eat. Even the raining down from heaven of the manna, another miracle from God, takes place in an atmosphere of discontent and division.

Further, Leibowitz points out, the faith in God that the people had in the first part of the reading has disappeared. Thus, the people cry out, "Is God indeed in our midst or not?" The reader is left with the impression that the miraculous events of the first part of Beshallach have made no impression at all upon the people of Israel.

Leibowitz contends that we learn something very important from Beshallach – that the miracle, the revealing of Divine intervention, and the response to this by humanity of song or poetry, all this is just an episode that passes from human memory and has no influence upon what follows. Moreover, what is of lasting, ongoing impact is not the poetry but the prose of life – the complaining, the water, the manna, the questioning. It is within this background of the prosaic that the Eternal revealed the eternal and elemental Jewish work, the Torah, to Israel at Sinai. The miraculous stirs a belief that is only short-lived.

Leibowitz claims we know from Jewish history that this is so. We know of so many generations of Jews who cleaved to God and Torah, and indeed, sacrificed their lives on behalf of Torah. None of these generations witnessed a revelation of God's power comparable to the parting of the Red Sea, none of them experienced wonders and miracles, none of them heard the voices of prophets speaking Divine prophecies, and, in many cases, God did not intervene to aid or rescue them. Nevertheless, they maintained their belief and trust in Him.

Thus, according to Leibowitz, there is no connection between the phenomena of the natural world and the decision to accept and take upon oneself the observance of Torah and mitzvot. This decision can only derive from within a person and if it does not, even Divine Intervention cannot force such an individual to change his mind.

Leibowitz challenges us who live in this age of wonders in technology and miracles of science. Which half of Parshat Beshallach has more meaning and resonance for us? Is it the first half with its miracles and poetry or the second half with its struggles and prose? How we choose defines our religious and spiritual persona. We need to decide if religious faith comes to each of us from without or from within.

Rabbi Mark Friedman is a hospital chaplain affiliated with the Cummings Jewish Centre for Seniors in Montreal.

Does university kill Jewish identity?

By ELLIOTT MALAMET

Recently, there has been concern expressed in several quarters about the potentially negative influences that university life may have on Jewish identity and religious faith. The problem is multifaceted, of course, and means different things to different people. Some focus on how Jewish students are ill prepared to hear arguments that the State of Israel is a racist and oppressive occupier. For others, the issue is the communication of a perspective, in various courses, that is not in consonance with the Orthodox weltanschauung. And for yet a third group, it is the exposure of Jewish youth to attractive and intelligent non-Jews that may portend romantic, and even marital, entanglements.

Lost in all of this are the possibilities for Jewish renewal that exist on campus, especially in places that are not located in the heart of big cities with large Jewish populations. From a personal perspective, having taught Jewish studies at Queen's University in Kingston for a number of years now, I can attest to a development that I see each year: the positive inspiration that Jewish studies courses can give to a significant number of students. Many Jewish kids have actually been somewhat alienated from the religious education they received in their pre-university years, only to find an entrance back into the world of Judaism through the "back door" of a Jewish studies course, which may allow them the intellectual freedom – hopefully spared from too many ideological presuppositions – to gingerly begin to re-examine their spiritual and historical commitments.

In all the current rhetoric about Orthodox students being "corrupted" by discussions in "Higher Bible Criticism" and "Maimonides 101," much of the real trend on the ground works in reverse. Students can find a range of Jewish expression they did not know existed and an appropriate atmosphere to explore their personal connection to a fiercely wise and remarkably supple and diverse tradition. This is not true in all cases, naturally, nor is every Jewish studies course conducive to such inquiry. Much depends on the attitude of the professor. Do they view their course as a way to demonstrate 100 kinds of erudition, with the result being that Judaism is ground into exceedingly boring scholarly dust? Or do they understand that – the academic framework notwithstanding – they have an opportunity to make Judaism come alive in a unique way?

Answers to these questions are never generic, nor is the situation the same on every campus. I am not naive about the vast and rigid propagation of academic dogma, in which politically and culturally correct positions are fomented in the guise of open dialogue and the search for truth.

Professors often delude themselves that they are paragons of accuracy and enlightenment in a world of superstition and cant, but they do so at their own peril (and even moreso at the peril of their students). In spite of this, it would be equally presumptuous to maintain that universities automatically sound the death knell for Jewish identity. In many instances, they ring in the opening bell.

Jewish Life

Psalms to help you cope

***Healing Psalms: The Dialogues with God That Help You Cope with Life*, by Rabbi Joshua O. Haberman, John Wiley & Sons, $38.95.**

Books
Bernard Baskin

The 150 Psalms are the lyrical masterpiece of the Tanach. Most of them are products of the highest poetical imagination. Although the frame of reference may have changed, they still express the full range of moods and emotions that reflect our modern predicament: fear and hope, revenge and forgiveness, cruelty and compassion, integrity and betrayal, sin and righteousness. Some of them overflow with joy and praise of God's goodness, others are filled with the dark hues of sorrow and lamentation.

Rabbi Joshua O. Haberman, former senior rabbi at the Washington Hebrew Congregation and president of the Foundation of Jewish Studies, is also the author of *The God I believe In*, an incisive book of interviews with eminent personalities.

Healing Psalms is not a scholarly treatise. It is not concerned with who wrote the Psalms or when. Instead, Rabbi Haberman presents the text of each Psalm and then proceeds in a few paragraphs of commentary to extract its basic idea or teaching.

These brief homilies are replete with apt quotations from a variety of sources, old and new, and include Rabbi Haberman's rich experience and insights.

The following few examples are typical of his approach. From Psalm 11, the major idea expounded is that every life makes a difference. "What is my place in the universe? Compared to the immeasurable vastness of the cosmos and the billions of years it has been evolving, you are a speck of dust, and your life is just a flicker.

"An answer is implied in his exclamation: 'Yet You have made him but little less than divine and adorned him with glory and majesty! You have made him master over Your handiwork.'"

Psalm 116 stresses the importance of being a listener.

"The psalmist is overjoyed to have found a listening ear. A perceptive young woman told a man who liked her: 'We do not know each other well enough; we have not yet been silent together.' The fourth-century Greek philosopher Zeno of Citium summed it all up in his saying: 'The reason why we have two ears and only one mouth is so that we may listen more and talk less.'"

Psalm 126 carries the reflection that there is no gain without pain.

"The psalmist's words, 'They that sow in tears shall reap in joy,' have become a proverb in many languages. It states the compelling truth that effort and sacrifice are rewarded. Life is not a lottery. Things don't happen at random. The law of cause and effect applies. What you put in determines what you get out. To be sure, not all efforts are rewarded in the same way, but there is no reward without some kind of exertion."

Psalm 146 teaches that the Lord protects strangers.

"The philosopher Hermann Cohen discerned in the biblical protection of aliens the birth of the idea of humanity: 'With the law of shielding the alien from wrong, true religion begins. The alien was protected not because he was a member of one's clan, community or people, but because he was a human being. In the alien, man discovered the idea of humanity.'"

This is a book to be cherished and to be read and reread, a helpful and inspirational guide along life's journey.

Bar mitzvah advice and software

By MARK MIETKIEWICZ

The date is set. The hall is booked. Your bar mitzvah boy or bat mitzvah girl has begun preparing for the big day. But now the panic is beginning is set in. With all the details involved in planning a simchah, you could try to do it all yourself. Or you could take advantage of websites and software designed to help make your planning a little bit easier. Today, a guide to simchah guides.

Please note that I can't vouch for the commercial software products mentioned below because I haven't had a chance to use them (yet). But I can offer you a couple of tips. Some companies allow you to download trial versions so you can try before you buy. And if you are interested in purchasing software, plug the name of the product into a search engine like Google **[www.google.com]** so you can shop around for the best price.

First, though, let's start with some free advice and assistance. MitzvahChic Swap Info has great ideas from parents who have been there and planned that – and have survived to tell the tale. Some topics currently under discussion include:

- How do I create a bar mitzvah that doesn't seem like a clone of all the others?
- How do I stay on budget?
- How do I find a connection between the Torah portion and the theme we've chosen for our bat mitzvah?
- And my favourite: Where can I find Stanley Cup centrepieces? **[http://makeashorterlink.com/?G48A23B67]**

Caterer? Check. Invitations? Check. Videographer? Check. If you love using checklists to keep yourself in line, take a look at the free forms you'll find at **[MyJewishWedding.com]**. Although this is primarily a wedding site, many of the lists can do double-duty for a bar or bat mitzvah. You can download and print 16 free planning worksheets and checklists that cover almost everything facet of your simchah **[http://makeashorterlink.com/?W1A532857]**.

According to its promotional material, the Mazal Tov Planner will help you track your invitations and RSVPs, arrange seating lists, plan aliyahs and other honours and even estimate your no-shows **[www.jewishsoftware.com/products/104.asp]**. Also check out Bnai Mitzvah Party Planning Software **[www.castlecomputer.com/bnai.htm]**, My Bar/Bat Mitzvah Companion **[www.fivestarsoftware.com/mitzvah/]** and other software listed at Maven **[www.maven.co.il/subjects.asp?S=116]**.

While their parents are worrying about flowers and seating plans, kids have a challenge of their own: learning how to recite the parshah or haftorah. Navigating the Bible is one of my all-time favourite websites. Every verse of the Torah is reproduced in the script seen in Torah scrolls along with a version with vowels and another transliterated using English characters. If that weren't enough, you can click on any verse to hear it chanted online **[http://bible.ort.org/]**.

Navigating the Bible can also be purchased on a CD-ROM so that you are able to practice without an Internet connection. You can check out other software such as Bar Mitzvah Tutor **[www.jewishshopsonline.com/product105.html]** and Trope Trainer **[www.davka.com/cgi-bin/product.cgi?product=301]**.

The simchah is over. The thank-you notes are written. The bills are paid. What's left to be done? Shep some nachas! The OnlySimchas website lets you tell the world about your celebration and offers you a place to upload photos of the event **[www.onlysimchas.com/]**. The pictures are sweet but what makes this site truly lovely are the comments in the guestbook:

"Well done, Moishie – you did us all proud."

"Dina, you are truly a special person and I am so glad that we became good buddies over the past two summers in camp."

"DUDE!!! YOU ARE NOW A MAN... CONGRATS"

Mazal tov – and happy planning!

Mark Mietkiewicz is a Toronto-based website producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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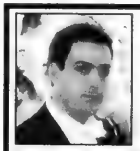
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NOTICE OF ANNUAL GENERAL MEETING OF MEMBERS OF MILES NADAL JEWISH COMMUNITY CENTRE AND 750 SPADINA AVE. ASSOCIATION

NOTICE is hereby given that the annual general meeting of the members will be held at 750 Spadina Avenue, Room 318, Toronto on the 29th day of March, 2004 at the hour of 8:00 o'clock in the evening to.

(a) Accept as members of the corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;

(b) Election of directors;

(c) Approve the Financial Statements for the Corporation for the year ended August 31, 2003;

(d) Appoint auditors and authorize the directors to fix their remuneration,

(e) Ratify and approve all the acts, proceedings, transaction, commitments, contracts enter into, and undertakings, given by or on behalf of the Corporation, by the Board of Directors from the date of last annual general meeting to the date hereof;

(f) Transact such further and other business as may be properly brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditors Report together with the form of Proxy may be obtained from the Business Office of the Corporation between the hours of 9:00 a.m. and 6:00 p.m. on the day of the annual meeting.

DATED the 18th day of February, 2004

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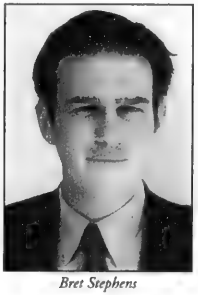
Youth not wasted on Jerusalem Post's Bret Stephens

By DANIEL HOROWITZ
UJA Federation



Bret Stephens

Despite his relative youth, Bret Stephens, the 30-year-old editor-in-chief of the *Jerusalem Post* is far from being overwhelmed or intimidated by the challenges that face him in his third year at the helm.

"There are plenty of challenges, although I don't think my age seriously handicaps my efforts to address them, not after two eventful years on the job," says Stephens, who is the youngest editor-in-chief in the 70-year history of the *Jerusalem Post*.

Stephens, the keynote speaker at UJA Federation's Top Gifts Closing Celebration on March 3, admits to three types of challenges that face him daily: financial, editorial and political.

"Financially, the paper has been hard-hit by three years of recession, which have cut into our ad revenues and our printing business. Matters haven't been helped by the steep decline in tourism. Editorially, the challenge is to meet reader demand for speed, accuracy and depth. The *Jerusalem Post* is a daily paper, but 85 per cent of our audience is online, so our real deadlines are not daily, but hourly. If there's a terror attack, we want to get the news out fast, but not so fast that we make mistakes."

"As for politics, there's a high degree of sensitivity among our readers about our editorial line, our use of terminology, the choice of stories, even the choice of pictures. For instance, do we call the territories Judea and Samaria or the West Bank? Should we characterize an attack as a terrorist or a guerilla action? There's a lot of subjectivity here, plenty of judgment calls and readers aren't always forgiving."

The son of a Mexican-born father and an Italian-born mother, Stephens was raised in Mexico City and educated at the University of Chicago and the London School of Economics. Prior to joining the *Post*, he was an editorial writer and editor for *The Wall Street Journal* in Brussels and New York. He is also published regularly in *Commentary*, *First Things*, and *The London Times*. His articles, translated into dozens of languages, have appeared in many other international publications.

As for the much-talked about PR battle between the Israel and Palestinian sides, Stephens feels that it's important for Israel to avoid getting into a "victimhood competition," to gain more sympathy from the worldwide press. He was referring to Israel's video release of scenes of the recent Jerusalem bus bombing that killed 11 people including former Torontonian Chezi Goldberg.

"As for releasing graphic footage of terror attacks, I think the effort is misplaced," he says. "Israel doesn't need better images or spokesmen. Israel needs rhetorical strategies to confront key Palestinian arguments about what this conflict is all about. The PR battle has several fronts. In Europe, Israel has lost it; in the United States, it has won it. In both cases, the outcomes have at least as much to do with existing popular prejudices as they do with the effectiveness of this or that PR battle."

Although Stephens does not see himself as a PR agent for Israel, he believes that Israel's story does not receive a fair hearing in other media.

"One of the reasons I left *The Wall Street Journal* for the *Post* was because I felt the Western media was getting the story wrong," says Stephens. "I do not think Israel is the aggressor here. Insofar as getting the story right helps Israel, I guess you could say I'm trying to help Israel."

When asked about the impact of Conrad Black's dismissal from Hollinger Corporation, which owns the *Post*, Stephens was brief and to the point.

"It's too soon to tell," he says.

Stephens did little to hide his feelings about the current legal problems facing Israeli Prime Minister Ariel Sharon and his son, Gilad, involving allegations of financial contributions in exchange for political favours toward a large business development.

"It will be Israel's loss if the case against Sharon is proved," he says. "Sharon succeeded in uniting the country behind him in a way that no previous PM has since the days of Eshkol or even Ben Gurion. This was no mean achievement in a country so divided that it cashiered Sharon's three immediate predecessors early and saw another one cruelly assassinated. National unity is not just a political achievement; it is a moral and strategic one, against an enemy that sought, often successfully, to turn Israel against itself. I don't see any leaders on the horizon who could provide the same kind of leadership, Labor or Likud."

Campus attracts community interest

There's an increasing stream of inquiries to UJA Federation's Vaughan Jewish Community Campus office at Bathurst Street and Rutherford Road about the planned new campus for York Region residents.

The campus – a project of UJA's Jewish Toronto Tomorrow initiative - will be built on a 50-acre parcel of land at the corner of Bathurst Street and Weldrick Avenue. It will include schools, agencies, services and programs to keep up with York Region's fast-growing Jewish community, which is expected to reach 75,000 in 10 years. Campus construction will begin Fall 2004.

People are dropping by the office, just south of the site, to view the model, and study architectural images of what will be a state-of-the-art centre for Jewish life.

"We are now sensing the pulse of this community, and it is pounding," says Patricia Tolkin Eppel, UJA Federation Director of Planning for York Region. "The response is one of relief, excitement and anticipation, as the approximately 60,000 members of York Region's Jewish community will soon have their own facility. People are so excited, many have come forward with innovative ideas, offers to volunteer, and requests for rental space."

Vaughan businessman Larry Garber, a father of five, who lives in York Region's King City, and works in Woodbridge, attended a recent community briefing about the new complex, and has been excited ever since.

"I've seen the model, I've spoken with those involved in the planning process, and as a person involved in the Jewish community, I must say this project will be spectacular," says Garber. "This is the most significant Jewish project in Vaughan's history and to have a centre of Jewish life that will be so magnificent in terms of size, quality and services provided, is a tremendous opportunity for us as Jews. It will undoubtedly also help to reconnect countless Jews with the rich traditions of Judaism."

(Photo by Eve Marks)

The UJA Federation's Vaughan Campus Office in Rutherford Plaza recently held a mezuzah placement ceremony lead by Rabbi Ezriel Sitzer of the Jewish Centre for Learning & Living in Thornhill. (L-R) Lou Greenbaum, Chair, Land Development; Mark Malinowicz, Project Manager; Patricia Tolkin Eppel, Director of Planning, York Region; Rabbi Sitzer, David Sadowski, Development Manager; and Leo Goldhar, Chair, Steering Committee.

One of Garber's children is currently enrolled at the Richmond Hill branch of the Community Hebrew Academy of Toronto (CHAT).

"One of the incredible services offered by the new campus will be a new CHAT, and I hope that more of my children will be enrolled there in the future. As a concerned member of the Jewish community, I can't say enough about the great things the new campus will do for the Jewish community here," says Garber.

To reach the Vaughan Jewish Community Campus office, call 905-482-1818.

Welcome news for Jewish community

This summer, some members of Toronto's Jewish community will be taking advantage of a unique opportunity – luxury apartments in the heart of the city, 40 per cent below present market value.

These discounted apartments – to be located on Rosewell Avenue in the Lawrence and Avenue Road area – are the brainchild of Russell Masters of Tower Hill Development. The units would normally cost $1,600 a month, but will be available for only $924 beginning in June.

Originally, the units were made available only to clients of Jewish Family & Child Service, JIAS (Jewish Immigrant Aid Service) Toronto, Circle of Care, JVS of Greater Toronto, and students of Hillel of Greater Toronto - all partner agencies of UJA Federation. Today however, they're available to members of the Jewish community who qualify. Potential tenants must have a combined household income of $50,000 or less.

Community members interested in being considered for these one bedroom or one bedroom plus den units, should call Barbara Barak at UJA Federation's Jewish Information Service at 416.631.5843, or by email at bbarak@ujafed.org. Deadline for applications is March 15, 2004.

"As part of our agreement with the City of Toronto for this program to proceed, we were required to build 25 units below market," says Masters. "We then went back to the City and insisted that if we were to do this, we would be allowed to first offer these special units to members within our own Jewish community."

"As a non-profit housing provider in the community, we're excited that this project will fill an important niche in Jewish housing," says Nancy Singer, Executive Director, Kehilla Residential Programme.

Pictured right: Rosewell Gardens is expected to open this June.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Battling anti-Semitism among priorities of Campaign 2005 Chairs

By DANIEL HOROWITZ
UJA Federation

With UJA Federation Campaign 2005 quickly approaching, the Chairs of the Campaign, Robert Harlang and Charles Winograd, both identify the ongoing battle against worldwide anti-Semitism as one of the campaign's key objectives.

Robert Harlang

"While many of the issues we'll be dealing with are still being discussed, the one thing that unfortunately remains a constant is the fight against the ongoing resurgence of anti-Semitism. We must be vigilant in Toronto, in Canada, and around the world," says Harlang, an Executive Partner with Richter, Usher & Vineberg, chartered accountants. Harlang, born to Holocaust survivors in Sweden, is a long-time UJA volunteer.

Charles Winograd

"The campaign is important every year," says Winograd, President and CEO of RBC Capital Markets, and a Vice-Chairman of RBC Financial Group. "This year is no exception. And it's more than just the resurgence of anti-Semitism; it's also the chronically critical situation in Israel and the shortage of funds at home for social services and infrastructure, all converging at one time."

When approached to serve Toronto's Jewish community as Chairs of Campaign 2005, neither Harlang nor Winograd hesitated.

"Needless to say, the Jewish community in Toronto and the State of Israel are both important parts of my family's life," says Winograd. "The opportunity to give back to both is a privilege. In Toronto, the social and educational infrastructure that underpins the community needs continuing support and improvements. There are too many vulnerable Jews in the community who need our help and support, and obviously Israel is in need and our help is more essential now than ever."

"I've been involved with UJA for years," says Harlang, "and the work we do for Jews in Toronto, Israel, and around the world, continues to amaze me. I was thrilled to have the opportunity to be part of that dedication to Jewish life. The campaign is about community, the legacy we leave as Jews, and about our future generations. It means so much in terms of Jewish continuity and identity, and helping to maintain the 'Jewish soul.'

"The bottom line in any campaign is raising money to serve the needs of both our local community and Israel," says Winograd. "It is also important to build for our future. New talent in the campaign and a broader base of contributors will provide a better platform for future campaigns."

A taste of the good life

More than 60 members of UJA Federation's Ben Gurion Society recently gathered at the Lonsdale Gallery, owned by Chad Wolfond, for a tutored wine and scotch tasting. Eighty new additions to the Ben Gurion Society were announced during the event. The Ben Gurion Society is comprised of 25-45 year-old donors who have made a minimum gift of $1,000 to the UJA Campaign. (Pictured) Chairs of the wine & scotch tasting event, Elyse Lackie (L) and Andrea Rudnick (R) with Ben Gurion Society Co-Chair, Stephen Farber.

(Photo by Jeremy Otto)

Viewpoint

Students Save Hearts

By TILLY R. SHAMES
Director of Israel Affairs, Hillel of Greater Toronto

Walking into the Save a Child's Heart wing of the Wolfson Medical Centre in Holon - a suburb of Tel Aviv - is an ethereal experience. It is easy to feel as if one is surrounded by angels.

Save a Child's Heart (SACH), one branch of the IsraAID network of Israeli non-governmental organizations, provides urgently needed pediatric cardiac surgery and follow up care to children from developing countries. With the motto "To save a life is to save a world," this organization has saved hundreds of children directly and will save thousands more in the future by training medical personnel around the world.

"SACH is a wonderful organization because it demonstrates that Israelis are concerned about children all over the world," said Johanna Herman, a University of Toronto student, who visited the SACH facilities in January. After meeting the children and medical team, Johanna decided to volunteer with SACH this summer and will be organizing a toy drive on campus before her departure.

Johanna is not alone in her feelings after visiting the program. Several of the students who spent the afternoon with SACH during Hillel of Greater Toronto's *Hadracha* trip to Israel in January were so moved by what they saw that they have initiated fundraising projects on campus to support this project. On February 12, Lia Katz and several other Hillel students organized *Heart to Heart* at U of T, selling chocolates and handing out information to the student body.

"We had an irresistible product for an irresistible cause," said Sarah Nasser, a University of Toronto student who volunteered her day at *Heart to Heart*. "Our fundraiser was a great way to raise awareness about children in the third world being able to receive heart transplant surgeries from money raised by affluent states." York and Ryerson students have fundraisers planned for March.

Save a Child's Heart began in 1995 when the late Dr. Amram "Ami" Cohen, the former Deputy Chief of cardiovascular surgery and Head of pediatric cardiac surgery for the Wolfson Medical Centre, was contacted by an Ethiopian doctor to help two children in desperate need of heart surgery. Since then, over 750 children from around the world have been treated and saved by the SACH medical team.

SACH staff and children celebrating Christmas, Chanuka and Eid El Fitr, the festival of Fast-Breaking that marks the end of Ramadan.

All children, regardless of race, creed, color, sex or religion are treated free of charge by the SACH medical team. "The most powerful thing I remember from the whole experience was the fact that the program saved the life of a two-month-old Palestinian girl named Shahida," said Jamie Garnet, Ryerson student and participant on *Hadracha*. In fact, the majority of children upon whom SACH operates each year are Palestinians. The children and their immediate families are brought to Tel Aviv for treatment.

Nigerian children in Wolfson Medical Centre recuperate following heart surgery.

Hundreds of children from China, Congo, Ecuador, Ethiopia, Jordan, Moldova, Nigeria, Vietnam and Zanzibar have been treated, with a success rate of 96 percent. In November 2003, the SACH team successfully operated on a one-week-old Iraqi infant, Bayan Jassem, born with a deadly heart defect.

In addition, SACH's outreach program trains medical personnel in its partner countries, enabling local teams to provide necessary treatment in their own environment. Doctors and nurses are brought to the SACH centre in Tel Aviv for initial training, followed by the Israeli team traveling overseas to educate and perform surgery in cooperation with local personnel until treatment can be provided without direct assistance.

In the anti-Israel environment on campus today, Hillel students are expressing their support for Israel and portraying Israel in a positive light by promoting its international humanitarian aid and the generous hand it extends to the rest of the world through IsraAID organizations like Save a Child's Heart.

Hillel of Greater Toronto, supported by UJA Federation, is the voice of Jewish students on campus.

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Present

Professor Gil Troy
"Why I Am a Zionist"
as a part of our series
Being Jewish On Campus
This program is particularly directed at high school students (and their parents) who will be entering university in the next two years
Tuesday, March 2, 8:00 pm
Beth Tikvah Synagogue
3080 Bayview Avenue
416 221-3433
Everyone is welcome. $8 at the door

Greater Toronto Area

Life insurers reject Israel travellers

Continued from page 1

In applying for life insurance coverage, applicants are asked to fill out a form questioning their travel plans. Those who say they have travelled or are planning to travel to Israel, or to several other troubled nations, can see their application denied. Other countries affected in the same way include Afghanistan, Iraq, North Korea, Iran, Saudi Arabia, Pakistan and Syria.

Brown believes there are no hard data to warrant including Israel in a group of high-risk countries. "They haven't really gone through the number crunching to show there's a greater risk travelling to Israel," he said.

"The number of tourists in Israel who die is so small, it doesn't warrant change in insurance or a change in premium. To deny it is unfair."

Policy-holders who travel to Israel after filling out an application form saying they did not intend to do so risk voiding the policy and losing their coverage. Generally, insurers accept a policy applicant's statements on good faith, but if they learn someone travels to Israel a couple of times a year, they may refuse to honour the policy, even if that person dies in Canada. An insurer could argue the policyholder entered the insurance contract fraudulently and they are not obliged to pay the claim, he said.

> ***'My biggest concern is that people are not able to protect themselves adequately'***

Marlene Klassen, a spokesperson for Canada Life, said the company's approach to issuing policies "is consistent with that of the insurance industry and the practice of underwriting foreign travel in this manner has been in place long before 9/11.

"We adhere strictly to the foreign residence guidelines of our reinsurance companies, who research and update these guidelines several times per year. Political unrest is only one of the reasons contributing to substandard and uninsurable foreign travel and residency.

"The reinsurers use their experience as well as that of their worldwide reinsurance operations when compiling and updating their guidelines."

The companies also rely on government travel bulletins issued by western countries, including Canada, she said.

Suzanne Willers, a spokesperson for RBC Insurance, acknowledged the company's questionnaires ask about travel abroad during the previous and upcoming 12 months. "Apparently, it's an industry-wide standard and not unique to Israel."

The insurers examine "the risk associated with the travel destination" as well as the duration of the visit. However, even extended visits abroad need not lead to refusal to insure.

"Insurers would need more information" such as purpose of the stay, where they are staying, the means of transportation and similar questions, Willers said.

Brown said his firm had e-mailed more than half a dozen insurers requesting coverage. "We painted a scenario of someone planning to travel to Israel. The companies said 'no.'"

He suggested insurers could address the problem by either ignoring travel to Israel altogether or by including a rider in the policy specifically excluding pay- outs due to war risk while a policy holder is in Israel. Alternatively, they could increase the premium for Israel travel.

In New York, State Assembly speaker Sheldon Silver and other legislators are proposing a bill that would ban the consideration of travel in applications for coverage in the state. The move came after a Washington man was denied life insurance by Fidelity Investments because of two trips to Israel, the *Jewish Week* reported.

In 1996, a Brooklyn Assemblyman proposed similar legislation when two companies denied coverage to a man from the Bronx who was planning to spend a year of study in Israel. The companies reversed their rule and agreed to issue policies to Israel-bound travelers. The bill never came to a vote.

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UJA Federation

'We must not allow Gibson's film to be source of tension'

This is an excerpt from a statement issued by Canadian Jewish Congress "to our fellow Canadians of the Christian faith" in advance of this week's release of Mel Gibson's film The Passion of the Christ.

"Mel Gibson's film *The Passion of the Christ,* prior to its release date of Feb. 25, has generated much controversy over its potentially negative impact on the Jewish community and Christian-Jewish relations. At the same time, among Christians who already have seen this dramatic representation of Christ's Passion, there are those who have praised it and affirmed that it does not stir anti-Jewish feelings.

"The story the film depicts is at the core of the Christian faith and as Jews we are sensitive to both the profound meaning of the crucifixion for Christians and to how deeply the Passion engages their intellect and emotions. The subject matter of the film, however, also deals head on with events that are at the very root of the historic divide between Christianity and Judaism…

"Historically… what transpired at the time of Jesus is unclear. What is clear and significant specifically for Christian-Jewish relations is that the actualization of the deicide charge, flowing from some of the Gospel accounts and the perverse use to which these were put, has led over these two millennia to the immeasurable suffering of the Jewish people. It is this reality that worries Jews and Christians about Gibson's film.

"Admittedly, the state of Christian-Jewish relations in many countries, and certainly in Canada, has undergone a remarkable transformation for the better in the past few decades. We only have to look back over the earlier history of Canada, when two principal themes – the rejection of Jesus and the deicide charge – dominated Christian attitudes towards Jews, to appreciate how much things have evolved.

"Since the Second Vatican Council of the early 1960s, the founding in 1977 of the Canadian Christian Jewish Consultation (CCJC) and continuing through the pontificate of Pope John Paul II, Catholic-Jewish relations have progressed to a point one would not have believed possible two generations ago. Four documents dramatically reflect these changes in Canada: the Anglican Church's *From Darkness to Dawn: Rethinking Christian attitudes towards Jews and Judaism*; the United Church's *Bearing Faithful Witness;* the Roman Catholic Church's *Renewing Our Common Bonds with the Jewish Community* and the most recent, *A Church Leaders' Letter against Anti-Semitism.*

"These documents, among other things:

• Categorically reject the deicide charge: 'This calumny should never again be repeated.' (*Renewing Our Common Bonds*);

• Recognize and glorify Christianity's Jewish roots: 'Jesus was and always remained a Jew.' (*Renewing Our Common Bonds*); 'Understanding Torah must become an important undertaking for Christians, perhaps the most important biblical study.' (*Bearing Faithful Witness*); and 'We… are… deeply grateful for the Jewish roots of our faith traditions.' (*Church Leaders' Letter*);

• Abandon supercessionism (the notion that Christianity's advent negated God's covenant with the Jewish people) and affirm Judaism's vigour and inspirational power not only for its adherents but also for other believers: 'The Jewish people's… election and mission have a permanent validity and they play a decisive role in the religious history of humanity' (*Renewing Our Common Bonds*), and 'We…declare our unqualified gratitude for the gifts of the Jewish people to world civilization in general and Canadian society in particular.' (*Church Leaders' Letter*);

• Understand anti-Semitism and its roots and commit vigorously to fight for its eradication: 'We acknowledge with sadness and regret, and with no little shame, the historic burden of persecution, which Jews have borne throughout western history; a burden all too often inflicted by Christians, who have maligned Jesus' own people in Jesus' name,' and 'We challenge all churches, parishes, congregations and people of good will to find ways and means to expose and eradicate anti-semitism…' (*Church Leaders' Letter*); and

• Commit to pursue Christian-Jewish dialogue, for its own sake, but also as a means for *tikkun olam*, i.e. the repairing of the world: '… our common calling with Jews to align ourselves with God's world-mending work' (*Bearing Faithful Witness*).

"It is our hope and expectation that, apart from the central role *The Passion of the Christ* is to play in moving Christians and strengthening them in their faith, Gibson's film also will be used to foster greater mutual understanding and further demystification of Christian and Jewish beliefs. In other words, we must not allow the film to be a source of tension; we must translate it into an opportunity."

Keith M. Landy
National President

Rabbi Dr. Reuven P. Bulka
National Chair
Religious and Inter-religious Affairs

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• Negev Book Store, 3509 Bathurst St.
• Holy Blossom Temple Office, 1950 Bathurst St.
• Latner Jewish Public Library, 4600 Bathurst St.

For additional information call 416-635-2996

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What's New

By REBECCA NADLER

What's New deadlines: Monday, March 1, is the deadline for the March 11 issue and Monday, March 8, is the deadline for the March 18 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Feb. 26

See the sixth episode of Abba Eban's series *Heritage: Civilization and the Jews, Roads From the Ghetto*, with an introduction by **David Goldberg**, director of research and education, Canada-Israel Committee, at Beth David Synagogue. 8 p.m.

Friday, Feb. 27

SERVICE AND DINNER

Jazz up your Friday night and join Beth Emeth Synagogue for an inspiring Kabbalat Shabbat and kiddush experience with **Rabbi David Bauman** and **Cantor Aaron Bensoussan**. 6 p.m. Call 416-633-3838 for more information.

SOLEL SHABBATON

Solel Congregation scholar-in-residence Shabbaton features **Prof. Louis Greenspan** discussing "The End of Zionism." Friday night services 8:30 p.m. Saturday services 10 a.m. followed by a luncheon and presentation on recent developments in Israel by Greenspan. For information and to preregister for lunch, call 905-820-5915.

Saturday, Feb. 28

SONGS AND STORYTELLING

Michael Wolf, director of Camp Ramah Canada, will lead a family-learning service with songs, discussion and interactive parshah storytelling. 10:30 a.m. at Beth Shalom Synagogue. Luncheon to follow. Reservations required. Call 416-783-6103, ext. 228.

BEIT RAYIM AUCTION

Beit Rayim Synagogue will hold their 11th Annual Auction Night with live entertainment and door prizes. Doors open at 7:15 p.m. Tickets $18 before Feb. 26, $25 at the door. Call 905-770-7639, ext. 31 or e-mail admin@beitrayim.org.

PETER PAN

The Grade 8 students at Associated Hebrew Schools invite the community to their production of *Peter Pan* at 8:30 p.m. or Sunday, Feb. 29 at 1 p.m. at the Kamin Educational Centre, 300 Atkinson Ave. Tickets $6, $10, $18 or $36. Call 416-494-7666, ext. 572.

Sunday, Feb. 29

SUNDAY BAGELS AND TALK

Beth David Brotherhood presents **Prof. Sy Langer** discussing "Jewish Heroes Past and Present." 9:15 a.m. Minimal charge. 416-633-5500.

Join **First Narayever Congregation** for a lecture by **Prof. Anna Shternshis** on "From Synagogue to Stage: Yiddish Amateur Theatre Under Stalin." 10 a.m. No charge. 187 Brunswick Ave.

BOOKS AND BAGELS

Beth Emeth Sisterhood will discuss *The Kidnapping of Eduardo Mortara* by **David I. Kertzer** at their Sunday Books and Bagels, 11 a.m. to 12:30 p.m. All welcome. 416-633-3838.

ART FESTIVAL AND SALE

The Toronto Heschel School's first Arts Festival and Sale will include works by students and artists from across the Greater Toronto Area. 11 a.m. and 5 p.m. at Beth David Synagogue. Free admission. 416-635-1876.

OPEN HOUSE

Kabbalah Centre's open house includes free classes from 12 to 6 p.m. in the lobby of 192 Bloor St. W. Call 416-631-9395.

PURIM PARTY AT BETEL

Join an intergenerational Purim party hosted by Kadima for the Bernard Betel Centre, 3-5 p.m. at 1003 Steeles Ave. W. Mask-making, beading necklaces, games, singing, dancing and more. Costumes are encouraged. $2. 416-225-2112.

Continued on page 23

בס"ד

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אור ל"ז אדר תשס"ד
Boys & Girls: Pre-School, Grades 1-8
Patricia Campus, 475 Patricia Avenue at 8:00 p.m.

For more information please contact:

Rabbi Isser Pliner
Dean, & Menahel of Boys School
416-225-1187

Rabbi Mordechai Gewirtz
Menahel of Girls School
416-789-4366 / 905-764-6633

Rabbi Yehoshua Steinman
Principal of Secular Studies
416-225-1187

Mrs. Eva Kaplan
Director of Early Childhood Education
416-789-4366 / 905-764-6633

*Due to the Shloshim of Chezi Goldberg hy"d, the format & the dates of the Open House have been changed.

CERTIFICATE PROGRAM IN SPECIAL EDUCATION

Tikun Chaim, the Special Education division of **UJA Federation Board of Jewish Education** and **York University**, are initiating an innovative program in special education for teachers currently teaching in the Jewish school system.

The main goals of this program are:

- To develop an understanding of the variety of exceptionalities teachers may encounter and ways to address them
- To stimulate growth of knowledge and develop enriched teaching techniques
- To expand ways to maximize the learning opportunities of all students across the spectrum of exceptionalities
- To learn how to tailor Judaic/Hebrew Studies and General Studies curricula for the multi-level classroom

OCT teachers will be eligible to receive AQ certification
Midrasha and non-OCT teachers will receive a Special Education Certificate

Enrolment is limited.

For further information or application, please contact Dafna Ross,
Program Co-ordinator: dross@ujafed.org or 416-633-7770 ext. 292.

A program initiative of Tikun Chaim, UJA Federation Board of Jewish Education.

INFORMATION OPEN HOUSE
Tuesday, March 16, 2004
7:30 pm
Lipa Green Building,
4600 Bathurst Street

UJA FEDERATION OF GREATER TORONTO
Board of Jewish Education

YORK UNIVERSITÉ UNIVERSITY

What's New

Continued from page 22

YIDDISH LECTURE

The Cultural Committee of the Toronto Workmen's Circle presents **Prof. Bill Shafir** on "My Research Experience in a Hassidic Community." 3 p.m. 417 Lawrence Ave. W.

ON THE EDGE

Beit Rayim presents **Rabbi Tovia Singer** in a program to help high school and university students and their parents with anti-Israel activities in schools. 3-5 p.m. 9711 Bayview Ave. $5. 905-770-7639, ext. 31.

RELENTLESS

Kolel's Reviving Eden for Jews in their 20s and 30s presents the film *Relentless: The Struggle for Peace in Israel*, followed by a discussion led by **Paula Baruch**. 7:30-9:30 p.m. $10 at the door. Pizza and popcorn. 151 Eglinton Ave. W.

ADVOCATING FOR ISRAEL

Shaar Shalom Synagogue adult education welcomes **Marra Messinger**, director of community development at the Canada-Israel Committee, who will lead an interactive workshop "Tools to Fight Anti-Israel Comments." 7:30 p.m. 2 Simonston Blvd.

PARTY AND INFO EVENING

Students 18-24 are invited to Sar-El's post-Reading Week Israeli-style party and information evening. Have fun and learn how you can help Israel for 2 to 3 weeks in May on a subsidized volunteer program. 7:30 p.m. 788 Marlee Ave. 416-781-6089.

MURDERING CINDERELLA

The Jewish Public Library presents the one-woman show *Murdering Cinderella* by **Gabriella Klein**, based on her experiences as the only daughter of Holocaust survivors. 8 p.m. Philip Smith Hall, Holy Blossom Temple. Tickets $10 in advance, $15 at the door. Call 416-635-2996.

LONDON LECTURE

Temple Israel presents **Mary C. Boys** discussing "Need the Death of Jesus Forever Divide Jews and Christians?" 8 p.m. at the London Jewish Community Centre. Free.

SPEED-DATING

Seven dates in seven minutes means no more lengthy and costly dinners, no more blind dates. Call **Aliza** at 905-764-1818, ext. 316 or email aterris@aish.com. Phone interview required before registration. 8 p.m. 1072 Eglinton Ave. W. $30.

Monday, March 1

WORLD HISTORY

Oraynu Congregation for Humanistic Judaism continues its Jewish history series with a lecture by **Frank Bialystock** on "Enlightenment and Emancipation." 7:30 p.m. at the North York Central Library, second floor, room 2. Non-members $15. 416-385-3910.

DIABETES CHAPTER MEETS

The Jewish Diabetes Chapter will meet at Shaarei Shomayim Congregation at 8 p.m. to discuss "Passover: The Pleasure of Tradition" with **Rabbi Chaim Sacknovitz**, and "Passover: The Pleasure of Traditional Food," with **Brandi Propas**. Members $1, non-members $2. For information, call **Esther** at 416-782-2176.

MAIMONIDES LECTURES

Adath Israel Congregation's adult study committee continues the Maimonides 800th Yahrzeit Memorial Lectures with **Prof. David Novak** speaking on "Maimonides' View of Jewish Law." 8 p.m. 416-635-5340.

RABBI FRAND LECTURES

Tomchei Shabbos of Toronto's Fifth Annual Ruchama Zlotnick Memorial Lecture presents **Rabbi Yissocher Frand** of Ner Israel Yeshiva of Baltimore. 8 p.m. at Beth Avraham Yosef of Toronto Congregation. $18 for adults, $10 for student. 416-398-3355.

TOVIA SINGER ON ISRAEL

Radio personality **Rabbi Tovia Singer** discusses "Anti-Israel Bias in the Media" at a community-wide lecture. 8 p.m. at Leah Posluns Theatre, 4588 Bathurst St.

Tuesday, March 2

FILM AND DISCUSSION

The Beth Tzedec Library will screen the film *Nowhere in Africa*, followed by a discussion with critic **Heather Kassel**. 7:30 p.m. Free. 416-781-3514, ext. 25.

CHUG HATANACH

Abe Richmon leads a discussion of chapters 2 and 3 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

Wednesday, March 3

***THIS NIGHT* OPENS**

The play *This Night* begins a run at the Berkeley Street Theatre. The play tells the story of two brothers battling over the truth of their dead father's life experience and legacy as a survivor of the Holocaust. Visit www.teatrontheatre.com or call 416-781-5527 for ticket information.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

Other news

PURIM EXAMINED

More than just costumes and food! Mekorot and Torah in Motion present two Purim study opportunities with Dafna Siegman. The first, on Sunday, Feb. 29, is a text-based lecture for men and women called "Beyond Eating and Drinking: New Perspectives on Purim." 8 p.m. at Beth Jacob Congregation, 147 Overbrook Pl. The second is a women's workshop/beit midrash called "Purim and The Hidden Face of God," Monday, March 1 from 9:15-12:30 p.m. at Ulpanat Orot, 45 Canyon Ave. Lecture, $10; beit midrash, $18; both, $25. 416-398-1510 or 416-633-5770.

BRINGING UP BABY

Temple Har Zion is offering an eight- week course called "Infant Parenting Made Simple: Bringing Up Baby in a Jewish Home," led by doctors and rabbis. Thursdays, from March 4 to April 22, 1:30-3 p.m. Babies welcome. 905-889-2252.

FILDERMAN PURIM PARTY

The Dr. W. Filderman Lodge B'nai Brith is hosting a Purim party for members and friends Thursday, March 4 at 5:30 p.m. 15 Hove St. Party includes full dinner. Call **Felicia Lowy** for reservations and information, 416-631-0634. $15.

PURIM SEUDAH AND MORE

Join Beth Jacob Congreagtion for their Purim seudah, Sunday, March 7 at 5 p.m. followed by a party with a mini casino, children's games and magician at 7 p.m. Dinner $25, family maximum $75. To reserve, call 416-638-5955.

GUESTS FOR PESACH

Pesach is just around the corner and Jewish Immigrant Aid Services of Toronto is looking for families to host recent Jewish immigrants at a seder in their home. Call **Suzanne Solnik** at 416-630-6481, ext. 30 before March 15.

FOR SENIORS

Chai Shalom of Beth Emeth Synagogue is hosting their annual "Bagels & Bingo Afternoon." Sunday, Feb. 29 at 12:30 p.m. $5. To reserve, call **Molly** at 416-633-1560 or **Mildred** at 416-633-2436.

Beth Tzedec Congregation Senior Haverim Program presents *The Comedy Guy* with **Norman Winkler**, Monday, Mar. 1, 1:30 p.m. $2. 416-781-3511.

Lunch & Learn in Retirement hosts **Jacques Israelovitch**, concertmaster of the Toronto Symphony Orchestra, discussing "For the Love of Music." Wednesday, March 3 at noon at Holy Blossom Temple.

Earl Bales Seniors' Club: Casino Rama, March 10; Casino Niagara, March 25. Bridge every Monday, Wednesday and Thursday at 1-3 p.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Purim party, March 7. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

The Morris 'Nafty' Naftolin Komedy Kabaret. Thursday, Feb. 26. 2:30 p.m.

Lifelong Learning Institute presents **Rabbi Michael Skobac** discussing "When Bad Things Happen To Good People." Tuesday, March 2, 10-11:30 a.m. Members $1.50, non-members $3.

Visit The Dead Sea Scrolls at the Museum of Civilization in Ottawa. March 30-31. $199. Call **Barbara** at ext. 134.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. for bagels and coffee. Program begins 3 p.m. March 2, Israeli movie; March 9, Purim party (purchase tickets in advance). Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

blindside: works by **Michelle Bellemare** runs at the Koffler Gallery until Feb. 29.

Spring Luncheon with singer **Gloria Valentyne**, Tuesday, March 2. 12:30 p.m. Tickets $8, non-members $9 on sale at the information desk. Call **Janet**, ext. 259.

Centre Camp at the Bathurst JCC is offering children camp programs during the upcoming school breaks: March Break, March 15-19, and Passover Camp, Apr. 5, 8, 9 and 14. Call ext. 378.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Sunday Morning Study Program, Sunday, Feb. 29, 11 a.m.-12:30 p.m. "How to do… Purim" with **Rabbi Matthew Kaufman** of the Lodzer Centre Congregation. $5 (free for JCC members and Downtown Jewish Day School parents). Includes coffee and bagels.

Purim Carnival on Sunday, March 7, 11:30 a.m.-2:30 p.m. Includes masks and music, games and prizes. $5 at the door. Free hamentaschen for anyone wearing a costume.

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On Campus

Illegal building in Jerusalem policitized: prof

By SARAH DOLGOY
Special to The CJN

MONTREAL — Illegal construction in Jerusalem has increasingly become an "epidemic," said an international and human rights law expert at McGill University Feb. 10.

In a lecture at McGill Law Moot Court sponsored by the Canada-Israel Committee, Hillel Montreal and the McGill Jewish Law Students Association, Prof. Justus Weiner from Hebrew University in Jerusalem looked at how the phenomenon of illegal construction becomes politicized in the context of Jerusalem.

The terms "urban sprawl" and "illegal construction" generally produce images of poverty-stricken districts, but most illegal construction is not done "by poor people for poor people," he said.

Illegality, Weiner said, results from developers building without permits on land that does not belong to them without regard for overpopulation, the dispensation of services and the sustainability of both infrastructure and environment. Illegally built structures include additions onto previously legal residences, private homes and even luxury buildings.

When asked about the role of the Palestinian Authority (PA) in this situation, Weiner said they prioritize protecting land over ensuring "viability of the neighbourhoods." PA support for illegal construction has been proven by "a treasure trove of documents" found in the Orient House, PA headquarters, that show Arafat authorizing payments of fines for illegal buildings and reimbursements to individuals whose illegal property was demolished.

"Paying a fee for [legal] building permits" legitimizes Israeli government activity and reduces the potential political gains made through destruction of property, Weiner said.

A further problem he pointed out is that media outlets focus their cameras on the bulldozer, the crying family and the protesting NGO, leading many to believe demolitions are the norm. But the chances of illegal residences being knocked down are "almost nonexistent." Of the more than 1,000 illegal structures erected each year, only 30 to 35 are demolished. Structures slated for demolition tend to be on lands needed for other purposes, such as the expansion of schools or roads. Western Jerusalem does not escape this policy, as exemplified by the recent demolition of an illegally built addition to a synagogue. Personnel, money and political baggage for each instance where a demolition occurs have led city officials to "combine the cost of demolition with the cost of a public relations disaster," Weiner said.

Modifications over time to the permit process have made the system more accessible, resulting in a steady climb of applicants since the 1960s, he said. Of those who apply, 85 to 90 per cent of both Jewish and Arab applications are accepted. Still, since few sanctions have been brought down on those who break the law, the current atmosphere is one where "crime pays."

Currently, Weiner said, "illegal builders are squeezing out legal builders," which has a negative impact on legitimate Arab construction businesses.

"Arab landowners in Jerusalem are panicked [because] if the average person can buy for 20 cents on the dollar" they will be less likely to pay for legal housing. Jerusalem's municipal authority, having neither the means nor the political backing to deal with every case, has left Arab developers and landowners to use alternative methods such as advertisements in local newspapers to protect their interests.

Weiner said the focus on the "political dimension" of illegal building in Jerusalem has overshadowed the fact that it has great social ramifications. Unplanned development makes the provision of services difficult as municipal infrastructure cannot be developed for unauthorized community growth. The net real result of this trend of illegal construction is "an erosion of quality of life for the Arab population," he said.

שיאר ג'ינוס
גידי קורן וחברים

מה יהיה

כמו כל שבוע, נערך שוב סקר על דיעותיהם של ישראלים בעקבות המצב וכך מסכם את הדברים סבר פלויצקר ב"דיעות אחרונות": "העם הישראלי אומר למנהיגים שלו באופן ברור ונחרץ: אתם חורסים את המדינה. אתם הורסים את החברה. אתם מדרדרים את המולדת אל עברי פי פחת. ספק אם היה כמותו בחומרת הממצאים מאז עורך 'המוסף לשבת' את סקרינו ... "

אין מה להניד לגבי מה שהעם בישראל מרגיש. אבל כדאי לזכור: זו הממשלה שהעם הזה בחר לפני זמן קצר. ג'ורג' וושינגטון היה הראשון שאמר ש "לכל עם יש את הממשלה שהוא ראוי לה". אותו עם שוב יבחר בליכוד אם תתקיימנה בחירות- אז שאלה בשקט: וזה לא שאין אלטרנטיבה.

מעבר לרטוריקה של מי אשם- הממשלה או העם שבחר בה- דבר אחד ברור: המצב קשה אובייקטיבית, וכשקשה אובייקטיבית קל לחפש אשמים. בפעם הממאתים בטור הזה: לפני שיהיה הסדר עם הפלשתינאים- הכלכלה תצלע. וכלכלה צולעת פירושה אנשים רעבים, מערכות חינוך מדרדרות, אלימות גוברת ושחיתות. העם בישראל בחר דמוקרטית בממשלה שישובי המתנחלים חשובים לה יותר מאשר אופקים או קרית שמונה. את זה הצהירה הממשלה במערכת הבחירות- אז על מה תבכי?

כל עוד לא יקום אדם אמיץ שיאמר "מספיק" ויחסל את הישוב בגדה ובעזה- לא יקרה כלום. המעניין הוא שבכל משאלי דעת הקהל יש רוב מוחץ לפינוי הגדה ועזה. הישראלי מבין היטב שהחזקתן אפילו אם יש לנו "זכות הסטורית" לשבת שם- הן הסיבה למלחמה הכלכלית וכמובן לטרור ולקונפליקט המתמשך. אף הורה או אישה בישראל אינם רוצים שיקיריהם ישמרו על היאחזויות של יהודים שהגיעו מניו יורק. מספר הישראלים שנהרגו בשמירה על הקיקיון הזה הוא פשע אמתי שאיש לא יתן את הדין עליו. או אם הרוב המוחץ בישראל רוצה נחרצות לסיים את הפרק הזה- מדוע מהססת הממשלה? שישאר ביניהם.

האוסקר שלי

עכשיו, כשמועמדי האוסקר הוכרזו, ובעוד כמה שבועות גם נדע מי המאושרים שיזכו- הינה הזוכה האמיתי של גידי: רוצו לסרט הזה. קוראים לו In America, ולמרות שאיני יכול להכיר את הטעם של כל אחד מכם אישית- אני מכיר את נשמתכם הישראלית.-הסרט הזה ירגש אתכם: זהו סיפור הגֵּרוּת של משפחה אירית לניו יורק. זהו סיפורו האוטוביוגרפי של הבמאי קורינן. זה האיש שעשה סרטים בלתי נשכחים כמו My left foot ו-"In the name of the father". הוא יעשה לכם את האוסקר.

גברים לעניין

יום אחד גבר החליט לעשות כביסה לחולצת הטי האהובה עליו. אחרי חצי דקה בחדר הכביסה הוא צועק לאשתו: "דַרלינג, על איזה סְטִינְג לשים את המכונה?". עונה לו דרלינג: "זה תלוי..מה כתוב על החולצה?"

צועק לה בחזרה האיש: "כתוב פה.....ניו יורק רַיינְג'רְס....."

משה אומר לרינה: "היום חם מידי מכדי ללבוש בגדים...מה דעתך שאקצור את הדשא ערום?"

עונה לו רינה בשלווה:" השכנים יחשבו שהתחתנתי איתך בשביל הכסף..."

יצחק אומר לאסנת, באחד הריבים הגדולים שלהם: "מה את עושה עם כל הכסף שאני נותן לך למכולת?"

עונה לו אסנת: "תעמוד בפרופיל ותסתכל בראי".

גבר ואשתו חוגגים את יום השנה ה-40 לחתונתם. פייה טובה מופיעה ושואלת כל אחד מהם משאלת לב. האישה מבקשת טיול סביב העולם. האיש מבקש לצאת לְטיול הזה עם אישה צעירה ממנו בשלושים שנה. הפייה מניפה את השרביט.... והוא הופך לזקן בן תשעים....

פינת שמחה

שאלה: מה ההגדרה של גלובאליזציה?

תשובה: מותה של הנסיכה דיאנה.

שאלה: איך?

תשובה: נסיכה אנגליה עם חבר מצרי במנהרה צרפתית באוטו גרמני עם מנוע הולנדי נהוג על ידי בלגי ששיכור מויסקי סקוטי שנדף על ידי צָלָמי פָּפָּראצי איטלקיים על אופנועים יפאנים, טופלה על ידי רופא אמריקאי. זה גלובאליזאציה.

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On Campus

University of Calgary prof promotes Israel studies

By SHELDON KIRSHNER
Staff Reporter

Alan Dowty is that rarity of rarities in North American academia, a professor of Israel studies.

Last autumn, he inaugurated the Kahanoff chair in Israel studies at the University of Calgary. It is only the fifth university outside Israel to establish a chair and a program in Israel studies.

In addition, Israel studies programs are found at the University of Toronto, Brandeis University, Emory University and New York University.

Harvey Weingarten, the president of the University of Calgary, says the new program dovetails with its commitment to apply "the highest level of scholarship to the analysis and solutions of the significant societal problems facing the world today."

Dowty, an American who taught at the Hebrew University from 1964 to 1975, was lured to Canada from the University of Notre Dame.

Alan Dowty

"I am committed to teaching at least one semester each year for the next three years," he said. "Beyond that, the arrangement has been left open-ended."

An Israeli army veteran who was born in Ohio and grew up in Washington and Oregon, Dowty will teach a course on the Arab-Israeli conflict, one of his specialties aside from Zionist-Arab relations in the late 19th century.

Dowty, whose monographs and books also deal with the role of the great powers in the Middle East, wants to introduce a course on Israeli history and politics in the near future.

The advanced undergraduate course he is currently giving has 30 students, but none are Arabs or Muslims. "I hope this will change," he said.

No shrinking violet, he has initiated a "dialogue" with a Palestinian student group on campus to remove "suspicions" about the Kahanoff chair. (The chair is funded by the Kahanoff Foundation, a charitable organization set up by Calgary businessman Syd Kahanoff some 25 years ago.)

But it remains to be seen whether Dowty's efforts to enlist Arab students will be fruitful.

In the meantime, he has big plans. "We are planning to offer a master's degree that could be taken through various departments."

And he and his colleagues, including Shlomit Keren, a specialist in Israeli defence history and policy, intend to recruit doctoral students.

"We will also become the host institution in 2006 for the annual meeting of the Association for Israel Studies," disclosed Dowty, the vice-president of the AIS.

And the University of Calgary will be the home of the existing scholarly journal, the *Israel Studies Forum*.

Dowty, who is currently working on two textbooks on the Arab-Israeli dispute, believes that Israeli studies have been ignored by traditional Middle East studies programs and marginalized in Jewish studies departments.

"The reasons are clear: Israel studies are too controversial, too political, too contemporary. Apparently it will gain its rightful role in academia only by striking out on its own."

Regarding Middle East studies, Dowty says its "chilly attitude" to Israel is quite predictable, even understandable.

In a paper he delivered upon assuming the Kahanoff chair, he said, "Contrary to their cherished image, scholars are no less subject to sympathies and antipathies than are other mortals. Most Middle Eastern scholars focus on the Arab and Islamic worlds, and are sensitized to Arab and Islamic perspectives. In this alone there is nothing unusual or insidious."

Dowty, however, cannot abide theories in Middle East studies that deny "the very idea of objectivity" and thus legitimize "subjective opinion over fair and impartial scholarship."

As for Jewish studies, its lack of attention to Israel can be attributed to the newness of Israel studies.

As he put it: "There is a natural reticence to take on Israel, which is like taking a boisterous cousin to a tea party."

Israel studies, therefore, are "twice orphaned," Dowty noted.

Be that as it may, Dowty's case for Israel studies is compelling.

"The Arab-Israeli conflict is omnipresent in our media. The story of Israel's creation remains one of the more amazing epics of the 20th century.

"Israeli society offers a fascinating laboratory for social scientists who study social experiments such as the kibbutz, problems of mass immigration, the integration of diverse cultures, or clashes between religion and state.

"But interest in Israel has even deeper roots, in the very essence of Western civilization."

Nonetheless, he pointed out, Israel is the focus of innumerable studies by historians, political scientists, sociologists, anthropologists, economists and theologians.

Yet their work does not generally fall under the broad category of Israeli studies. "It is called history, political science, sociology, anthropology, economics and theology."

The field of Israel studies has two logical homes in academia. "In a broader geographic context, it fits into Middle Eastern studies, and in a broader cultural context, it should be at home in Jewish studies."

Having spent decades observing the Arab-Israeli imbroglio, he claimed that Israelis and Palestinians are realistically capable of reaching a rapprochement.

"Yes, if we look at the long-term trends in this conflict, and don't just focus on the violent events of the last three years, there is still very solid ground for optimism. We need to put things into perspective."

In his view, Israel and the Palestinians are heading toward a two-state solution, the current intifadah notwithstanding.

"It is still the only game in town. The world-weary critics who claim it is too late for a two-state solution have not even begun to cope with the enormous issues raised by a vision of an undivided Palestine that is neither Jewish nor Arab. Pretty words, but a chimerical idea."

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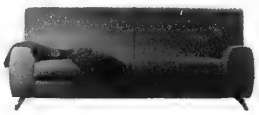

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On Campus

Does Birthright Israel actually work?

By FRANCES KRAFT
Staff Reporter

Special Report

Johanna Herman is an exemplary alumna of Birthright Israel. Two months ago, the fourth-year art history student at the University of Toronto was named one of six international winners of the first annual "Charlie Award," recognizing Birthright alumni who have made a positive difference in their own communities in the field of Israel advocacy.

But before her trip in May 2002, Herman – who serves as Hillel at U of T's PR co-ordinator – was only minimally involved in Jewish campus life.

How typical is Herman? Proponents of Birthright, a free 10-day trip for young Jewish adults from 18 to 26 years old, say its impact on participants is huge.

Len Saxe, a Birthright Israel researcher and the director of the Cohen Center for Jewish Studies at Brandeis University, said that of the 40,000-plus participants surveyed by his team, only rarely do researchers hear that someone did not find meaning in the trip. "It just doesn't happen," he said.

Saxe's research includes interviews three months post-trip, as well as a year or more after returning from Israel. "We measure the impact in a variety of ways," he said. "How do they feel about being Jewish? How do they feel about Israel? About involvement in the organized Jewish community?"

Participants arrive for another Birthright Israel program in 2003.

More tangible differences include membership in Jewish organizations and participation in Jewish practices.

Compared to their peers who have not been to Israel, Birthright Israel alumni feel more positive toward Israel and see it as being more central, said Saxe. They are also "much more likely" to join their campus Hillel group, to attend religious services, and/or to take Jewish studies courses, even more than a year after returning home.

The effect is probably less dramatic for individuals already highly identified and engaged in the Jewish community – a description that likely applies to more Canadians than Americans, he added.

When asked about the effect Birthright had on her, York University student Pamela Heifetz's initial reaction was that it didn't have a major impact.

Yet she said she has considered spending an extended period in Israel at some point in the future, a possibility that never entered her mind before her trip three years ago.

As well, while Heifetz said her level of Jewish involvement hasn't changed since Birthright, she now understands her parents' preference that she marry someone Jewish.

"Seeing the unity of the community, the tradition and the need to carry it on – that made it more important," the fourth-year economics major said.

The trip is "an amazing opportunity," she said. "You can't pass it up. I knew a lot of people who had gone and had a fabulous time."

Saxe believes that gratitude for the trip is linked in part to the fact it's free.

The program, now finishing its fifth year, is a partnership between the Israeli government, Jewish philanthropists, North American Jewish federations and other Diaspora communities. Since its inception, almost 50,000 young adults have participated worldwide. Close to 7,000 of them are from Canada.

Birthright's future appeared uncertain earlier this year because of funding cuts from the Israeli government and the North American federation system, but last week a new grant of $7 million (US) from the Avi Chai Foundation, a private foundation based in New York and Israel, was announced. The grant will enable Birthright to more than double the number of slots available for this summer's tours.

Gil Troy, a McGill University history professor and a former Birthright skeptic, wrote in an August 2000 article in *Moment* magazine that the funders' gift set a powerful example of tzedakah and a commitment to klal Yisrael (the unity of the Jewish people).

Effects on Jewish identity range from subtle to dramatic, supporters say

In fact, he believes the gift aspect is central to the trip's success, fostering "a sense of community and adventure.

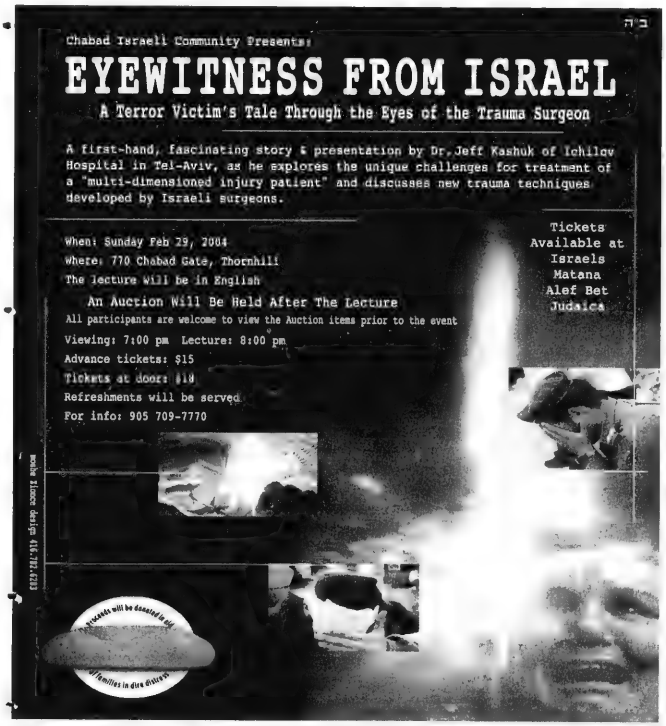
"The camaraderie amid such beneficence softened the participants," he wrote after heading to Israel as a Birthright staffer for the first time.

Almost four years and some half dozen trips later, Troy, who now chairs the Montreal Birthright Israel task force, is no less enamoured of the program. "It still is amazing," he said recently from his home in Montreal.

While he admits that some Birthrighters "fade into the woodwork" after the program, he's started to see what he calls "the Birthright bounce."

"When I look around at leadership on campus, at the Ghetto Shul [named for its location in the student ghetto near McGill University], or at pro-Israel rallies, again and again I recognize someone from the first or

Continued on page 27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Birthright has 'lit a candle among so many people'

Continued from page 26

second Birthright. Again and again you see the degree to which Birthright has lit a candle among so many people."

On the other hand, he noted, he has "always warned against looking at Birthright as a magic bullet. It can only be part of a broader identity-building program."

See related story, page 33

"We always say, 'It's the beginning of your Jewish journey,'" said Liz Sokolsky, Toronto-based vice-president of education and operations for Birthright Israel. "The whole program is about getting [participants] in touch with a part of themselves they haven't before, and feeling a connection to their roots and to Israel."

Birthrighters span an age group that the Jewish world has neglected in the past, said Troy. "Studies have shown that people make critical decisions about marriage, career and family values in [their 20s], yet it tends to be a period in which they're most distant from family and religion."

Post-trip programming offers an outlet for returning participants who want to connect further, and it is increasingly recognized as an important aspect of the program.

"Montreal has been doing incredible work from Day 1 on post-programming," said Sokolsky.

In Toronto, a new staff position was created last year when Annie Raphael, herself a Birthright alumna, was hired as a post-program planner for alumni from the age of 23 to 26.

Raphael has noted that returning Birthrighters "feel the strongest connection within those first three months, and [during that period] they want to get involved and share their experience."

Alumni have called her office to volunteer within the Jewish community, make a donation, take Hebrew courses, find out how to become a trip leader and help organize reunion parties. There was a table of Birthrighters at a recent UJA Federation telethon, and the last alumni party attracted 1,100 people, Raphael said.

Tilly Shames of Hillel of Greater Toronto – which co-ordinates Birthright Israel trips for Jews aged 18 to 22 – is Raphael's counterpart, running post-Birthright programming for university-age students.

She said it's important that post-trip programming be done as soon as possible after students return. "If it doesn't happen immediately, kids fall through the cracks, and we lose an opportunity to build upon their Birthright experience by connecting them to the Jewish community at home."

While Shames said there are no expectations and no strings attached to the trip, she believes it's important to provide an opportunity for alumni who do want to become involved.

"It's very important that the madrichim share with the students that there are other Jewish students at home, and programming at home, that can keep them connected just like they feel [on the trip]."

Dana Bennie, a third-year psychology student at the University of Western Ontario, didn't just get involved with Hillel – where she now serves on the executive – following her Birthright experience last July. She also works for Birthright, recruiting others to go on the trip, and recently organized a Birthright trip geared for members of the Jewish fraternity AE Pi.

In addition, she credits her trip with inspiring her to become more religious. "I'm [also] thinking of going to Israel for a semester next year, which I wouldn't have thought of before."

One Canadian student, who declined to be quoted by name, told *The CJN* she was disappointed that on her Birthright Israel trip, a group photograph was taken with one of the major funders on Shabbat. Because she is an observant Jew, she did not join her peers for the photo. "I didn't get the Shabbat experience I really wanted."

Despite that, she said, the trip was positive, she did connect with Israel, and she realized that a lot of participants reconnected with their roots and their feelings about Israel. "I don't want to come across unappreciative. I tell everybody, 'Go. Go. It's great.'"

York student Justin Abrams said his trip last summer "definitely had an impact."

The second-year accounting student, who'd never been to Israel before, feels he now has a closer connection with the country. Although he stood up to vocal anti-Israel students before the trip, in retrospect, he says, "I didn't really have a connection [to Israel], so much, before."

He was particularly moved by time spent with his Israeli peers who are serving in the army. "You get a sense of what they're doing and sacrificing, and of why Israel is important."

Abrams, who says he has recommended Birthright to a lot of people, doesn't know anyone who says the trip is just "OK. They always say it's fantastic."

Sokolsky likes to tell the story of a student who returned from Birthright not quite sure of what it all meant or how it might have changed her.

"A couple of weeks later, she was sitting in class and a really cute guy walked into the room. She said to herself, 'I wonder if he's Jewish.'

"She had never asked herself that before. That's a fairly subtle effect, not something we'll be able to measure. But that's huge – and that's impact."

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UJA Federation

Some fair discussion on the fence

According to Reports

By PAUL MICHAELS

Israeli government spokespeople are often criticized for being ineffective, especially compared to their Palestinian counterparts who always stay "on message" about the suffering and humiliation of their people under the "brutal occupation."

Of course, it's difficult to present a unified message in Israel's vibrant, even feverish, democracy. Still, there are effective spokespeople. One of the best is Daniel Taub, director of the general law and conflict-resolution division of Israel's Foreign Ministry. A brilliant young legal expert, Taub was also a debating champion during his days at Oxford University.

Taub was interviewed on Feb. 5 about Israel's security fence on the BBC's *Hardtalk*. Not only is this show known for its aggressive interview style, but it was guest-hosted by Lynne Ducet, a longtime BBC Mideast correspondent considered antagonistic by Israelis.

But Taub handled the challenge calmly. Ignoring interruptions from Ducet, he consistently made his point: Israel's security fence is a temporary security measure forced on Israel by the current Palestinian leadership's refusal to end terrorism.

"There's only one argument in favour of this fence," Taub said, "and that is that it works. We have a fence between Israel and the Gaza Strip and not a single suicide bomber has succeeded in crossing it. In those parts of the West Bank where the fence has been built, suicide bombings are down by the region of 30 per cent."

What made Taub all the more effective is that he explained Israel's perspective while also expressing sensitivity to the hardships the fence is causing some Palestinians. "Ugly as it is, problematic as it is, much as we have to try to mitigate its effects, there is no doubt that this fence is saving lives," said Taub. "Ideally we would like to find a security measure that has no impact on the lives of Palestinians. But that's not an option. So we have to weigh the right of Palestinians to have an unimpeded life with the right of Israelis to get on a bus and eat in a restaurant without being blown up."

On CBC Radio's *The Current* (Feb. 4) the case for Israel was effectively made by Dan Schueftan and *CJN* columnist Gerald Steinberg, two prominent Israeli academics.

The show's host, Anna Maria Tremonti, explored the issues surrounding Israel's security fence in depth, presenting a range of views. Guests included Jessica Montell, executive director of Israeli human rights group B'tselem, who was critical of the route of the barrier. But Steinberg and Shueftan were accorded substantial time to make their case in support of the fence.

Tremonti also interviewed Mordechai Kremnitzer, a professor of law at Hebrew University, about the Israeli Supreme Court's consideration of a petition to rule on the legality of the fence.

"Whichever way it decides," said Tremonti, "the highest court in Israel is well known for making powerful and controversial decisions." Kremnitzer agreed: "Yes, overall it is one of the institutions in Israel that deserves the highest record of confidence from the Israeli public."

This was a balanced, thought-provoking treatment of a controversial subject.

Paul Michaels is communications director for the Canada-Israel Committee.

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MP's comments condemned

Continued from page 3

"Moreover, the member's reference to concentration camps in the West Bank and Gaza is unacceptable. It makes a mockery out of the Holocaust.

"Though not a measure of choice, the security fence is a measure of necessity. Where built to date, the presence of the fence has resulted in a 30 per cent drop in suicide attacks," Eggleton said.

"This is not a land grab. This is a temporary security measure that could be undone once the Palestinian leadership lives up to its responsibilities. Simply put, no terror, no fence."

In a Feb. 4 question to foreign affairs minister Bill Graham, O'Brien called the barrier "illegal and inflammatory," and a "provocative incursion beyond the 1967 borders [that] makes the Palestinian people prisoners in their own towns."

He asked what action Canada would take.

Graham replied that Canada voted against the barrier at the United Nations. "We strongly support Israel in its security measures, but we believe that the construction of the wall and where it is going is such that it is inhibiting the peace discussions," he added. "It is a political solution. Canada's balanced position in urging the parties to this political solution makes a contribution to that process."

B'nai Brith Canada called on the "Liberal leadership" to "formally distance itself" from O'Brien on the issue.

In a statement, B'nai Brith expressed "shock and anger" and said O'Brien's comments "crossed the line and are totally unacceptable."

The fence is being built to save the lives of Jews as well as Christians and Muslims, "all of whom have been victims of the campaign of terror" being waged from the Palestinian territories.

"Not only is Mr. O'Brien abysmally ignorant of the facts regarding the fence, but he has attacked it in a manner that is extremely offensive and painful to Canadian Jews, particularly those who survived the evil of Nazi Germany," B'nai Brith Canada president Rochelle Wilner said.

Concordia board mulls swastika ban on campus

By JANICE ARNOLD
Staff Reporter

Concordia University's board of governors will study a resolution that would prohibit all anti-Semitic "propaganda"on its campuses and make them "swastika-free zones."

The proposal was made by Noah Joseph, a student representative on the board. He presented the resolution at a board meeting last week in response to at least five anonymous anti-Semitic pamphlets that were found on the downtown campus during the fall semester, as well as an incident last year in which a student received no punishment for drawing a swastika on an Israeli flag.

The pamphlets have been described as hate propaganda against Jews by the League for Human Rights of B'nai Brith Canada, whose report on the matter was submitted to the board by Joseph.

Joseph had sought to have a vote on the resolution, but the board agreed, at the suggestion of one of its vice-chairs Rita de Santis, to refer the matter to the subcommittee that is reviewing Concordia's Code of Rights and Responsibilities. This code delineates what is considered acceptable behaviour by members of the university community.

"I'm satisfied the issue has been broached, but I would have preferred something had been done on the spot. I welcome the opportunity to look at the matter in depth and not just in a cursory way," said Joseph, who was co-president of Hillel last year.

The resolution would have Concordia ban the reproduction of the swastika on campus "other than in an academic or classroom context, or in the context of Holocaust education," as well as "prevent the dissemination of supremacist and anti-Semitic propaganda."

It also calls on rector Frederick Lowy to use "all means at his disposal," including the extraordinary powers he was given after the violent protest against former Israeli prime minister Benjamin Netanyahu's appearance on campus in September 2002 to "strongly and appropriately" punish any violators.

Concordia communications officer Chris Mota, who attended the meeting, said the board agreed that the use of the swastika is "inappropriate" and was "very accepting of the concept behind" [the resolution], but that the resolution was thought to be "too specific" in targeting only one image.

"One of the other student representatives, Adam Slater, raised the point that there is some discussion now on campus among Armenian and Turkish students about the Armenian genocide and what if there is an image that is offensive to them or to other groups, that they should not be forgotten, if a resolution is drafted," she said. Lowy also suggested that the board consider how all students can be protected from offensive images.

Mota said that, although the matter was on the meeting's agenda, Joseph's final draft of the resolution was "last minute" and not the same version the board had before it.

The board wants time to study the other material he submitted, she said.

De Santis, a lawyer, has agreed to listen to any party inside or outside the university on the matter.

Joseph and the League for Human Rights hope not to see a repeat of an incident last spring in which a student panel, in a 2-1 decision, let off student Laith Marouf for drawing a swastika on an Israeli flag at a pro-Israel event on campus. Marouf, a pro- Palestinian activist, argued that he drew an inverted swastika, which is associated with Hinduism, not Nazism.

The panel accepted his defence that his action was a political statement about Israel's treatment of the Palestinians and ruled that it did not constitute harassment under the university's Code of Rights and Responsibilities.

The League says the five pamphlets, copies of which have been submitted to the board, "target high-ranking Concordia administrators for criticism because they happen to be Jewish and allege a 'Zionist takeover' of the university."

They make claims about "racial and social engineering" in the admissions office against Arabs, Germans and other white males, the loss of "Christian values," and B'nai Brith being "sponsors" of Concordia.

One pamphlet depicts Concordia as a synagogue in which top officials hatch a scheme to develop "ethnic-focused genetic viruses" and refer to "gelt from the Shoah cow." Provost Jack Lightstone is called "Beria," an apparent reference to the infamous head of Josef Stalin's secret police.

There are also allusions to Jewish control of the media and the killing of Jesus, as well as imagery such as a Star of David on the Concordia crest.

None of them, however, has a swastika, said Yoni Petel, B'nai Brith's staff member responsible for campuses.

Petel said he does not believe the pamphlets are the work of pro-Palestinian activists.

Joseph said there has been a proliferation of swastika graffiti this year, especially in campus washrooms.

Petel said Concordia's board "should send a clear message that it acknowledges there is a problem, that it does not tolerate this type of hate speech, and that it has mandated its administration to deal with it."

WALLENBERG MEMORIAL LECTURE: From left, Justice Minister Irwin Cotler and Sylvia Litvack greet Egyptian democracy activist Saad Eddin Ibrahim and his wife Barbara at McGill University's law school. Ibrahim, chair of the Ibn Khaldun Centre for Development Studies in Cairo, delivered the annual Wallenberg Memorial Lecture and was presented with the Robert S. Litvack Memorial Award, named for Litvack's husband, a tireless advocate for human rights who died of cancer in 1987.

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B'nai Brith seeks hate charges against Arab paper

TORONTO — B'nai Brith Canada has asked Alberta attorney general Dave Hancock to investigate the Edmonton-based *Alberta Arab News* for willfully promoting hatred against Jews.

B'nai Brith also expressed concern that Canadian politicians, including a cabinet minister, placed ads in one of the offending issues of this publication.

The request for an investigation stems from a series of articles written by Greg Felton that were published in both the print and online versions of the paper. Some of the material in question was apparently re-published in a Vancouver-based Arab paper and has since been disseminated to a wider online audience, B'nai Brith says.

"The comments, which include Holocaust denial, are reminiscent of comments made by previously convicted hatemongers," David Matas, senior legal counsel for B'nai Brith Canada, said in a letter to Hancock.

"Tolerance and multiculturalism, the cornerstones of modern Canadian society, are threatened by the dissemination of the sentiments expressed in the offending articles," Matas wrote.

B'nai Brith alleges that among the statements published by the paper are several that refer to "Zionist" control over the media and government, and a description of the Holocaust as the religion of "Holocaustianity," with such phrases as "the fiction of Israeli/Jewish victimhood."

Attacks against Jewish organizations and individuals, including a Jewish cabinet minister, are also featured, B'nai Brith charges.

"We are very concerned that any Canadian Arab news outlet would publish or disseminate such articles," stated Rochelle Wilner, national president of B'nai Brith Canada. "We are disappointed that Canadian Arab leaders have not come forward to denounce this hate-filled material. It is time that leaders of the Arab community set an example and spoke out against this kind of inflammatory rhetoric."

Felton is described on a website devoted to his writing as an "award-winning investigative reporter and columnist on Middle East affairs" from B.C. who writes a media column for the bi-weekly *Alberta Arab News*.

In December, Felton wrote the following for the website Mediamonitors Network: "Given their influence in government and media, one would think that North American Zionists would feel rather contented. For example: Media and government both genuflect before the canonical verities of 'Israel's right to exist,' 'anti-Semitism' and 'the six million.'"

Earlier this month on his website, Felton attacked federal Justice Minister Irwin Cotler, saying his "history as a propagandist for Israel calls into question his ability to represent Canada's interests in cabinet."

A 1999 column by Felton in the *Vancouver Courier* that said "the tragedy for [Palestinian Authority president Yasser] Arafat is that Hamas' position is morally and legally correct" prompted Canadian Jewish Congress to issue a call for a boycott of the newspaper.

Felton is also described as the author of the upcoming book, *Enemies by Design*, "an examination of how and why anti-Arab/anti-Muslim propaganda drives U.S. Middle East policy."

CIC appoints new national chair and board

Marc Gold, former associate dean at Osgoode Hall Law School, has been appointed the new national chair of the Canada-Israel Committee(CIC). He is currently on the faculty at McGill University Law School and serves as vice-president of Maxwell Cummings & Sons Holdings Limited.

"I am gratified by the confidence expressed in me through this appointment and excited to lead an outstanding team of lay leaders and professional staff to contribute to the advancement of Canada-Israel relations and the pro-Israel agenda," Gold said.

"There is a new strategy being developed, a dynamic and enthusiastic board ready to implement it, and with CIJA [the Canadian Council for Israel and Jewish Advocacy], there is an important new structure to support the work of the CIC."

Gold will bring fresh leadership to the newly reconstituted board, said outgoing CIC chair, Joe Wilder, who will continue to serve as immediate past chair of CIC.

Gold has extensive community involvement. He is director of the Jewish Agency, chair of Montreal's Partnership 2000 project and a vice-president of United Israel Appeal Federations Canada and Montreal's FEDERATION CJA.

This is the first board comprised entirely of ad personam appointments, Gold said, and includes, also for the first time, a number of non-Jewish directors.

"CIJA's goal was to recruit the most talented group possible to lead the organization," said CIJA co-chair Brent Belzberg. "In Marc Gold, we have an outstanding individual to lead the board, and the new structure allowed us to reach out to extremely talented individuals willing to make a contribution, including Warren Kinsella, Donna Holbrooke and others who could not have played a central role in the CIC previously."

"In Israel, we have the most wonderful product to promote and the new board brings a wide range of unique talents with which to market it successfully to all Canadians," said Shimon Fogel, CEO of the Canada-Israel Committee.

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Little chance of major Israeli response to attack

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

Analysis

You don't have to be a strategic wizard, or even a senior security official, to know that Israel will refrain from responding drastically to Sunday's attack on the number 14 bus in Jerusalem, just a day before the start of discussions about the security fence in The Hague.

Israeli spokespeople said Sunday the attack illustrates the need to complete the fence in Jerusalem quickly and also justifies Israel's position on the legal review of it.

Given the sequence of events, it would not be a propitious moment for scenes of a large-scale Israel Defence Forces operation in the territories to be broadcast around the world.

Even the chorus of right-wing politicians, which routinely calls for Palestinian Autority (PA) leader Yasser Arafat's expulsion after terror attacks, kept mum this time.

In the current climate, the main subject in consultations between Prime Minister Ariel Sharon and Defence Minister Shaul Mofaz after the attack was security policy for the interim period stretching between the announcement of his separation plan, which would involve building the West Bank barrier and a unilateral withdrawal from Gaza, and its implementation. Over the next year, Israel will have to deal with Palestinian opposition to the plan.

Sunday's attack exposed Israel's dilemma: How is it to avoid showing weakness at a time when the public is waiting for withdrawal?

A senior Israeli official claimed Sunday that the separation plan provides Israel with more room to manoeuvre in the war on terror.

"When you're on the negotiation and road map track, you have to be much more restrained about reprisal policy, as happened when we had contacts with Abu Mazen," the official said, referring to former Palestinian prime minister Mahmoud Abbas.

"In contrast, when you're taking unilateral steps, you have much more freedom. But that doesn't mean you always have to take advantage of your freedom to act."

Security officials currently identify two problematic areas on the Palestinian side. The PA leadership seeks to undermine Sharon's plan, since American and European approval for unilateral withdrawal would compromise Arafat's position.

Meantime, Hamas and Islamic Jihad hope to be strengthened after an Israeli withdrawal. They anticipate that they will be seen as the forces that drove Israel from the territories, as in the case of Hezbollah and Lebanon.

Eight people were killed and more than 70 wounded on Sunday morning when a suicide bomber detonated an explosive device on a Jerusalem bus. [Israpet photo]

In addition to specific operations, as in Bethlehem (which has become a haven for terrorists), Mofaz and Sharon spoke Sunday about an integrated policy.

Israel will try to manoeuvre in the international community and convince world leaders to pressure the PA into living with the separation plan.

At the same time, Israel will make an intensive effort to stop Hamas and Islamic Jihad from gaining strength. Mofaz has appointed a special committee to co-ordinate this effort against Hamas and Islamic Jihad.

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Syrian overture

Israel has denied receiving a new peace overture from Syria. Officials made the denial after Syrian Vice-president Abdul Haim Khaddam said his country had made an offer via Turkey to restart peace talks that stalled in 2000. In the past, Israel has welcomed the idea of resuming negotiations, but has rejected any preconditions by Damascus.

Women at the wall

Construction has started on a prayer site for mixed-gender services at Jerusalem's Western Wall. The construction, next to Robinson's Arch, comes before an April deadline set by Israel's High Court of Justice to create such a space. The project, which is expected to be completed before then, has an estimated cost of $400,000 to $500,000 (US).

Rajoub boosts Sharon

Prime Minister Ariel Sharon's peacemaking potential got a boost from PA President Yasser Arafat's security adviser. "Sharon is the only Israeli leader who can bring about peace if he is really sincere about it," Jibril Rajoub told Israeli reporters, adding that he was skeptical whether Sharon's plan to disengage unilaterally from the Palestinians could work. Rajoub also said Hamas will not take over if Israel withdraws from Gaza. "Though Hamas leaders declare that their movement will 'take over' the Gaza Strip in case of an Israeli withdrawal, the Palestinian people will not allow it," Rajoub said.

Red Cross blasts fence

The International Committee for the Red Cross condemned Israel's West Bank security barrier. The Swiss-based relief agency said that by building the fence, Israel has gone "far beyond what is permissible under international humanitarian law." Israel's ambassador in Geneva, Yaakov Levy, said the decision threatens to hurt relations with the relief organization. The Red Cross' announcement came days before the Feb. 23 hearing on the barrier in The Hague.

'Right of return' nixed

Morocco's foreign minister said it is "impossible" for Palestinian refugees to return to Israel. Speaking in Rabat to a visiting delegation of U.S. Jews from the Conference of Presidents of Major American Jewish Organizations, Taib Fassi Fihri said Arab countries have to be realistic in their demands for a "right of return" for Palestinian refugees and their descendants.

Envoy endorses Gaza first

A top UN envoy and critic of Ariel Sharon called the prime minister's Gaza withdrawal plan "bold." Terje Roed-Larsen urged international support of Sharon's plan in remarks at a closed session Wednesday of the UN Security Council, *Ha'aretz* reported.

Files from JTA and Ha'aretz

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The editor.

Fence makes two states impossible, Palestinians tell court

By TALI NIR
Ha'aretz Daily Newspaper Ltd.

THE HAGUE — Opening the International Court of Justice's landmark hearings on the legality of Israel's West Bank barrier, the Palestinians' permanent observer to the United Nations said that the network of fences and walls would "render the two-state solution to the Israeli-Palestinian conflict practically impossible."

Nasser Al-Kidwa also signalled the view that a ruling against Israel's West Bank fence could pave the way for international sanctions against Israel.

He said he hoped a non-binding ruling by the court could lead to the same kind of international action that followed the court's 1971 opinion that South Africa's occupation of Namibia was illegal. That decision led to sanctions against apartheid South Africa.

Al-Kidwa also told the 15-justice panel Monday that the fence, if completed, would leave Palestinians isolated in enclaves in only half of the West Bank.

Meanwhile, Arab League Secretary-General Amr Moussa told reporters at The Hague on Monday that his organization does not think the court's ruling will conflict with the U.S.-backed road map peace plan.

"We reject Israel's claims that the court ruling will contradict the road map," Moussa said. "In any case, the road map isn't working, and Israel doesn't honour it or implement its principles." He added the fence threatens any future agreement, requiring the international court to intervene.

Landmark hearing opens

Israel, which is staying away from the hearings, says the barrier stops Palestinian suicide bombers from infiltrating its towns and cities. The Palestinians say it is a veiled bid to annex occupied land they want for a state.

Some 200 pro-fence protesters demonstrated outside the courthouse building, under an arrangement in which Palestinians and other opponents of the wall will hold a separate demonstration later in the day.

"The wall is not about security. It is about entrenching the occupation and the de facto annexation of large areas of Palestinian land," al-Kidwa told the panel sitting at the Peace Palace in The Hague.

"This wall, if completed, will leave the Palestinian people with only half of the West Bank within isolated, non-contiguous, walled enclaves," he said.

Following an opening statement by the ranking justice, the first three hours were to be devoted to Palestinian arguments. These arguments will be followed by a presentation of facts linked to the construction of the fence by attorney Stephanie Khouri and Prof. James Crawford, the head of the international law department at the University of Cambridge. Prof. Ron Lowe of Oxford University will present the legal arguments.

In the afternoon, the court will hear arguments from representatives of South Africa, Algeria, Saudi Arabia and Bangladesh. The battle for public opinion will kick off outside the court at the same time in the form of various demonstrations.

Representatives of the ZAKA victims identification organization arrived early in the morning with the wreckage of Bus 19, which was blown up recently in a suicide attack in Jerusalem. The shell of the bus was placed outside the court as part of a mass demonstration in support of Israel.

Protesters will include terror victims, ZAKA representatives, solidarity delegations from Europe and more than 1,000 students from Israel, Britain, France, Germany, Holland and Poland. At the same time, the Christians for Israel organization will stage a quiet rally through the streets of the city bearing pictures of 927 terror victims.

"This is a day that will live in infamy," a kippah-wearing American protester shouted outside the courthouse, echoing the words of U.S. president Franklin Roosevelt following the Japanese attack on Pearl Harbor that drew the United States into World War II.

The Palestinians have been given a permit to stage a counter-demonstration in the morning, with 25 activists only. Later in the afternoon, a second Palestinian demonstration is planned, with participants to include Palestinian Authority Ministers Saeb Erekat and Nabil Sha'ath, Israeli lawmakers Mohammed Barakeh, Ahmed Tibi and Issam Makhoul (Hadash), Palestinians affected by the fence, and support groups from Europe. The Palestinians intend to erect a symbolic fence outside the court gates.

Israeli activists have a permit to stage a counter-demonstration with no more than 25 people. Most members of the Israeli delegation, including 18 terror victims, arrived in The Hague on Sunday. Arnold Roth, who lost his daughter, Malka, in the attack on the Sbarro restaurant in Jerusalem, said the terror victims were in The Hague to express support for the fence that was likely to prevent further terror attacks.

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Birthright Israel gets $7 million lifeline

By DINA KRAFT
Jewish Telegraphic Agency

TEL AVIV — A new grant of $7 million to Birthright Israel is breathing new life into the cash-strapped program, allowing it to more than double the number of slots available for this summer's tours.

The future of Birthright, which provides free trips to Israel for Diaspora young adults, was thrown into question recently as it became clear that its sponsors were not going to meet their financial commitments to the organization for 2004.

The major drop in funding came from the Israeli government, which reduced its funding for Birthright to a token amount due to budget constraints. That prompted Birthright to reduce its available slots this summer to 3,500.

Now, with a new "challenge grant" of $7 million (all figures US) from the Avi Chai Foundation, Birthright and Avi Chai are hoping the group of 14 Jewish philanthropists who helped launch Birthright will match the Avi Chai grant.

Already, the group has notified its trip providers that it will now be able to bring 8,200 young Jews to Israel this summer.

Avi Chai officials said foundation members felt compelled to contribute the money to make up for the Israeli government's drastic slash in funding. Founded in 1984, Avi Chai is a private foundation that funds educational programs.

We "believed it was unfortunate for the program to have to suffer a significant reduction in the number of participants just as Birthright was reaching full strength," the foundation said in a news statement.

Birthright officials reacted to the announcement with delight.

"We are extraordinarily grateful to Avi Chai, in whom we have great respect," said philanthropist Michael Steinhardt, one of Birthright's founders and principal funders.

Steinhardt said the foundation agreed to become a Birthright philanthropic partner and is planning to give an additional $1 million per year for each of the next five years of the program.

When Birthright was launched, the three major sponsors of the program – the Israeli government, a group of Jewish philanthropists and the North American Jewish federation system – agreed to divide evenly the funding for the $210 million, five-year program.

Each party originally committed to contributing $70 million for the first five years. However, Israel cut its funding this year to $400,000, from $9 million the previous year, citing severe budget constraints.

Compounding Birthright's financial woes, the federation system now plans to pay a total of only $35 million, of which it is currently short $4 to $5 million, officials say. As a result, the Jewish Agency for Israel, the overseas partner of the United Jewish Communities federation umbrella group, has increased its contribution to the program to make up for the shortfall.

Since Birthright began, the program has brought some 60,000 Diaspora youth between the ages of 18 and 26 to Israel for free 10-day guided trips of the country. For many, it is their first trip to Israel. Only youth who never before have been on a peer tour of the country are eligible to participate.

The ambitious program has been hailed as a revolutionary way to help infuse Diaspora youth with a strong Jewish identity, a sense of connection to Israel and the drive to connect with their own Jewish communities back home.

Before last week's announcement of the $7 million grant, Birthright's future seemed uncertain.

Although Birthright took 10,000 young Jews to Israel this winter, including 8,000 from North America, the program was forced to turn away thousands more who were eligible because of a funding crunch, program officials said.

In its statement, Avi Chai said it wants to be a partner with the philanthropists backing Birthright Israel for the next five years and said it was awaiting word from the Israeli government on future commitment to the program.

Avi Chai also said foundation members hoped the Jewish federations in North America and Europe would fulfill their pledge to provide one-third of the program's funding.

Simon Wiesenthal knighted

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — Britain's Queen Elizabeth II has awarded an honorary knighthood to Simon Wiesenthal, 95, the legendary Nazi-hunter who tracked down more than 1,000 war criminals, including Adolf Eichmann.

"An honorary knighthood is a rare honour for the Queen to bestow, a special award for a very special man," said John Macgregor, Britain's ambassador to Austria, where Wiesenthal lives.

Announcing the award on Feb. 19, British Foreign Secretary Jack Straw praised Wiesenthal's "untiring service to the Jewish communities in the United Kingdom and elsewhere by helping to right at least some of the awful wrongs of the Holocaust."

Lord Greville Janner, chairperson of Britain's Holocaust Educational Trust, said, "No one in this world deserves it more than he."

Describing Wiesenthal as "one of the great people of this world," Janner said it is appropriate for Britain to honour him "not least because we have a community here who suffered as a result of the activities of the people he has tracked down."

The award will be given to Wiesenthal in Vienna later this year.

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Israel primed for next development stage: economist

By PAUL LUNGEN
Staff Reporter

As Israel slowly pulls itself out of two years of debilitating recession, economist Simon Benninga has his gaze set on the future direction of the country's economy.

And the next stage he foresees is the same controversial development familiar to observers of other advanced economies: internationalization.

"We have a lot of human capital, financial capital and an industrial infrastructure, but if companies really want to grow, they have to move offshore," he said.

"Israel's internal market is not big enough to support major industry activity."

Speaking to *The CJN* during a brief visit to Toronto, Benninga acknowledged that Israel has already become "export-oriented." But to further its economic development, he suggested the country model itself after another smallish nation that has achieved remarkable economic success thanks to a capable work force, access to capital and despite a modest domestic market.

"Holland looks a little like Israel," he said. Dutch companies such as Unilever, Royal Dutch/Shell, Philips and Akzo Nobel have become successes by going global, and he sees no reason Israel's economy should not develop in the same way.

Already many Israeli corporations have become world leaders in their fields. Benninga sits on the board of ELCO Industries, the largest supplier of "white goods" (washing machines, refrigerators, stoves and air conditioners) in France. It once was in the transformer business, but responded to market forces and turned itself into a consumer durables company. Its products are outsourced and made in China, he said.

"Markets are there to decide what works for them. It's not easy, but to be a world class producer of white goods, you won't have production in Tel Aviv," he said.

Delta, a textile maker that is one of Marks and Spencers' main suppliers, has outsourced much of its production to factories in Jordan and Egypt, he noted.

On the other hand, certain high tech industries can be located in Israel. Checkpoint, for instance, a world leader in firewall software, requires the technical sophistication of developers who work in Tel Aviv, he said.

During his Toronto visit, Benninga presented his analysis of the Israeli economy to a meeting of the Toronto chapter of the Canadian Friends of Tel Aviv University (TAU). Benninga, who was born in Holland but raised in North Carolina, is dean of the faculty of management of the Leon Recanati Graduate School of Business Administration at TAU. Earlier, Benninga addressed the Asper School of Business at the University of Manitoba in Winnipeg.

Israel's economy has made significant strides since he immigrated in 1969, he said. Even in the 1970s and 1980s, agriculture formed a major component of the state's economy, while diamonds were also important. Both are still significant export earners, but competitors in northern Africa and South Africa have displaced much of Israel's famed Jaffa orange market. Diamond cutting and polishing has been outsourced to India, though the Tel Aviv bourse remains an important centre for exchange, with hundreds of Indian nationals accredited to the exchange.

The shift from traditional industries, due to "the liberalization of the economy," has taken place gradually over the past 25 years in Israel, he said.

In its early days, the state was modelled on the ideas of its eastern European socialist founders. At one point, the Histadrut, the giant labour federation, controlled some 50 per cent of the economy through its ownership of banks, bus companies, kibbutzim and health insurers. "That's all fallen apart," he said.

In 1969, Israel had a fixed exchange rate, a small capital market and government involvement in much of the economy. Privatization has taken hold since then, as many Israelis trained in western economics took prominent roles in the country's policy-making apparatus.

Moreover, many of Israel's immigrants were more entrepreneurial than its founders, and they pushed the economy towards a market orientation. Iraqi Jews, he pointed out, favoured small business and much of the accounting profession consists of Iraqi immigrants.

Israel's security needs continues to cost the government "tons of money," but a beneficial side effect has been that much of the high tech industry owes its success to the demand created by the defence establishment and the skills brought by military veterans now working in the private sector.

So where does the focus on high tech leave the less educated elements of Israeli society?

Benninga acknowledges that the shift to a knowledge-based economy is painful and disruptive, but high tech companies such as Intel, which has a substantial presence in Israel, also employ low tech workers.

"Not all [of Intel's] employees are doctors and engineers," he said.

Return to growth predicted for 2004

By GAIL LICHTMAN
Israel Press Service

JERUSALEM —After three years of recession, 2004 is shaping up as the year for economic recovery in Israel.

Predictions are for an encouraging 2.5 per cent growth in Gross Domestic Product (GDP), increased exports and a recovering high-tech industry. Inflation, too, is expected to be within the government's target range of 1 to 3 per cent, tourism is on the rebound, and the Tel Aviv Stock Exchange and Israeli financial markets have been on a bull run.

U.S.-born Gil Bufman, Bank Leumi's senior vice-president and chief economist, is a cautious optimist. A former senior economist in the Bank of Israel's monetary department and a consultant to the Ministry of Finance, he says it's necessary to go back to 2001 to understand the causes of Israel's recession and the reasons for the current optimism.

"There were four main recession triggers," Bufman explains. "Two of these were external factors and two were domestic. The external factors were the crash of global high tech demand in the second half of 2000 and the global economic slowdown and recession, especially after 9/11. The domestic factors are the security situation beginning in late 2000 and the loss of government economic policy credibility in late 2001 and 2002."

The security situation led to reduced confidence among consumers and business owners. Businesses and investors postponed investments or improvements, and consumers stayed away from malls after terror attacks. "This all had a very negative impact on domestic demand," he says.

During this period, the government was sending very unclear messages about such things as the budget, taxes and interest rates. As a result, Israel's financial markets began to lose stability, the shekel underwent relatively rapid depreciation and inflation shot up in the first half of 2002.

In 2003, the seeds of recovery were sown. The global economy started to stabilize, which had a positive impact on Israel's foreign trade, and the government crystallized its economic policy. This gave Israelis "a very clear view of where economic policy is headed," Bufman says.

In addition, the sharp depreciation of the shekel greatly improved the real exchange rate, making the shekel more competitive and enabling Israeli firms to compete better on world markets. "The last time the shekel was as competitive as it is now was in the late 1970s," says Bufman.

As well, the recession forced Israeli firms to become more efficient, and while productivity has grown, labour costs have decreased, further boosting competitiveness.

"My feeling is that improvement in competitiveness is going to show up in increased exports in 2004-2005," Bufman says. "Export-led growth boosts economic activity. It draws the attention of foreign investors and helps create an inflow of foreign currency.

"We are going to see more and more investors considering investing in Israel – not just financial investments but also long-term strategic investments in Israeli companies. The leading candidates for these investments are likely to be in the high-tech sector. However, other lower technology parts of the manufacturing sector, financial services and infrastructure projects may see a surge of foreign interest."

With respect to inflation, substantial interest rate reductions over the past year – from 9.1 per cent in December 2002 to 4.85 per cent in February 2004 – should only mildly influence prices after a gradual increase in demand.

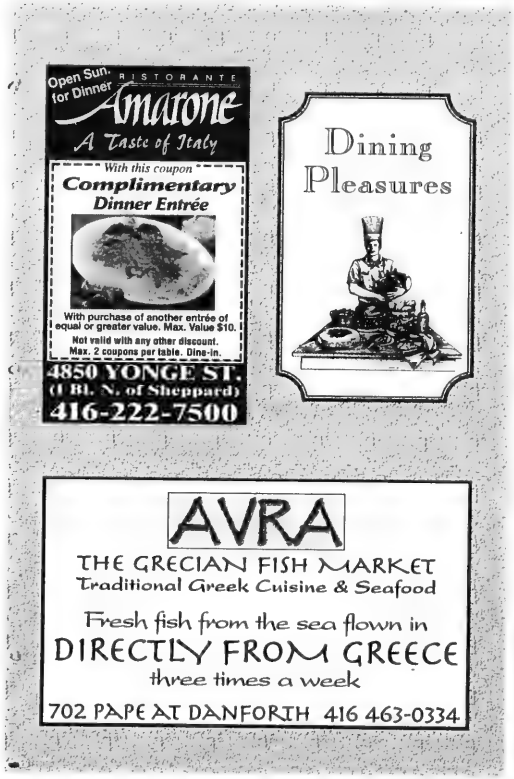
"In my opinion, 2004 seems to be the year in which high tech will join the mid -and low tech sectors [such as chemicals and foods] in recovery," Bufman says.

Even so, the GDP growth will probably not be enough to substantially lower Israel's unemployment rate. "Only when firms feel that the growth they are seeing is an ongoing affair will we see the beginning of recovery in unemployment. I anticipate the first signs of improvement in the unemployment picture only towards the end of 2004."

The security situation is still a problem, Bufman says, "but there are enough alternative positive factors in the pipeline that will help the Israeli economy return to growth. However, without a stable security situation, it is going to be difficult for the economy to fulfill its full economic growth potential of some 5 to 6 per cent… annually."

Tourism, plunged in 2001 and 2002 due to the intifadah, started to experience a comeback in 2003 with a 25 per cent increase, to one million – a little over one-third of the peak year of 1999. "While there was a recovery, it is important to remember that the base numbers of 2002 were extremely low and the absolute numbers of tourists coming to Israel are still much lower than in peak years," Bufman says.

The Israeli stock market and other financial markets did very well in 2003, with the Tel Aviv-100 Index rising by close to 70 per cent in dollar terms. The Tel-Tech-15 (the 15 largest high-tech companies traded on the Tel Aviv exchange) rose by almost 130 per cent in shekel terms and Israel's long-term bond index had a return of 37 per cent.



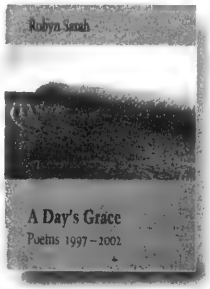
Books & Authors

Robyn Sarah's poems are profoundly moving

By MORDECHAI BEN-DAT
Editor

When we were young and knew a great deal and were inclined to read poetry, we often asked ourselves: What does this poem mean?

When we were older and knew that we did not know a great deal, we understood that what a poem means is less important – indeed, if important at all – than how a poem makes us feel.



Poetry, we eventually learned, is the recreation of experiences. Like a carpenter who cobbles and clips disparate pieces of wood into a perfect final shape, a poet uses images, sound, rhythm and cadence to assemble his words into a song.

Of course, a poem may convey a certain meaning to a reader, but it need not have a specific meaning to convey. It will, however, convey feelings, sensations and ideas.

There are many skilled poets in Canada. Unfortunately, we are not sufficiently familiar with them.

One Canadian poet with whom readers should become more familiar is Robyn Sarah.

Sarah, who was born in New York and raised in Montreal, is the author of numerous collections of poetry and two collections of short stories. Her most recent book is *A Day's Grace: Poems 1997-2002*, published by The Porcupine's Quill last year. *Accept My Story*, from her short story collection *Promise of Shelter*, won a National Magazine Award and was shortlisted in Best American Short Stories 1994. The collection itself was shortlisted for the Hugh MacLennan Prize.

Sarah studied music at the Conservatoire du Quebec and philosophy and English at McGill University. She also taught English for 20 years at a local community college.

She is a very skilled writer. Her skills are in evidence on every page of *A Day's Grace*.

The reader is stopped immediately by the poet's dedication of her book to the memory of her father who died at the young age of 30, when Sarah was only four, and who, in Sarah's words, was "cut down in the waxing of his days."

The sad melancholy of the child's lament for the father she barely knew shivers the reader. That the effect is achieved with such economy of words is masterful.

Here as I pause to greet the day
And raise the sun-flushed blind,
The thought of you, I know not why,
comes stealing to my mind.

Of you who fathered me, I know
Not more than I am told,
I did not seek your inner self
When I was three years old.

Only the lines your pencil wrote
In little bursts of shine
Remain to tell me that your thoughts
Ranged the same roads as mine.
(August 1964)

The way the poem ends is evocative of the emotion-stirring ability of another Montreal poet, A.M. Klein.

Sarah has compiled some 53 poems in the collection, each of which offers her unique, personal insights into the human condition. She has the rare ability to capture the poignance of a sigh in words.

Below are two poems about poetry. In each, we experience a different nuance of the significance of poetry in Sarah's life.

Poem

A poem is a small machine
to move the heart.
Set it at 'start'
and let it shift the mind
from one plane to another.
When the heart's a heavy stone
the mind can't hope
to lift alone,
slip it between.
The poem is a lever.

Vidui

Poetry is my firepan. In it
I offer up my smoking heart
in words that burn and give off
a sweet savour.

If this my only service
be unacceptable unto the One
Who heareth prayer, alas! what
will become of me?

We understand that both these poems are a form of prayer, words of the heart. In the former, the poem acts upon the self; in the latter, it is intended to act in higher realms.

Sarah's work is profoundly moving and deserving of a wide audience.

* * *

There are many other worthy Canadian poets. The following collections have recently been published by Guernica Press.

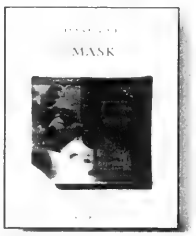
• *Borrowed Light* by Merle Nudelman. This is the Toronto poet's first book of published poems.

• *At the Moonbean Café* by Malca Litowitz. Litowitz, also living in Toronto, is an award-winning poet. This is her second published collection.

Both Nudelman's and Litowitz's poetry have been published in *The CJN*.

• *Mask* by Elana Wolff. This is a unique collection of poems dedicated to Charlotte Salomon, a young Jewish artist from Berlin who died barely past her teenage years in Auschwitz. *Mask* is Wolff's second collection of poetry.

• *Behind the Blue Gate* by Carol Rose was first published in 1997. These poems by the Winnipeg author are a rich, sensual paean to her experiences in Israel.



Recommended Reading

FICTION

• ***Foiglman***, by Aharon Megged, Toby Press, HC, $29.95.

This brilliant novel by the winner of last year's Israel Prize for Literature presents the profound differences in culture and values between old European Jewry and modern Israeli society.

• ***Fabulous Small Jews***, by Joseph Epstein, Houghton Mifflin Company, HC, $35.95.

The author, one of America's most insightful, witty writers, truly understands the human condition. These delightful short stories combine that understanding with his humour.

• ***With Signs & Wonders***, edited by Daniel M. Jaffe, Invisible Cities Press, SC, $25.95.

This creative anthology of 24 unusual short stories by various international authors is a wonderful introduction to contemporary Jewish literature.

NON-FICTION

• ***Israel and the Post-Zionists: A Nation at Risk***, edited by Shlomo Sharan, Ariel Center For Policy Research, SC, $26.99.

The 12 contributors to this important book expose the serious threat to the integrity of the Jewish state by the post-Zionist movement. Among the topics discussed are post-Zionism in Israeli literature and what the author considers a rift between the post-Zionists and the Jewish people.

• ***Dismantling the Big Lie: The Protocols of the Elders of Zion***, by Steven L. Jacobs & Mark Weitzman, Simon Wiesenthal Center & Ktav Publishing, SC, $28.99.

This important book is a direct refutation of the *Protocols of the Elders of Zion*, still used widely today to promote hatred of Jews, especially through the Internet. The authors attack each of the 24 protocols using authentic Jewish texts and citing authorities who have addressed the protocols' theme of a Jewish conspiracy.

• ***Refuge in Hell***, by Daniel B. Silver, Houghton Mifflin Company, HC, $37.95.

Most people aren't aware of the remarkable survival of Berlin's Jewish hospital and some 800 residents during the Holocaust. This major contribution to Holocaust study provides a glimpse of Jewish life during the war years and discusses the strange fact that this institution remained intact.

• ***Over the Top Judaism***, by Elliot B. Gertel, University Press of America, SC, $69.95.

Subtitled "Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television," this is an informative, entertaining analysis of Jewish themes and scenes in movies and TV sitcoms.

• ***The War of Western Europe Against Israel***, by Joseph and Arie Carmi, Devora Publishing, SC, $22.99.

"At last, a well-documented guide to understanding the rabid anti-Semitism – cloaked in anti-Israel garb – that lies at the core of the European psyche." – Academy Award-winning producer Howard Roseman

YOUTH

• ***Just Call Me Joe***, by Frieda Wishinsky, Orca Books, SC, $7.95. Ages 7-10.

A captivating story of a brother and sister sent to America on their own to escape the Russian pogroms. This beautifully written, historical novel describes the difficulties faced by the hopeful and determined new immigrants, including the inhumane treatment of factory workers and the beginning of unions.

• ***My Grandmother's Stories***, by Adele Geras, Alfred A. Knopf, HC, $29.95. Ages 9-12.

An unusual collection of Jewish folk tales with a wide range of settings, including ancient Jerusalem, Russia, and Chelm. Lively illustrations by Anita Lobel.

• ***Your Travel Guide to Ancient Israel***, by Josepha Sherman, Lerner Publications, HC, $31.95. Ages 9-12.

An interesting description of life in ancient Israel thousands of years ago. A fun way to learn about this fascinating culture.

Recommended Reading appears monthly and is compiled by Atara Beck of Israel's Judaica Centre.

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Eye on Arts

By Bill Gladstone

TORONTO ARTIST TURNS ELIJAH'S CHAIR INTO VIDEO ART, WEDDING CANOPY INTO MOVIE SCREEN

Several Passovers ago, Toronto-born artist **Melissa Shiff** wanted to raise awareness of the plight of the homeless in New York, so she staged an elaborate "Matzah Ball Soup Kitchen" on 42nd Street near Times Square, complete with a "matzah wall of oppression" and a chair for Elijah the Prophet rigged to display video images of doors on its backside.

"There's a line in the Haggadah that says, 'Let all who are hungry enter and eat,'" said the 37-year-old conceptual artist and social activist. "I took that as a mandate to invite all who are hungry in New York to come and have a bowl of chicken soup at the Matzah Ball Soup Kitchen."

Although the street installation has long since closed, her Elijah's Chair is on display at the Jewish Museum in New York until the end of Passover.

Instead of a large imposing throne, Shiff offered Elijah a smaller rocking chair "because I wanted to subvert the throne and make it more of a feminine structure," she said. "It's taking messianicity and changing it, because messianicity is rooted in the patriarchal structure and I wanted to feminize it, make it more of an object associated with the female."

Images of the Torah were projected onto Melissa Shiff and her husband's bodies as they walked down the aisle last Oct. 12 in Toronto.

The chair's looping video display of "endless doors opening" is meant to suggest the endless opportunities that exist for helping others. It consists of actual images of doors of Jewish facilities and homes around New York belonging to both the rich and the poor. "The hope is that one of those doors will lead you out of Mitzraim [Egypt] and into social action," she explained.

Shiff grew up in Toronto, earned a fine arts degree in Boston, lived in New York, and recently moved back to Toronto to get married. "I reinvent Jewish rituals as an artistic practise," she said in explaining her philosophy.

Her inventiveness regarding Jewish rituals extends even to her marriage. Images of the Torah were projected onto her and her husband's bodies as they walked down the aisle last Oct. 12 in Toronto's Distillery district in the first wedding known to have been performed in those historic premises. During the ceremony, the chupah was transformed into a movie screen.

The whole production was videotaped and Shiff has made a short film of it, which she has entered into the Toronto Jewish Film Festival. Her husband is Louis Kaplan, a professor of history and theory of photography at the University of Toronto.

* * *

One Woman Show: In *Murdering Cinderella*, **Gabriella Klein's** one-woman show with a Holocaust survivor theme, the Vancouver resident takes on 20 different roles in the course of an hour and 10 minutes. Klein, a Budapest-born daughter of Holocaust survivors, debuted the show to much acclaim in Vancouver in 2001. The action takes place in one long night during which the protagonist, Pearl, battles demons that return to haunt her after she discovers her daughter has run away.

Presented by the Albert and Temmy Latner Jewish Public Library. Tickets $10 at Israel's Judaica, Negev Books, Holy Blossom Temple and the Library. One performance only at Holy Blossom Temple, 1950 Bathurst St. Sunday Feb. 29, 8 p.m.

* * *

Choral Celebration: Soundstreams Canada and CBC Radio Two present six professional choirs in a musical celebration of **Elmer Iseler's** founding of the country's professional choral tradition 50 years ago and of composer **R. Murray Schafer's** 70th birthday. Canadian Voices, a three-concert festival, "is the realization of a dream that began three years ago," said artistic director Lawrence Cherney. St. Lawrence Centre for the Arts. Adults $78 for all three concerts. Feb. 28 & 29. 416-366-7723 or www.stlc.com.

* * *

Heschel School Art Sale: Artists, craftspeople and countless volunteers will transform the lobby of the Beth David Synagogue into an arts festival and sale in aid of the Toronto Heschel School. Highlights include a silent auction of student artwork, jewelry sale, art raffle, and pre-registered workshops in silk painting, basketry, drumming, parent and tot music, scrap-booking and stamp making. Beth David Synagogue, 55 Yeomans Rd. Free admission. Sunday Feb. 29, 11 a.m. to 5 p.m. 416-635-1876, ext. 222.

* * *

Dramatic Notes

• Boldly go on an "exciting, hilarious musical journey" with North Toronto Players as they present *HMS Starship Pinafore: The Next Generation*, a futuristic adaptation of the Gilbert & Sullivan classic. Leah Posluns Theatre, 4588 Bathurst St. Feb. 27 to 29, March 5 to 7. Adults $20; $18 on opening night. 905-727-2209.

• *The Trials of John Demjanjuk*, by Toronto playwright **Jonathan Garfinkel**, previews March 2 and runs March 3 to 7 at the Studio Theatre, Harbourfront Centre.

• Berkeley Street Theatre presents *This Night*, a play in two acts by award-winning Canadian author and playwright **Robert Majzels**. It explores the dilemma of children of the Holocaust, "saddled with a memory they can never entirely call their own." 26 Berkeley St. $32 to $19. Previews March 2, runs March 3 to 20. 416-368-3110.

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Musical examines case of John Demjanjuk

By DAVID SILVERBERG
Special to The CJN

Clinton Walker, left and Christine Brubaker in a scene from *The Trials of John Demjanjuk*, playing at the Harbourfront Centre in Toronto.

It started as a poem. When Jonathan Garfinkel heard about John Demjanjuk – the Cleveland autoworker accused of being Treblinka's Ivan the Terrible – he penned some verse and read it at a 1999 Saskatchewan writers conference.

A Ukranian writer approached him and warned, "This is dangerous stuff, tread carefully."

With that in mind, Garfinkel reworked the poem into a play, *The Trials of John Demjanjuk: A Holocaust Cabaret*, which opens March 2 at Harbourfront Centre Studio Theatre and runs until March 7.

Garfinkel hopes the short run will cast a long shadow.

"The audience will ask themselves how human beings are capable of doing this, and bigger questions like 'What is evil?'"

The play doesn't shy away from the controversial elements of Demjanjuk's story, Garfinkel says. "The trials provoked controversy and I want to show that controversy, not hide it."

In 1986, Demjanjuk was extradited to Israel after a U.S. Federal Court had earlier ruled that he was Ivan the Terrible, a notoriously ruthless gas chamber operator at Treblinka. In 1988, he was found guilty and sentenced to death. However, the Israeli Supreme Court overturned the conviction in 1993, saying that reasonable doubt existed as to the identity of Ivan the Terrible.

Demjanjuk returned to the United States, only to face new charges in 1999. Two years ago, a U.S. Federal Court in Cleveland stripped him of his U.S. citizenship, ruling that he served the Nazi regime at four concentration camps. Today, Demjanjuk is appealing the verdict, insisting his innocence.

These courtroom battles flesh out the production, which is framed as a cabaret-style musical. Garfinkel calls the music, "Klezmer meets Brecht."

Directed by Jennifer Herszman Capraru, the play features Frank Moore as Demjanjuk, Christine Brubaker as the long-legged German narrator, and Dmitry Chepovetsky as Ivan the Terrible.

Chepovetsky, a Ukranian Jew, says this role will be his most difficult.

"I have to get into the skin of someone so murderous and sadistic and unremorseful. For me, that's being on the other side." Chepovetsky has played Jewish characters of late, most notably Joseph in Jason Sherman's Torah-based *Remnants* last fall.

Chepovetsky and the other actors don't relay judgments or lessons. "The great thing about this script is that is makes the audience form their own opinions," he says.

As serious as the subject matter is, a lighter side glimmers through. "There are humorous elements, but it's more of uncomfortable laughter," Garfinkel says.

The play has hit the stage before, having been workshopped at the Ashkenaz Festival and at the Rhubarb! Festival two years ago. The full 90-minute version also garnered attention last May in Banff and Ottawa.

Those who saw previous Toronto productions of *The Trials* can expect a more thorough version. Demjanjuk's court appeal and the two lawyers' deepened relationship receive ample stage time this time around.

Garfinkel, who also wrote *Walking to Russia*, publishes poetry in literary journals across Canada, and it's no surprise that verse peppers *The Trials*. One Holocaust survivor on the stand tells Demjanjuk: "The night of the rebellion, I made off with your eyes, stitched them into the wallet of my skin."

For tickets, call the Harbourfront Centre box office at 416-973-4000. Prices range from $18 to $22; students and seniors $12. Sunday matinees are pay-what-you-can.

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Travel Talk

BY BILL GLADSTONE

MUCH ADO ABOUT SOMETHING: ENGLAND'S BARD RETURNS TO HAMPTON COURT

The Shakespeare Globe Theatre in London performs three Shakespearean works in the Great Hall of Hampton Court Palace this July in celebration of the anniversary of William Shakespeare's debut performance before King James I at Hampton Court Palace in 1604.

Three of the bard's most famous works – *Romeo and Juliet, Much Ado About Nothing and Measure for Measure* – are scheduled for performance in the Stuart court where Shakespeare trod the boards for the British monarch four centuries ago.

Still counted as one of the Queen's royal houses, Hampton Court Palace and its 60 acres of famous gardens offer a living tapestry of more than 500 years of royal history. The palace was home to kings and queens from Henry VIII to George II.

Shakespeare Globe artistic director Mark Rylance credited Historic Royal Palaces, the non-profit trust that conserves Hampton Court Palace, for giving the public the opportunity to "explore together a true, original playing space of Shakespeare's day." Tickets cost as much as $115 US or as little as $30 (standing). Website is www.hrp.org.uk.

* * *

Israeli Tourism on Upswing: Jerusalem's Inbal Hotel (formerly the LaRomme) expects to achieve 70 per cent occupancy this month, a figure far above the national average and far above the 22 per cent occupancy rate it experienced in February 2003.

The statistic offers a telling snapshot of the significant resurgence evident in Israel's ailing tourism industry. However, the Inbal's February numbers may be somewhat inflated due to the unusually high number of groups the hotel welcomed since the end of January.

First there was Diaspora Affairs Minister Natan Sharansky's Global Forum Against Anti-Semitism, followed by some board meetings of the European Jewish Congress. Then came 300 rabbis from the Rabbinical Assembly of the American Conservative Movement as well as dignitaries from the Conference of Presidents of Major American Jewish Organizations, who wrapped up four days of meetings with a gala dinner attended by Prime Minister Ariel Sharon.

The next major group to arrive was the Consistoire Central de France, followed by a group of Makuya pilgrims from Japan. Israel's economy depends on a steady stream of tourists and visitors. Recognizing this, many of Israel's friends are deciding to proceed with travel plans they had previously postponed.

* * *

Portuguese-Jewish Heritage: Walk in the footsteps of your Portuguese Sephardi ancestors with members of Saudades Sefarad, Kulanu and Root & Branch, who have organized a second conference tour to Portugal, April 18 to 28. Itinerary includes visits to Belmonte, Lisboa, Covilha and Porto, and a cruise on the Douro.

"Don't miss this opportunity of joining us in this reunion of celebration together with the tenacious and brave souls of Portugal who retained their Jewish consciousness through 500 years of persecution," says tour co-organizer Rufina B. Silva Mausenbaum of Johannesburg, South Africa, director of Saudades Sefarad. Contact her at rufina@netactive.co.za or visit the website www.saudades.org.

* * *

Jewish China: Brian Stein of Toronto's East West Travels is the guide for a 15-day "Shang-Chai" tour of Jewish China that departs on May 10.

The tour "celebrates the life that China has given Jews over the centuries," according to Stein, who shares guiding duties with Regent China guides and Judaic scholars in China.

In Beijing, the group enjoys a Sabbath service and dinner with Kehillat Beijing. After exploring the bustling metropolis, they travel to Harbin and view architecture left by the Russian Jews who came there in the late 19th century; Stein says he is unaware of any other Jewish itinerary that includes Harbin.

In addition, the group visits the formerly thriving Jewish community of Kaifeng and meets a Chinese family of Jewish descent. They also view the famous Terra Cotta warriors of Xi'an and enjoy a second Shabbath service and dinner in Shanghai, where Jewish historic sites include the Ohel-Moishe Synagogue and the Hongkou Ghetto. The last stop is Suzhou, the garden city sometimes called the Venice of the East.

The land portion of the trip costs $2,595 (US); the single supplement is $555. A Chinese visa must be purchased from a Chinese consulate or embassy prior to departure. Payment deadline is March 10. Brian Stein, 416-961-8234 or brian@eastwesttravel.ca

The famous Terra Cotta warriors.

* * *

Travel Briefs

• Presidential Kosher Holidays offers a traditional glatt kosher Passover under Levana Orthodox supervision at two luxurious Caribbean resorts – the Wyndham Beach Resort & Casino in Palm Beach, Aruba, and the Hyatt Dorado Beach Resort & Casino in Dorado, Puerto Rico. 718-332-3900. www.passovervacations.com.

• A new edition of *Canadian French for Better Travel* hits bookstores this month. Published by Ulysses, the popular phrase book is packed with hundreds of colourful expressions for better understanding of French as it's spoken in Canada, particularly Quebec. Available in bookstores, via the Internet at www.ulyssesguides.com, or by calling toll-free, 1-800-748-9171.

• The UN and the EU sponsored photographer Itamar Rotem to document non-governmental organizations assisting children in distress in developing countries. An exhibit of Rotem's photographs opened recently on the top floor of the Azrieli Building in Tel Aviv as the first showing in a series called "Children of the World." www.israaid.org.il.

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Play explores lives of children of Holocaust survivors

By RUTH SCHWEITZER
Special to The CJN

Children of Holocaust survivors feel helpless when their parents talk to them about the horror of the war, because they are unable to revisit the past, says Robert Majzels, a playwright, novelist and Governor General Award-winning translator.

"The horror has been communicated by their parents, but [the children] can't do anything about it."

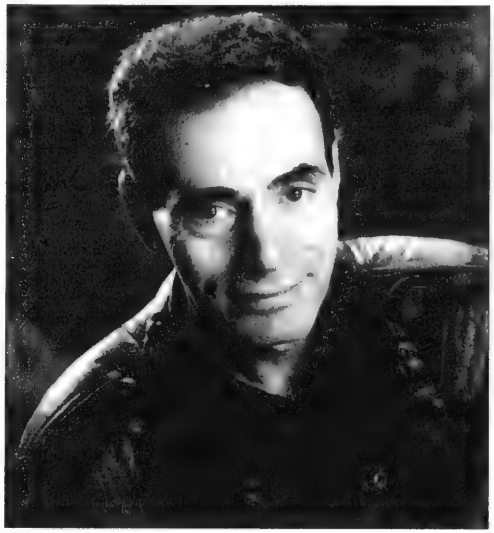
The son of two Holocaust survivors, Majzels, 53, says children of survivors are keenly aware of the gap in their family history, of "a huge absence" that comes from growing up without grandparents, cousins or other relatives. "It was as though your family began yesterday," he says.

In his prize-winning play *This Night*, Majzels explores the predicament of the children of survivors, the "second generation," and how their parents' experiences during the Holocaust continue to affect them into adulthood.

Presented by the TEATRON theatre company, *This Night* opens at the Berkeley Street Theatre on March 3 and runs until March 20, with a preview on March 2.

The play features David Rosser as Benny and Jack Kennedy as David, two children of a Holocaust survivor. Benny is a successful businessman and David, his younger brother, is a rebel who became a political and union activist.

Over the course of an evening, Benny and David attempt to come to terms with their own lives through the memory of their dead father.



Ari Weisberg, director of *This Night*.

This Night took first prize at the 1994 Canadian Jewish Playwrighting Competition and at the 1991 Dorothy Silver Awards in Cleveland. During a discussion there, which followed a reading of the play, Majzels remembers that an audience member, a woman about his age and the child of a survivor, was in tears when she stood up to speak.

"I had so much in common with her," he says on the telephone from his home in Montreal. "I realized that what I was describing wasn't just what I felt – it was a wider phenomenon."

But Majzels says *This Night* is about more than the dilemma of Jewish children with parents who are Holocaust survivors.

"We are all survivors of the Holocaust," he says. "What happened to the 20th century, the failure of western civilization, is a legacy we have to contend with."

What went wrong in the post-Holocaust world and why we still haven't got it right is one of the subtexts of the play. It's a play that lends itself to discussion, Majzels says, and doesn't give any easy, "this is it" answers.

'A thinking play'

This Night director Ari Weisberg calls it "a thinking play." Last spring, at performances of a workshop production of *This Night* at Hamilton's Theatre Aquarius, they "nearly had to kick people out" of the theatre each night, he says, because the play is so thought-provoking.

For the upcoming Berkeley Street Theatre run, TEATRON offers after-show discussions with the cast and crew on Mondays and Thursdays. The playwright will attend the March 15th post-show talk.

Weisberg chose *This Night*, TEATRON's premiere production, from the plays that have won the Canadian Jewish Playwrighting Competition.

"It stood out from the rest," he says. "This play is all action. It doesn't have passive storytelling, when you have a narrator fill you in on details and the background. All the things you need to know come in dialogue, which makes it such a dynamic play."

TEATRON (Hebrew for "theatre") is committed to producing new Canadian Jewish plays, to education and to promoting Jewish values to the entire community, goals that are "particularly important in these days, when anti-Semitism and racism are again raising their ugly heads around the world," Weisberg says.

Formed in 2002, TEATRON is a professional theatre company that is shomer Shabbat and will thus give observant actors the opportunity to work, Weisberg says. "In today's professional situation, some actors can't work because they don't perform on Shabbos."

In keeping with its mandate of promoting Jewish tradition, history, philosophy and way of life, TEATRON begins the March 6 performance of *This Night* early with a Purimspiel festival and a reading of the Megillah.

Evening performances of *This Night* start at 8 p.m., and matinee performances, on Wednesdays, begin at 1:30 p.m. For tickets, $19 to $32, call 416-368-3110. Group purchases and special promotions are available.

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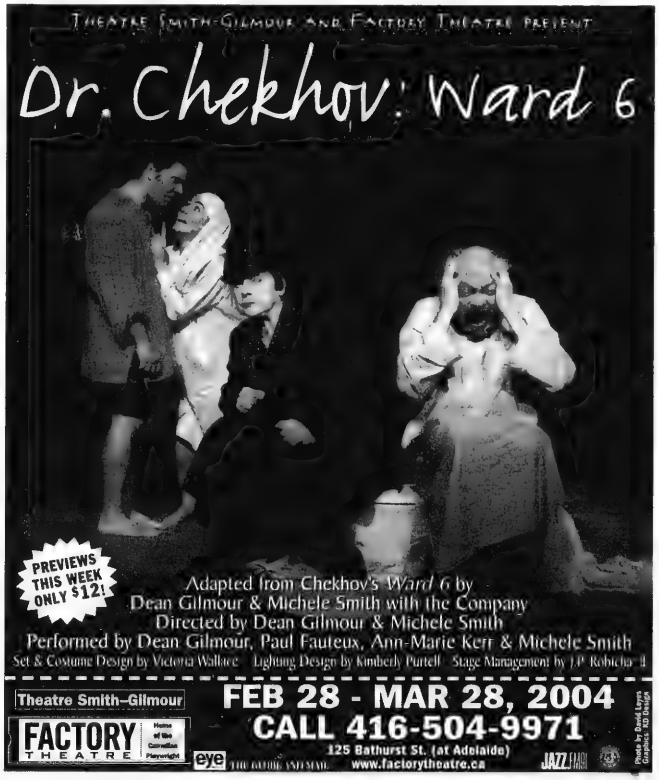
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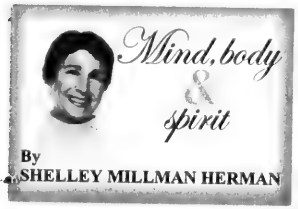
Timeless wisdom from Maimonides, Part II

The wisdom of our forefathers continues to influence and guide us. It can be used as a mainstay of support. It provides us with a strong foundation and helps us plot our future direction. It is important to look back to history in order to move forward with insight, knowledge and understanding.



By SHELLEY MILLMAN HERMAN

In this article, I will continue to impart the brilliance of the Rambam, also known as Maimonides. Maimonides was a prominent scientist, an exceptional medical doctor and an extraordinary Torah scholar. He lived 800 years ago, yet his expansive medical expertise earned him the title of "father of modern medicine." Known to be a man of remarkable personal refinement, the inscription on his tombstone aptly reads "elite of mankind."

The Rambam lived by the principle that man's body and soul are one inseparable entity, and his belief that "a healthy, whole body is part of the pathway to knowing God" pervades his writings.

His teachings on health and wellness are timeless, continuing to hold relevance today.

Some of his basic principles, including (translated) direct quotes, are:

- The Rambam was a strong proponent of the "golden mean" – not going to either extreme – and he provided guidelines for living a life of balance and moderation with regard to eating, drinking and using medicines.
- He was the forefather of preventive medicine and he lived by the principle that "one must take care of his health *before* he becomes ill."
- "While it is impossible to prevent aging entirely, it is possible to slow down the process. Good nutrition, bathing, healthy sleep and light daily walks will all retard aging."
- "Most illnesses, including serious ones, are caused by poor, defective digestion. Food that is not digested properly will cause progressive damage to the organs. Poor digestion is a result of four problems: the quantity of food, its quality, eating in the wrong order and eating at the wrong time."
- The Rambam believed that one should always eat when seated, and that the composition of the food is not the only consideration – "the setting, and one's frame of mind when eating are also important, as these will impact the digestive process."
- "One should not eat to satiety; instead he should omit one-quarter of the amount needed for complete satisfaction. One should avoid excessive eating because gluttony is poison and the cause of all illness."
- "One who eats slowly will enjoy longevity."
- The Rambam believed that the consumption of meat should be reserved for Shabbat and holidays and that it was otherwise an indulgence.
- "Meals should only be eaten after engaging in exercise or other activities which cause a slight increase in body temperature." After eating, one should be calm and relaxed until the food has been digested.
- "Sleeping immediately after eating is harmful. One should try not to sleep for three hours after eating."
- "Three things preserve good health: proper nutrition to replenish the substances eliminated from the body; cleansing of wastes from the body; and the prevention of exhaustion, which leads to weakness and premature aging. By fulfilling the first two, the third will be easily achieved."
- "Elimination should be regular and easy. Constipation contributes to illness."
- "Ideal exercise is that in which the physical workout lifts the spirits. Good spirits are healing to the body – many people have been cured of physical illness through joy."

This next quote sounds comical, but really makes sense:

- "If people would treat themselves as well as they do their animals, they would be spared much illness. No one feeds an animal without first calculating how much food it needs."

I ask you, don't these ideas sound familiar? Haven't we read about them in our current health journals? Let's remember that our body is a gift and the way to best maintain it hasn't changed very much. We know the answers. We know the path to get there. Now we just have to listen!

Shelley Millman Herman is a yoga instructor and motivational fitness coach for women and girls. She can be reached at shelley.millman@sympatico.ca.

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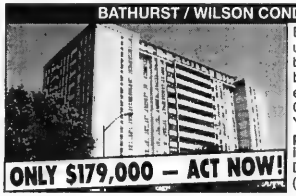

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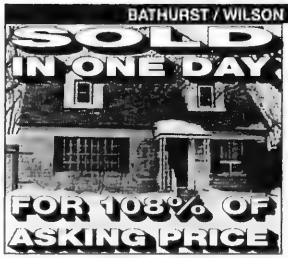

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9 Craigmore Cres.
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February 14, 2004
160 Searle Ave.
Bowman, Harry
February 15, 2004
39 Crosby Ave.

Steeles Memorial Chapel

330 OBITUARIES

Gabriel, Rachel
February 15, 2004
421 Paliser Cres.
Woznica, Morris
February 16, 2004
198 Haddington Ave.
Lewkowicz, Helen
February 17, 2004
3560 Bathurst St.
Eckhaus, Toni
February 17, 2004
3800 Yonge St.

Steeles Memorial Chapel

KOLMAN, Orit – on Feb. 6, 2004, late of 14 Gaby Crt.
GOODBAUM, Bert – on Feb. 7, 2004, late of 2 Neptune Dr.
KEMENY, Ilona – on Feb. 4, 2004, late of 7905 Bayview Ave.
WAINTMAN, Susan – on Feb. 6, 2004, late of 31 Elm Ridge Dr.
KOLMAN, Orit – on Feb. 6, 2004, late of 14 Gaby Crt.
GOODBAUM, Bert – on Feb. 7, 2004, late of 2 Neptune Dr.
MARKLE, Audrey – on Feb. 7, 2004, late of 30 Elsinore Path.
KAY, Tillie Shiffman – on Feb. 8, 2004, late of 120 Promenade Circle.
SNIDER, Jennie – on Feb. 7, 2004, late of 1925 Steeles Ave.
BERKOVITS, Koloman – on Feb. 9, 2004, late of 47 Shaftesbury St.
JOSY, Isaac – on Feb. 8, 2004, late of 141 Roehampton Ave.
ROTHSCHILD, Arnold – on Feb. 10, 2004, late of 877 Yonge St.
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Brazil's great Amazonian rainforest is tailor-made for eco-tourism

By SHELDON KIRSHNER
Staff Reporter

MANAUS, Brazil — By any measure, the Amazon basin, an unimaginably vast rainforest crisscrossed by rivers and streams and speckled with lakes, is an astonishing eco-system.

Containing one-tenth of the world's plant and animal species, one-third of its remaining forests and one-fifth of its fresh water and oxygen, Amazonia is a naturalist's dream, as well as a precious resource.

Consisting of seven million square kilometres, a region almost as large as Australia and comprising 36 per cent of Brazil's land area, Amazonia has only recently been discovered by nature lovers as an ideal eco-tourism destination.

An aboriginal boy in a village on the banks of the Rio Negro.

Before then, Amazonia – made up of six states ranging from Amazonas in the south to Roraima in the north – was not on the map.

Brazil did not really market the region. Facilities were quite primitive. Travellers were afraid of contracting tropical diseases and were intimidated by Brazil's high-crime rate.

But the picture has since changed significantly.

The Brazilian government has belatedly discovered that tourism pays huge dividends and jungle lodges have sprung up to service visitors' needs. Police have cracked down on criminals who targeted tourists. And a regimen of vaccinations can prevent tourists from contracting yellow fever and malaria.

Manaus, the biggest city in Amazonia, is the gateway to the *selva*, the jungle and its intricate web of wetlands and highlands. Here you can arrange a stay at a jungle lodge or a canoe trip even deeper into the tangled interior.

Judging by the advice of guides who are probably better acquainted with the rainforest than anyone else, the best time to explore Amazonas – the biggest state in Amazonia and the locale of choice for most tourists – is in the late spring and early summer, when the rainy season has subsided.

In May and June, when water levels peak and are about 13 metres higher than in September or October, you can see far more because canoes can penetrate the remotest crannies of the rainforest.

Since the jungle is all but impenetrable and sometimes waterlogged, a canoe enables you to negotiate the fabled *igarapes*, the narrow, vine-choked channels that cut deep into the forest and gives you the feeling you have left civilization behind.

Of course, you may opt for a jungle walk, and while it is intensely interesting and should be tried, it pales somewhat in comparison to a remote *igarape*.

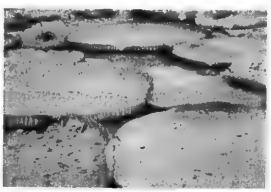
The *igarapes* are reached via the Amazon River and its 1,100 tributaries, from the Rio Negro and the Rio Branco to the Rio Japuru and the Rio Uburu.

Fed by torrential downpours and the snowmelt of the rugged Andes mountains, these rivers are amazingly wide in places and can accommodate ocean-going vessels. They offer 80,000 kilometres of navigable waterways and drain not only Brazil but all neighbouring countries.

The primary colours of the rainforest are green for the jungle, blue for the sky and most of its rivers, black for the Rio Negro and muddy yellow for the Amazon River, which begins as a gurgling trickle in the hills of Peru.

Amazonia, without a doubt, contains the greatest diversity of life forms on the planet.

It is home to some 300 mammals, notably the elusive jaguar and the reclusive spider monkey. The animals of the Amazon generally avoid contact with humans, invariably emerging at night after the heat of the day has relented. They attack human intruders only when ravenous or cornered.



Queen Victoria water lilies [Sheldon Kirshner photos]

The insects are intriguing, running the gamut from the carnivorous black ant that feeds on rodents to the hairy tarantula spider that is as big as a land crab.

From the remarkably coloured boa constrictor to the poisonous bushmaster, the snakes are awesome in their variety. Unless you deliberately search their lairs, or accidentally brush one off a branch, you will not usually encounter snakes in their habitat.

The 2,000 birds of Amazonia range from the beautifully plumaged macaw to the noisy parrot. The leaf-encrusted floor of the forest is thick with 60,000 plants, ferns and flowers of various hues and sizes. Tropical fruits such as the tapereba and the graviola yield delicious, though somewhat watery, juices.

One of the most memorable sights in the rainforest is the giant Queen Victoria water lily, which blooms in May. Shaped like a humongous pizza, with sharp thorns on its underside, this is a water lily to behold and admire.

There are 2,500 species of trees in the jungle, including 800 varieties of palms, and some of the old-growth hardwoods tower majestically over the canopy.

Incredibly enough, the resins of a panoply of trees can be used for medicinal purposes and in the manufacture of aromatic perfumes. The wood of other hardwoods can be shaped into fine furniture.

Although thousands of kilometres of rainforest already have been cut down, the jungle remains virtually intact and untouched, according to satellite images. Its rivers, streams and creeks teem with 2,000 species of fish, two-thirds of which are edible, and caiman, a relative of the alligator. The most dangerous fish are the red-bellied piranha and the candiru. At the scent of blood, the piranha can devour the flesh of a person or an animal in a few frenzied minutes. Picking up the smell of urine, the pint-sized candiru brutally burrows into the orifices of men and women alike.

The waterfalls around the town of Presidente Figueiredo, a sleepy burg 107 kilometres north of Manaus, are simply spectacular. Approached by elevated walkways piercing the dense foliage, the waterfalls are not particularly high, but they most certainly deserve a lengthy stopover. And the shallow pools around them are perfect for sunbathing.

The workers who hacked through impenetrable underbrush to build the two-lane road to Presidente Figueiredo were initally attacked by indigenous peoples resentful of the encroachments on their land. But nowadays, tourists may visit many of their villages and watch them perform tribal dances and rituals.

Travellers, however, are not permitted to contact the Stone Age Yanomami tribe without a government permit.

If you go: Sunie Stockler of Stockler Expeditions in Plantation, Fla., arranged my trip. She specializes in Brazil. You can reach her at 954-472-7163 or stocklers@usa.net. Varig Airlines has regularly scheduled flights to Brazil from New York City and Miami. In Manaus, you can check into the luxurious five-star Tropical Hotel or Mango House, a motel-like complex set on leafy grounds. Both are reasonably close to the centre of the city.

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'First Lady of Boxing' inspires Hollywood movie

By ELI SHUPAK
Special to The CJN

The "First Lady of Boxing" is often asked what a nice Jewish girl like her is doing in a sport like that. Well, with her top-notch management skills and her ability to negotiate a deal, Jackie Kallen always felt she was living a dream.

As the manager of four world championship fighters, all of whom wore the Star of David on their trunks even though none of them was Jewish, Kallen succeeded in a world she once described as a "bastion of masculinity and chauvinism, full of scotch, cigars, tough guys and tough talk."

Her career inspired the movie *Against the Ropes* starring Meg Ryan, which opened in theatres recently. It is not a documentary of her life, but Kallen, who had a small part in the film, says it "perfectly captures the spirit of the story."

She'll complete a tell-all autobiography after her 18-city promotional tour wraps up. Kallen is already the author of *Hit Me With Your Best Shot* and has two TV shows in the works.

Born Jackie Kaplan in 1946 into a suburban middle-class Detroit home, she truly arrived on the boxing scene in 1991 when she managed her first champion. Her managerial debut actually came three years earlier with the arrival of heavyweight Bobby Hitz.

"I had been telling everyone that I was going to have a champion and people kind of snickered," she recalls. "When I did take [James Toney] off the street and turn him into a champion, they really looked at me a little bit differently."

A two-time nominee for Manager of the Year, former commissioner of the International Female Boxers Association and member of the Michigan Jewish Sports Hall of Fame, Kallen says her proudest moment in boxing came on May 10, 1991, the night Toney won the middleweight championship.

"There's really nothing that could compare, especially because we fought the guy in his hometown and were 20-to-1 underdogs," she says. "That was probably the most exciting night of my life in boxing. It has not been equalled since."

Kallen married at 20 and had two sons before getting a job as a rock and roll journalist for a Detroit-area newspaper. She would become a TV personality before venturing into sportswriting.

A 1977 interview with Thomas "Hit Man" Hearns was her introduction to the fight game and she spent the next decade working as his publicist and personal assistant.

She learned during that time and in her first few years as a manager that each boxer is unique and requires a different approach.

"It's tough to know what makes each person tick," she says. "Each fighter has a different personality, different things motivate them. You've got to find all the right buttons to push in each individual fighter."

Kallen uses some of those techniques as a keynote motivational speaker these days, talking about overcoming discrimination and a life-threatening illness.

Jackie Kallen, in a movie inspired by her life.

Over the past few years, Kallen has endured the break-up of her 30-year marriage, was threatened with death by Toney and underwent two lumpectomies. After losing both parents, she moved to Los Angeles in 1997 for a fresh start, but while exercising in a gym, she dropped a barbell that shattered half her face.

The relationship with Toney has healed and Kallen is in better health now despite having had a heart attack last year.

She manages only one fighter at present, a promising 19-year-old junior middleweight named Muhammad Ali Diab. There are just too many other things going on in her life at present, she says.

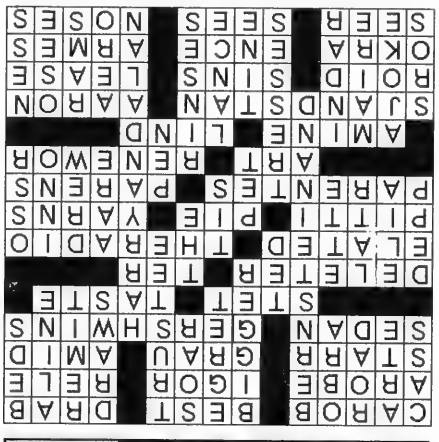
"I would be doing them a disservice. I don't have as much time to devote to going to the gym to work with these kids.

"If I find a fighter who I thought was championship-material, I would make time."

But she says charity work is in her heart and "what she really loves the most" is working with homeless and abused women in the Los Angeles area.

Today she's feeling great. She takes lots of medications, and they're working well. Kallen now tries not to get stressed too easily because "nothing is worth having another heart attack over."

FLIP OVER FOR ANSWERS TO CROSSWORD.



Plans in gear for 2005 Maccabiah Games

By DAVID LAZARUS
Staff Reporter

MONTREAL — No sooner does one Maccabiah Games end than planning for the next one begins.

In July 2005, the 17th edition of the "Jewish Olympics" will be held in Israel, and Maccabi Canada is looking for coaches, assistant coaches, medical teams, chaperones, and other support staff to get the show on the road.

"Don't forget, we have to have most of the athletes for the team sports picked by the end of 2004," said Leon Elfassy, a member of Maccabi Canada's national athletic committee (NAC).

Once the coaches are selected – hopefully by next month – regional and national trials will follow in a range of sports to produce the team of Canadian Jews – juniors, adults, and "Masters" – who will make up a contingent of more than 400 people.

Elfassy spoke about one month after returning from the 10th edition of the Pan-American Maccabi Games, which began in Santiago, Chile, on Dec. 25 and ran through the new year.

Canada sent a delegation of about 80 people (and 50 supporters) – including Maccabi Canada president Lawrence Hart and NAC chair Allen Gerskup – that returned with a respectable number of medals.

But Elfassy was most excited about the hospitality of the host community and the success the games had in instilling a sense of what the Maccabi movement is all about: Jewish identity and brotherhood.

"The important thing is that people were motivated to stay involved," he said.

Elfassy acknowledged that the last Maccabiah in 2001 was a shadow of its usual self, as the the fear of terrorism scared many people away.

Divisions erupted within the Maccabi movement over whether to go ahead with the games or cancel them. The divisions also existed within Maccabi Canada, which sent a pared-down team of 170 athletes (instead of 400).

Maccabi Canada is also trying to regroup after the the recent death of vice-president Bernie Offstein of Toronto, and it's trying to get its fundraising efforts in gear.

Toronto hosted a hugely successful fundraiser last fall that honoured Maccabi Canada vice-president Robert Lantos. In Quebec, the organization also held a successful tennis fundraiser last November.

Elfassy said confidence is high as the next Maccabiah approaches. The number of athletes will be back to normal and Canada is looking to build on its medal legacy.

"We really plan to send our biggest and best team to Israel," he said.

Elfassy hopes Canada can send an outdoor soccer team and said there will be a new impetus to take more athletes in the "youth" and "junior" categories (meaning born between 1987 and 1990).

There will also be the Master's Maccabiah for athletes aged 35 and up and sports for the physically challenged.

Anyone interested in becoming a coach can call Elfassy, at 514-737-6727, ext. 21, or Harry Hus, at 514-489-7767. In Toronto, call 416-398-0515.

Those interested in becoming involved at any level should visit the Maccabi Canada website at www.maccabicanada.com.

My father and his son

Left, right, centre

By AVRUM ROSENSWEIG

In the past, I've written about the gift my sisters and I were born into, having parents who were committed to the welfare and growth of the Jewish people and the world.

My father, Phyvle Rosensweig (may he rest in peace), and my mother, Gitel (may she live to be 120), deeply cared about the frailties of humankind and the awesome divinity of our every breath. Their legacy as a care-giving team beats like a drum within the souls of the thousands of Jews and non-Jews they touched.

However, as so often occurs within men whose spirit embraces the entire planet, my father was not quite as natural at directing his powerful energies my way. He was so "public" it was difficult for him to be "private." Our relationship, in fact, was predicated on his disappointment in what I was not, and my disappointment in his inability to champion my spirit.

As our relationship deteriorated, I began to dislike myself and became depressed. My father's feelings were similar and made worse by the fact he was a Jewish leader, counselling others on healthy parental relationships. This must have been very difficult for him.

My father died in 1989. The barbed wire of pain that we constructed between us had become so jagged that his physical passing was easier for me than the death of our relationship prior to his demise. The emotional and mental burden of our strained father-son relationship played a major role in the development of my panic and anxiety attacks. I am however, thank God, healthier and stronger every day.

I write this article fully aware of the fundamental tenet within Judaism to "honour thy father," regardless of whether he is dead or alive. This is not a diatribe by an angry and bitter middle-aged son against the man who fathered and raised him. Quite the contrary. I sincerely hope that living, breathing fathers and sons who may be suffering as we did might learn and grow by reading about our experiences.

Learn how to express your love for one another. Do so because a mutual embrace and a positive word of recognition can make a difference between a healthy adulthood or one fraught with years of despair and self-doubt. Celebrate each other's personality, quirkiness and foibles, whether they are what you had hoped for or otherwise.

Figure it out, no matter what it takes. My father and I lacked the tools to explore and find a safe place to celebrate each other's character and our unique familial bond. Instead, we suffered quietly, knowing that the other was in deep pain yet never acting on the underlying awareness that he was my only father and I was his only son – and the love between us was very real.

By the time my dad died, we had become virtual strangers. Damn. Why didn't we have the time or the wherewithal to discover the things that could have made our lives better?

Work your relationship with reckless abandon. Find a brilliant parent and make them your mentor. Join a support group. Find yourself a life coach. Don't allow your son to suffer quietly and think that his "flawed" personality is responsible for the pain between you.

When you are old enough, flip it around. Give your father a break from his guilt and sadness, possibly stemming from his belief that he could have done better, that he should have broken the chain of bitterness that existed between him and his father.

Love your son like the biblical character Avraham loved Yitzchak. Trust your father like Yitzchak loved Avraham. Sacrifice for one another. The father-son relationship is inherently complex. Yet when it shines, nothing can dull it. And the reality is, it is easier to hug a father and express sheer joy in this unique relationship while he is still alive.

Avrum Rosensweig can be reached via e-mail at mail@veahavta.org.

Chocolate Truffle Cookies for Purim

4 oz. sq. unsweetened chocolate
2 cups (12 oz.) semisweet chocolate chips
1/3 cup butter
1 cup sugar
3 eggs
1 1/2 tsp. vanilla
1/2 cup flour
2 tblsp. cocoa
1/4 tsp. baking powder
1/4 tsp. salt
confectioners' sugar

Melt unsweetened chocolate, 1 cup of the chocolate chips and butter; cool 10 mins. Beat sugar and eggs for 2 mins. in a bowl. Beat in vanilla and chocolate mixture. Combine flour, cocoa, baking powder and salt; beat into chocolate mixture. Stir in remaining chocolate chips. Cover and chill for at least 3 hrs. Remove about 1 cup of dough. With lightly floured hands, roll into 1-inch balls. Place on ungreased baking sheets. Bake at 350°F 10-12 min. or until lightly puffed and set. Cool in pan 3-4 min. before removing to a wire rack to cool completely. Repeat with remaining dough. Dust with confectioners' sugar. Yield: about 4 dozen.

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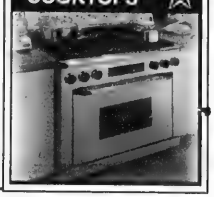
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About Life

Dear Ella,

My father has been fighting cancer for the last year. We are down to his last few weeks or days and he is now in palliative care.

I am the eldest daughter in a family of three children. My mother is not handling this very well and leans on me a lot. My two brothers come to visit, but never stay for more than 15 minutes. I stay with mom as much as I can, as she needs me now more than my own family.

Mom has asked me to give my father's eulogy. I freaked when she originally asked, since it is really the last thing I want to do. However, now that I have had a bit of time to let the idea sink in, I realize that maybe instead of letting a stranger do it, I should, for mom's sake and the rest of the family. I'm just not sure I can get through this. Shouldn't this be my time to grieve too… in my way?

My Right to Grieve

Dear My Right to Grieve,

It's obvious you put the needs of others before your own. Helping your mom get through this with the comfort and support of her daughter and contemplating giving your dad's eulogy even though you don't want to speak volumes about the kind of person you are.

You absolutely do have the right to grieve in your way. Everyone has that right. However, let me point out a couple of things about the eulogy.

The word eulogy comes from the Greek eulogia, meaning praise or blessing.

Besides fulfilling your mother's wishes, this eulogy can serve a number of important functions. It gives you a reason to go back and relive some of the very special memories you and your dad shared. Those memories can transport you to those special times in your life. Once you begin writing, you may find the process healing. You can also think of it as the final gift you will be able to give your dad.

Your eulogy will be the most memorable part of the ceremony. It will give people the chance to know your dad as you did. Think this through carefully… there won't be a second chance.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

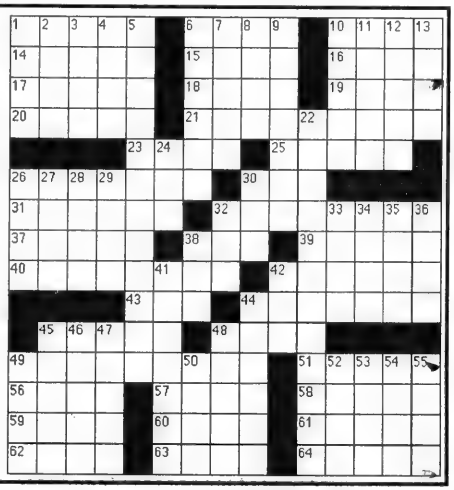
Crossword Puzzle

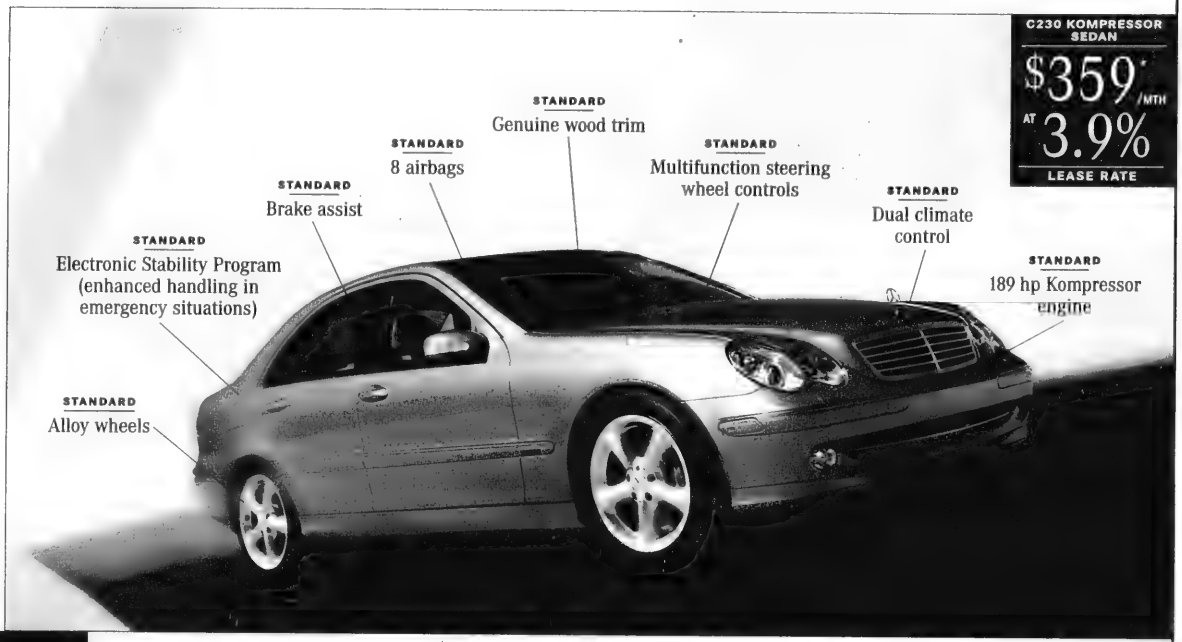
(Answers to the crossword are on page 46.)

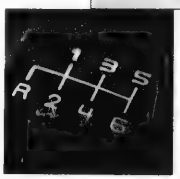
Pairings
© 2004, Bernard Mann

Across
1. Arid lands fruit tree, Israel, elsewhere
6. Good's superlative
10. Dingy
14. What a queen is often dressed in
15. Frankenstein manservant
16. Gate starter
17. Comics' Brenda ____
18. Gray, in Vienna
19. Among
20. Popular vehicle
21. George and Ira
23. Proofreader's word
25. "A ____ of Honey"
26. Eraser
30. Centennial prefix that gives 300th
31. Overjoyed
32. What Jack Benny and George Burns were heard on
37. Aristocratic family and palace of Florence
38. Pecan or lemon meringue
39. Tales
40. Fathers and mothers, in Latin
42. Just one of 40 Across
43. Buchwald or Carney
44. Options notice to a magazine reader: "_____ lose your subscription"
45. Ammonia derivative
48. Swedish Nightingale Jenny
49. Humorist Perelman with satirist Freberg
51. Moses' brother _____
56. And-___, as in CP3-O
57. Transgressions
58. Lend-____, WWII assistance to Allies
59. Vegetable, a southern favorite
60. Common noun ending
61. Weapons, in Quebec or Montreal
62. Prophet
63. Views
64. These are used to sniff with

Down
1. ___ Gilbert, architect of U.S. Supreme Court Building
2. Painting, in Paris
3. Yellow Brick ____
4. Work, i.e., opus, in Cordova
5. _____ ___ Robbins, collaborators in West Side Story
6. Larger
7. Shore bird
8. Fly the thermals
9. Member of a fiduciary board
10. Sketches or drafts
11. Send in a payment
12. Dress style or set in a row
13. Cots or kings
22. Houdini with Jay Lerner
24. Turner or Kennedy
26. Actor Johnny
27. Kazan
28. Afterwards, for short
29. French feminine ending
30. Definitive article
32. " .. country, ___ of thee"
33. Basel's river
34. Barrymore or university
35. "I'm __ __ hurry"
36. Sel. Service records bureau
38. Pooch, puss, or iguana
41. Shocks of hair
42. Writing instrument
44. Washes out or off
45. It's just _ ____!
46. Mayor, in Marseilles
47. Fungicide used in control of rot on stone fruits
48. Tour de France champion Armstrong
49. B'way area signs
50. Fork part
52. Space or sol starter
53. Ewes' mates
54. "_ ___ ye not yon hills and dales ...?"
55. Stack acted him in The Untouchables







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This Week

National

Mohammad terror case nearing an end? *Page 3*

Elinor Caplan says she won't run again. *Page 6*

Sharansky to open anti-Semitism conference in Montreal. *Page 27*

Live & Learn

Explore educational issues of concern to parents, teachers and students. *Section B*

Arts & Travel

I-Pichhadze: Artist is like no other. *Page 36*

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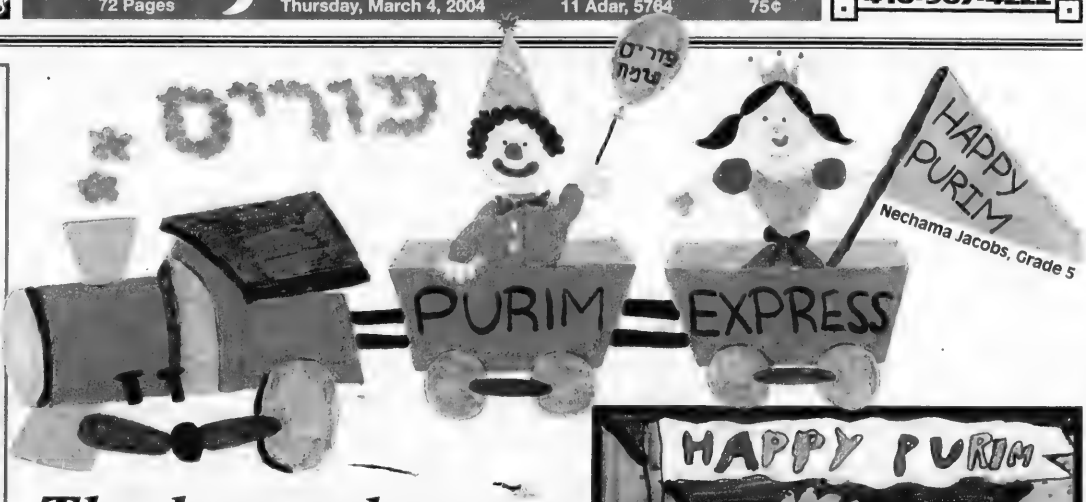


Nechama Jacobs, Grade 5

The larger lessons

Editorial

When we teach our children, sometimes it is the adults who absorb the larger lessons. Young Nechama Jacobs colourfully reminds us that it is once again the time of year when we join with our children to hop onto the Purim Express, even if the state of the world abates in our hearts the sense of "gladness and joy" we were intended to feel.

And lest we yield to our worries about the state of the world, Ezra Karakowsky's wry clown stands resolutely in our path pointing to the feast and celebration that are our commands for the holiday.

Given the events of the last two weeks, it is, therefore, a double children's directive that urges us to catch the feeling that pervades the Purim Express this year.

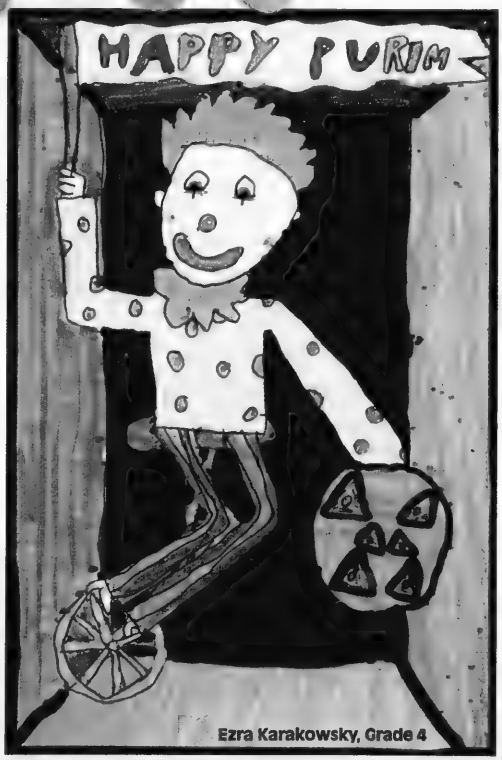
Two Sundays ago, a suicide bomber climbed aboard a Jerusalem city bus and killed eight Israelis, two of them high school students.

The same day, the government of Iran confirmed it had purchased nuclear equipment from rogue international salesmen. No one doubts the components were applied to Iran's efforts to build and/or acquire nuclear weaponry.

The next day, at The Hague, Israel was vilified on the streets outside the International Court of Justice as an "apartheid state," and in the courtroom itself as responsible for "far more bloody terror [than suicide bombings] since its [Israel's] founding." On trial by the august panel of 15 judges, amid the kangaroo and carnival tableau, was, essentially, Israel's right to defend itself.

Apparently, the International Red Cross was more outraged by Israel's security fence than it has been by any event, incident, violence or other hostility that it has witnessed across the troubled years of its centuries-old history. Thus, Red Cross leaders in Geneva felt it necessary to depart from the agency's longstanding, near-hallowed tradition of strict neutrality in international conflicts and condemn the fence as an affront to humanity.

Continued on page 8



Ezra Karakowsky, Grade 4

Shabbat Zachor: Tetzaveh
Candlelighting: 5:53
Havdallah: 6:58

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A straight line from Durban to the Hague — please see page 30

The News in Brief

CANADA

Anti-Semitic Graffiti

VANCOUVER — Anti-Semitic graffiti was found last month for the second time since December in Steveston, part of the Vancouver suburb Richmond. Swastikas and the words "Cremate Jews," as well as the word "Diaspora" and an expletive, were scrawled in felt pen on nautical hardware on the Steveston wharf, the *Western Jewish Bulletin* reported. In December at Steveston Secondary School, swastikas and comments such as "Jews are gay" and "Burn in the oven Jews" were drawn in felt pen over Christmas and Chanukah decorations on school windows.

Vets to be Honoured

CALGARY — An expansion of the Museum of the Regiments, the second largest armed forces museum in Canada (after Ottawa's Canadian War Museum), will name a new art gallery after the Jewish War Veterans of Canada (JWVC) as part of a $15 million expansion. Half of the new gallery, to be housed in space freed up by the renovation, will feature art on rotating loan from the Canadian War Museum's13,000-piece Beaverbrook War Art Collection. The gallery will also house temporary collections, starting with one on the JWVC, as well as a small permanent Jewish veterans exhibit. Construction is slated to end in 2005.

WORLD

Hezbollah Ban Sought

LONDON — The umbrella group for British Jews has urged the government to block reception of Hezbollah's satellite TV station. British Foreign Secretary Jack Straw told the director-general of the Board of Deputies, Neville Nagler, that he "shares your disgust" at the anti-Semitism expressed in the Al-Manar series *The Diaspora*, a board statement said.

Nazi-looted Art Case

WASHINGTON, D.C. — A case involving Nazi-looted art reached the U.S. Supreme Court last week. Judges were to hear arguments in the case of Maria Altmann, who is seeking to recover six paintings, valued at $110 million (US), seized from her family by the Nazis. Austria's National Gallery says it acquired them in 1948 in a gift from Altmann's brother and argues that U.S. law doesn't allow lawsuits against sovereign nations for historic deeds.

Shoah Plaque Destroyed

PARIS — A plaque on a Paris school honouring the memory of Jews deported to Auschwitz has been destroyed. Former members of the French Resistance arriving for a ceremony at the Japy Gymnasium last week discovered the plaque broken on the ground outside the building. The plaque marked the deportation of the district's Jews to Auschwitz in 1941 and 1942. Paris Mayor Bertrand Delanoe called the desecration "disgusting" and said a new plaque would be put up as soon as possible. The city has filed a police complaint.

50 Years of *Dissent*

NEW YORK — A magazine launched by left-wing intellectuals, including Irving Howe, is celebrating its 50th birthday this week. "If you want to know why *Dissent* is 'left-wing,' look at what the most right-wing administration has called 'compassionate conservatism,'" co-editor Mitchell Cohen wrote in the 50th-anniversary issue. *Dissent* has a circulation of between 8,000 and 10,000.

Jews Not Blamed

NEW YORK — Sixty-two per cent of Americans believe Jews were not responsible for Jesus' death, a new poll says. The Anti-Defamation League released the survey last week on the eve of the opening of Mel Gibson's controversial new movie, *The Passion of the Christ*. But in the poll of 1,200 Americans conducted in December, 25 per cent said the statement "Do you think that Jews were responsible for the death of Christ?" was probably true. A similar poll by ABCNews.com found 80 per cent of Americans don't blame Jews for Jesus' crucifixion.

Rabbis Arrested

NEW YORK — Rabbi Shmuel Herzfeld of Amcha-The Coalition for Jewish Concerns and Rabbi Eliot Pearlson of Miami Beach were arrested after blocking the street in front of the United Nations with a coffin to protest the International Court of Justice's hearing on Israel's security barrier. "The coffin symbolizes the many hundreds of people who have been killed by this terrorism that has affected the world like a plague," Rabbi Herzfeld said. More than 600 people protested the hearing at another nearby Amcha rally.

Rights Commission to Probe Websites

LONDON, Ont. — The Canadian Human Rights Commission (CHRC) will hold hearings on two now-defunct websites that a complainant alleges promoted hatred against people who are not Christian or Caucasian.

No date has been set for the hearing involving James Scott Richardson of London and Alex Kulbashian of Toronto, who are alleged to have operated the websites of the Tri-city Skins and the Canadian Ethnic Cleansing Team.

Ottawa lawyer Richard Warman, who works for the CHRC, is seeking $80,000 in fines and damages against the two alleged white supremacists. Warman, who earlier filed a human rights complaint against Bell Canada for a website it provided London resident Tom Winnicki, said "the kind of material they were putting out was viciously bigoted."

The *London Free Press* quoted Kulbashian as saying Warman has a conflict of interest in bringing the case.

The Canadian Ethnic Cleansing Team allegedly compared immigrants to rats and advocated first cutting off the supply and killing off the remainder. Warman also alleges the group posted a message that made fun of the Holocaust. He is seeking damages because of personal remarks about him on the sites.

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Mohammad terror case nearing an end?

By PAUL LUNGEN
Staff Reporter

Appeal of removal order dismissed, clearing way for deportation

At 16 years and counting, the immigration case of Mahmoud Mohammad Issa Mohammad may finally be coming to an end.

Recent legal developments, in theory at least, could mean the convicted Palestinian terrorist is closer to being thrown out of Canada.

In late January, the Federal Court of Appeal dismissed Mohammad's appeal of a removal order, leaving it in effect and removing another barrier to his deportation. Already in place was a 2003 pre-removal risk assessment (PRRA) that concluded Mohammad could be safely deported to Lebanon.

Mohammad, a former member of the Popular Front for the Liberation of Palestine (PFLP), faced imminent deportation. However, his lawyer quickly challenged the PRRA, filing a leave application with the Federal Court trial division in a bid to challenge its findings. A date for that hearing has not yet been set.

Huguette Shouldice, a spokesperson for the Canadian Border Services Agency, said if the court declines to grant Mohammad an appeal, he will be removed from Canada.

"We continue all the time to move towards his removal," she said.

In Mohammad's case, "all the time" refers to the period beginning shortly after his arrival in Canada in 1987.

Federal authorities have been trying to deport the now 60-year-old terrorist, but he has managed to string out the case through a seemingly interminable series of legal challenges.

In December 1968, Mohammad was a member of the PFLP when he and a PFLP comrade hijacked an El Al flight about to take off in Athens. During the course of the terrorist incident, they sprayed the aircraft with gunfire and lobbed grenades. An Israeli man was killed in the attack.

Mohammad was arrested, convicted of negligent manslaughter and sentenced to 17 years in jail, but about one year later another group of Palestinian terrorists hijacked a plane, threatened to blow it up and demanded the release of seven terrorists, including Mohammad.

The Greek government complied, setting free and pardoning Mohammad. He subsequently immigrated to Canada, where he gained permanent residency status. Immigration officials attempted to remove him almost immediately, arguing he entered the country fraudulently by not revealing his terrorist past. After losing that part of the case, Mohammad filed a claim for refugee status, but that claim was rejected in 1995.

Shouldice said she believes Mohammad is now having his last kick at the can. Despite his many legal challenges, "what I can tell you is that we don't give up. In the end, we will remove that person."

In Mohammad's bid to overturn the PRRA finding, his lawyer, Barbara Jackman, argued Mohammad "represents no threat to anyone or any country."

Court documents filed by Jackman state that Mohammad suffers from a heart disease and diabetes, is unemployed, has close family ties to Canada and that his wife is suffering from cancer. The terrorist incident happened long ago and at any rate, she contends, Mohammad and his PFLP partner never intended to kill anyone.

Referring to the risk he might face in Lebanon, she argues the country is inhospitable to Palestinians, limits their rights and their access to medical care. Removal to Lebanon would be cruel and unusual punishment under the circumstances, she states.

Continued on page 22

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'Upon your walls, O Jerusalem'

From the editor's desk

A week ago Sunday, on Feb. 22, the Third Prime Minister's Conference for Tourism to Israel convened in Jerusalem. More than 600 guests from around the world attended the innovative three-day gathering. Among them were the ministers of tourism from Azerbaijan, Bulgaria, the Czech Republic, Hungary, Portugal, Turkey and the Ukraine.

Israel does not rely on the people of these seven countries to sustain its tourism industry. Much like the Jewish state, these countries have relatively small populations. Large streams of Azerbaijani or Bulgarian or Czech tourists simply do not pour into Israel on a regular basis.

Yet the participation of these governments in the conference was very important to Israel for a number of reasons, not the least of which was to manifest their friendship and solidarity with the embattled Jewish state.

The CJN was there too. Over the next few weeks, I will use this space to convey what I considered to be some of the event's highlights.

The proceedings officially opened Sunday night at Binyanei Ha'uma, Jerusalem's International Convention Centre, with a reception, a long list of speakers, dinner and entertainment.

But the introductory remarks, as it were, came much earlier in the day as children were going to school and their parents were struggling to get to work in rush-hour traffic.

A terrorist on Bus. 14, in south-central Jerusalem, ignited the suicide belt he was wearing, killing eight people – two of them youngsters on their way to school – and injuring more than 50 others.

It was thus a combination of anger, melancholy, defiance and emotional weariness that infused the mood of the large assembly in the conference centre Sunday night.

Tourism Minister Binyamin Elon sensed that mood and articulated the question most people would not publicly express.

"How can we continue [with the conference] after so devastating an event?" he asked quite openly.

Then, immediately, he asked, "But how can we not continue?

"If we were to cancel the plans, if we were to stop our lives, it would give them a victory."

Elon stated explicitly what Prime Minister Ariel Sharon had implied moments before when he greeted the delegates to Jerusalem.

"The gates of Jerusalem and the gates of Israel will always remain open to visitors from around the world, without differentiation between peoples, races and creeds," Sharon declared.

Quoting the Bible, the prime minister made plain for all in the audience the connection between modern Israel's steel-hard resolve and ancient Israel's eternal obligation regarding its capital: "Upon your walls, O Jerusalem have I posted guardians."

No one doubted these words meant a great deal to him.

Sharon did not remain in the hall after he delivered his greetings. He could not. Everyone understood. Israeli life would not be stopped. And the tour operators and organizers who comprised the majority of the 600 guests from overseas were convening to determine what role they could play to ensure the fact.

* * *

With the holiday of Purim merely hours away, I wish to draw readers' attention to two recently published books about Queen Esther. One imagines her life, while the other interprets and applies its lessons for the modern businesswoman.

The Gilded Chamber by Rebecca Kohn (Rugged Land Books), is an imaginative, thoughtful work. Using a first-person voice for Esther, Kohn narrates the life story of the young orphan who became a Persian queen. She fleshes out the bare-bones story we read in the Megillah.

Kohn's imagining of life in the tyrant's harem is compelling. It is no *Arabian Nights* romantic fantasy. It is, rather, a stirring depiction of the degradation, humiliation and abuse of life as a mere sexual vessel of a tyrant king.

The author skillfully, seamlessly weaves the dialogue of the Megillah into the fabric of her fictional account. We confront the key characters of the Purim story, who Kohn has expanded maturely and plausibly, suggesting to us who they might have actually been, and why events unfolded as they did. *The Gilded Chamber* is a fascinating read.

In *What Queen Esther Knew* by Connie Glaser and Barbara Smalley (Rodale Publishing), the authors identify Esther as a model of leadership. They argue that her unique character traits can serve as a guiding template for women seeking to establish themselves in a harsh, competitive, sometimes unfriendly business world.

"The story of Esther is not only about miracles, but also about intellectual and spiritual resources," Glaser says. Esther is the paradigm in whom those intellectual and spiritual resources shine clearly for all women to see, understand and apply to their own lives – with the authors' help, of course.

—MBD

SeeJN

MAKUYA MARCH: Members of the Makuya Japanese Zionist movement marched through Jerusalem on their annual visit to Israel last week. Despite travel advisories by the Japanese government, a Makuya delegation arrived for their annual pilgrimage. Members of the Christian group began coming to Israel in 1955. Waving Japanese and Israeli flags, the men, dressed in blue jackets with menorah and Star of David prints over their suits, and the women, wearing traditional kimonos, sang and danced their way through the capital.

[Isranet photo]

ON THE SLOPES: The Canadian Shaare Zedek Hospital Foundation's 7th annual Ski Day took place recently at Alpine Ski Club. Sponsored by Bank of Montreal and Fabricland, 120 participants took the day off work to support the Shaare Zedek Medical Centre. Included in the festivities of the day were ski lessons and races, a raffle, and a live and silent auction. The ski day raised $40,000, an increase from last year's event. Throughout the day there were reminders of why funds were being raised. Two days before the event, the Shaare Zedek emergency room was once again filled with 21 victims who were seriously injured by a suicide bomber. All fundraising events benefit Shaare Zedek Medical Centre's new emergency department in Jerusalem, due to open in August 2004. It will be the largest and most technologically advanced emergency department in Israel. Seen here, from left, skiers Marla Sone, Michele Glucksman, Shaindy Fischer, Evan Sone.

UJA campaign winds up at a projected $60M

By FRANCES KRAFT
Staff Reporter

UJA Federation of Greater Toronto's Campaign 2004 has already raised $54 million and is expected to reach at least $60 million in donations, campaign co-chair Richard Venn announced last week.

Venn, who co-chaired the 2004 campaign with Allan Silber, told the annual campaign closing event, held at the York Event Theatre, that funds raised help young Israelis who have lost a parent or parents to terror, and they also provide medical equipment for hospitals and trauma centres, extended day-care programs and security for Israeli children, financial backing for the Canadian Council for Israel and Jewish Advocacy (CIJA), and advocacy training for thousands of young Jewish students on campus.

The campaign helps Jews in Toronto and all over the world, noted Barbara Bregman, outgoing chair of Women's Campaign and Advocacy, which raised about $7 million of the total.

Silber credited more than 1,000 volunteers and almost 23,000 donors for the campaign's success.

Robert Harlang and Chuck Winograd will chair Campaign 2005, and Fran Sonshine is the new Women's Campaign and Advocacy chair. Federation staffer Lisa Morrison, former campaign director, has been appointed vice-president of UJA Federation. Jeff Springer will take over in her previous position, Silber announced.

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MP Caplan says she won't run in next election

By RON CSILLAG
Staff Reporter

Asked what she's looking forward to most following her retirement from 26 years in the political arena, Elinor Caplan chuckles. "I'm ready to stop commuting to Ottawa," she says.

Caplan, the Liberal MP for Thornhill, Canada's most Jewish riding, announced last week she will not run in the next federal election, widely expected to take place this spring.

She's "ready to seek new challenges. I just felt it was time to move on and try other opportunities."

The 59-year-old MP, the first Jewish woman to serve in the federal cabinet, was dropped from Prime Minister Paul Martin's cabinet. Under former prime minister Jean Chrétien, she served in two cabinet posts, first as minister of citizenship and immigration and then as minister of national revenue.

She will represent Thornhill until a possible May election. After that, "I'll do what I want, as opposed to doing what others want."

Caplan told *The CJN* she didn't expect to be named to Martin's cabinet.

"He appointed three Jewish members to cabinet [Irwin Cotler, Jacques Saada and Jack Austin] and I thought that was fabulous."

Caplan won the riding of Thornhill in 1997 with a plurality of about 60 per cent. "I was profoundly grateful and honoured," she recalled. Being named two years later to the immigration post was a special honour.

"My grandmother, who immigrated to Canada from Poland at age five, and who couldn't even vote, would not have imagined that one day a Jewish woman would become immigration minister," Caplan said.

Under her tenure, Ottawa passed a new Immigration and Refugee Protection Act, which overhauled and streamlined the system by which newcomers and refugee claimants are processed.

Caplan was re-elected in 2000 with an even greater plurality, but only after some heated name-calling in which she referred to supporters of the Canadian Alliance as "Holocaust deniers, prominent bigots and racists."

That was in the wake of the Liberal government's support of a United Nations resolution that condemned Israel for excessive force in putting down the Palestinian intifadah.

The Alliance seized on Canada's support for the resolution as an election issue, and it galvanized the Jewish community, but not enough to unseat the Liberals.

In Thornhill riding especially, Caplan was often a lightning rod for the Jewish community's anger at the Liberals' record on Israel. Many voters felt she did not adequately represent Israel's wishes to her boss, or that Chrétien ignored her.

It's a charge she counters vigorously.

"Jean Chrétien was most under-appreciated by the Jewish community. He was the first prime minister to visit Israel. He went to Auschwitz and spoke out strongly against anti-Semitism. He never said no to Israel, and the community never gave him credit for that."

Elinor Caplan

Caplan said the best gauge is how Israel feels, "not partisan individuals."

"Israel considers Canada to be one of its best friends. And friends sometimes disagree with each other."

Caplan feels the Canadian Alliance "manipulated" the Jewish community in the wake of the 2000 UN vote. "They used the issue to try to convince the community for other reasons," she said, namely to win votes for privatized health care.

Caplan feels she did a good job representing the community's concerns to the government. Besides, "people knew they were not electing a member of the Knesset."

In January, 2002, Caplan was named revenue minister. Around that time, the Canadian wing of Magen David Adom (CMDA) was experiencing tax problems for providing aid beyond Israel's post-1967 territories.

Caplan was taken to task for not being vocal on the issue.

But a deal was soon struck that allowed Magen David Adom to keep its designation as a registered charity.

Caplan is reluctant to explain how that came about, saying only, "My own view is they [CMDA] were not given good advice."

Asked whether she intervened directly on behalf of the group, Caplan said: "I never contacted them directly. My approach was always quiet.

"Let's just say that in this case, it worked."

Prior to entering federal politics, Caplan represented the riding of Oriole in the Ontario legislature from 1985 to 1997. She served as a cabinet minister in the Liberal government of David Peterson, first as chair of management board and later as minister of health, becoming the first Jewish woman to serve in either a provincial or federal cabinet in Canadian history.

Her political career began in the then Toronto suburb of North York in 1978 when she was elected to the North York municipal council.

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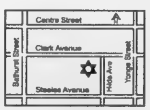

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Gibson's film delivers beating of biblical proportions

By RON CSILLAG
Staff Reporter

Review

It could have been worse. But it's not good. Not by a long shot.

It will be difficult – impossible for some people – to walk out of Mel Gibson's firestorm of a movie, *The Passion of the Christ*, even in the real likelihood of leaving before it's over, and not conclude that Jews – the leadership, the rabble, the quasi-leadership, call them what you will – bore some degree of responsibility for the death of Jesus, ranging from a good deal to total.

Not only that, but they regretted it. And continue to.

After attending a screening last week for critics and religious press types, I pause and defer to U.S. Jewish commentator Dennis Prager, who put it best when he said that when viewing *The Passion*, Jews and Christians will be watching two entirely different films.

"For two hours," Prager observed after a preview, "Christians watch their saviour [being] tortured and killed. For the same two hours, Jews watch Jews arrange the killing and torture of the Christians' saviour."

The message, intended or not, is inescapable, even for those who know that the vast majority of anti-Semitism in Canada and the United States today no longer emanates from Christians and even for those who know that Christians are among Jews' best friends and most ardent Zionists: The Jews (the Pharisees, their minions and the great unwashed) want Gibson's Jesus dead, and they don't stop wheedling, pressing, insisting and bullying the thoughtful, decent and reluctant Pontius Pilate until the deed is done.

Even a beating of biblical proportions, which Pilate deems sufficient punishment for the miscreant preacher from Galilee, is not enough for the clamouring Jews. "Crucify him!" they intone – all of them, except, of course, the Jews who follow Jesus. Those Jews are above reproach. Somehow, they even look cleaner.

Those who ponder whether Gibson is anti-Semitic are missing the point, suggests Rabbi Benjamin Blech of Aish HaTorah in the United States. Let's assume Gibson isn't – and it's unlikely that he is, since it's hard to get ahead in Hollywood if you hate Jews (though Gibson had to have been raised in an anti-Semitic environment given that his father Hutton is a Holocaust-denying loon). What matters is what the film will accomplish. In this case, in true Hollywood style, it has crafted a villain.

And that villain is the Jews, at least in the film's first half. In the second, it's the sadistic Romans – but they only torture Jesus at the Jews' insistence.

By now, there should be little debate that all the Gospels of the New Testament, to a greater or lesser extent, apportion moral responsibility for Jesus' death to Jews. Gibson the filmmaker, the artist, has every right to make any movie he wants. Besides, this one's $25-million (US) budget came out of his own pocket.

But *The Passion* is not based on any one or all the Gospels, none of which even agree with any other. This is the Gospel According to Mel, and the liberties he takes are many and inexplicably occult-ish.

For one, he crafts a scene from whole cloth in which kippah-clad Jewish children who mock the betrayer Judas morph into monsters and demons. It doesn't seem to matter that this takes place only through the eyes of Judas, who is consumed by guilt and a touch of madness. The message is received.

And what to make of a Golem-like satanic figure that slithers in and out of scenes? In one of them, the black-robed androgynous representation of evil walks among the Jews, even holding in its arms the spawn of the Devil. Pure overblown Hollywood.

The four Gospel accounts do not agree on the identity of the figure at the Crucifixion who dares Jesus to use his divine powers to come down from the cross. In Gibson's account, the figure is the Jewish high priest Caiaphas himself, in his black-and-gold finery, who throws down the gauntlet before Jesus. Of course, Jesus *does* come down from the cross, after a fashion, alive and well. That'll show the Jews.

And then there's the infamous blood curse, uttered in the Book of Matthew by the high priest. "His blood be upon us and on our children," he intones at the moment of Jesus' death. In the annals of violent Christian anti-Semitism, these are *the* words, the ones used to justify two millennia of slandering Jews forever as "Christ-killers."

The line's provenance is as follows: It was in the rough cut Gibson presented to evangelical pastors in pre-screenings last month. Then, it was announced, possibly as a last-minute sop to Jewish pressure, that it would be cut. How did Gibson finally handle it? In true weaselly fashion: It's in the film, but spoken only in Aramaic and not subtitled in English. It's there, but it isn't.

But the greatest example of Jewish regret for what they caused, to me anyway, takes place in about five fleeting seconds of film. Once the execution of Jesus is complete, the skies darken and the earth quakes. So far, so good. But Gibson then chooses to cut to the Temple, which crumbles around Caiaphas' head. Instead of fleeing, the Jewish priest weeps. He knows what he's done, and his remorse only just begins.

It's a dubious claim that Gibson set out to make an anti-Semitic film that clearly blames Jews for Christ's death. The movie is more anti-Jewish Establishment and anti-Sanhedrin (the rabbinic council that finds Jesus guilty of blasphemy and violating Temple law). But the film fails to distinguish between that arguably rogue element and the Jewish masses. Priests and peasants are unnecessarily lumped as one, braying bloodthirsty mass.

The Evangelical Fellowship of Canada warns that twisting the movie's real meaning – that Jesus "willingly died for all of us" – will "lead down a path of ignorantly partaking in a blame-game."

I'm not biting. It is Christians, after all, who have partaken in a blame-game for two millennia. Anyone with preconceived notions about who killed Jesus will only have them reinforced by this film. Only righteous, well-read, open-minded Christians with cast-iron stomachs that can withstand 90 minutes of unimaginable splatter and gore will appreciate Jewish concerns. Pretty small market.

Gibson's defence is well-known: "I'm not singling [Jews] out and saying 'They did it.' We're all culpable. We're all guilty. We all killed Jesus."

Not me. I had nothing to do with Jesus' death. And neither did my immediate forebears. They were too busy being deported, butchered and gassed by Christians for being Jews. The irony is almost too monstrous to discuss.

There's some evidence of nifty cinematography, but ultimately, Gibson has made a loud, over-the-top, melodramatic, Hollywood blockbuster that will, at least according to early and alarmingly bad reviews, bust few blocks.

But if Christians can use it to spread a message of hope, reconciliation, love and renewal, great.

Meantime, this too shall pass.

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Purim's larger lessons

Continued from page 1

Two days later, Mel Gibson's film version of the last 12 hours of the life of Jesus Christ opened in more than 3,000 theatres across North America. Jewish communities worldwide are now holding our collective breath to see what dark emotions and anti-Jewish behaviour the film might rouse.

In his wisdom, Gibson chose to make and release the film at a time when more Jews are being harassed and victimized across Europe than at any time since the end of the World War II.

That same week, an Israeli soldier was attacked and killed at the Erez Junction in Gaza and an Israeli couple was shot and killed in their car by a drive-by shooter in the West Bank.

And that was only one week.

Despite it all, indeed perhaps because of it all, we joyfully get on board the Purim Express, hear the megillah, send mishloach manot, give assistance to the needy and celebrate. That is both our obligation and our delight.

Occasionally overlooked in the drama and positive outcome of the story of Esther is how the Jews were ultimately saved from annihilation.

They were not saved by the king.

He did not revoke the original decree of genocide, promulgated at Haman's request.

Rather, the Jews fought back.

The king authorized the Jews *to gather together* in self-defence and they did. Together, they defended themselves, their families, their dignity, their way of life.

Indeed, the text uses the word "coming together" in five different but closely located instances, pointing to its importance in the ultimate success of their communal, self-rescue from genocide.

Esther and Mordechai's courage was instrumental in stopping Haman. But it was, finally, the courage of their co-religionists, *acting together*, that saved the day.

It is this sense of cohesive, communal action that we must find again today in facing the many troublesome issues in the state of the world. And it is this sense of cohesive, communal action that we necessarily try to inculcate into our children when we urge them to drown out the very sound of the name of Haman during the megillah reading.

And what do they learn, starting from a very young age, by that very noisy merriment?

They learn to be involved, as it were, in the unfolding of Jewish destiny; not to be afraid of the villain; and, most important, a sense of confidence in Jewish history that right must always triumph over wrong and justice over evil.

That is why we cheerfully hop on board the Purim Express. For when we see the children in the loud, playful happiness of their Purim pageantry, we remember the story's larger lessons. Chag samayach.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Dry Bones

WILL PEACE EVER COME TO ISRAEL? ...THERE ARE TWO SCHOOLS OF THOUGHT.
ONE:
PEACE? IT WOULD TAKE A MIRACLE!
TWO:
A MIRACLE? GREAT!
MIRACLES ARE WHAT WE'RE FAMOUS FOR!
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Schadenfreude is not envy

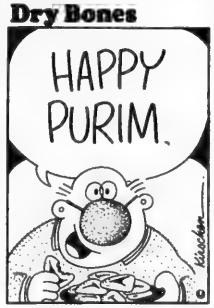
Bernard Baskin's review of the book *Envy* ("We need to fight free of envy: author," *CJN*, Feb. 5) misses an important point.

The rabbis have acknowledged that the *yaitzer hara*, the evil inclination, is a blessing from God. It was given to us for a purpose. Our challenge is to learn how to do good despite the forces of the evil inclination. *Schadenfreude* is the opposite of envy. In his book *Everyday Ethics*, Joshua Halberstam defines envy as being the silent sadness one experiences in witnessing the success of others. *Schadenfreude* is the joy in witnessing the failure of others.

Whereas envy is an indicator to tell us what we may want in life, *Schadenfreude* is the perversion of the emotion of joy. Left unchecked, *Schadenfreude* leads to feelings of joy in actually causing the humiliation and failure of others. That is what the Nazis did to the Jews. It was not envy, but the opposite. Even the 10 Commandments tell us not to covet certain things that may lead to unethical behaviour later on.

David Burstein
Toronto

Dry Bones



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Re: Christian Zionists

Regarding the article, "Christian Zionist group planning six Israel missions in 2004" (*CJN*, Feb. 19), I know many in the Jewish community take great comfort in the support for the Jewish people and Israel they see coming from the Christian Zionist movement. But let's not lose sight of their goals. Christian Zionists believe the modern revival of the State of Israel is a sign that Jesus will return. Their intense love of the Jewish people is only matched by their love and desire to see us embrace Jesus as our messiah.

Pat Robertson, a Christian Zionist and host of the popular TV show *The 700 Club*, did a news piece about the only survivor of the Jan. 29 bus bombing in Jerusalem. What saved her, according to *The 700 Club*, was the woman's love and belief in Jesus. One was left with the message that if only the poor Jewish victims had also believed in Jesus, they too would have survived.

The Jewish community should embrace any support we can get in these difficult times, but let's not lose sight of the real motives of many of these groups.

Steven Feldman
Vancouver

* * *

Feldenkrais method in Toronto

Thank you for helping to educate the public on the Feldenkrais method ("Feldenkrais: a simple matter of re-programming," *CJN*, Feb. 19). Feldenkrais is a tremendously effective and gentle way to help people find ease and comfort in their bodies.

In addition to the information you published for people to learn more about Feldenkrais, I wish to note that information on local classes and practitioners can be found at www.feldenkraistoronto.ca.

For information on women-only classes in Thornhill and Forest Hill, readers can call 647-223-6627.

Keren Kari Isaacson
Toronto

* * *

Safed says thank you

We would like to thank Canada's Jewish community for coming to the aid of the people of Safed.

Last fall, I sent a request to Canadians to supply us with food and clothing for many of our families who are hungry and in need of warm winter clothing. The results have been wonderful. People from across Canada have been writing to us and asking how they can help.

As hard times in Israel continue, business have closed, people have been let go from jobs and family subsidies have been cut back. Safed has been particularly hard-hit, as many of our citizens were employed in the tourism industry.

For the past four months, busloads of Canadians have been bringing us warm blankets, coats and sweaters. Anyone who has been to Safed in the winter knows that it is just as cold as in Toronto because our houses are made of cement and stone and have no insulation or central heating. Families put their money into buying food and in many cases cannot afford electricity to heat their homes.

We are especially grateful to those who brought us items directly, as the cost of getting things here from the centre of the country is prohibitive.

Thank you to all of you who have come to our aid. Please come to visit us, or if you know people who are coming, please remind them that we are still looking for food, clothing, eyeglasses and shoes.

Rena Dvorkin Cohen
Safed, Israel

* * *

Gay marriage erodes Jewish values

Once again, we see the erosion of Jewish tradition and, even worse, a violation of Torah biblical law ("Reform Temple Sinai rabbi to officiate at gay marriages," *CJN*, Feb. 26).

What amazes me about this kind of decision is that it will further alienate one Jew from another at a time when we mouth platitudes of unity. The foundation of traditional Orthodox Judaism is based on the premise that the Torah is sancrosanct and not subject to the whims of whatever social norms happen to be in vogue. This is how we have survived up until now, and those who cannot see the truth of that approach will ultimately disappear, as did the *maskillim* (enlightened Jews) of the 19th and 20th centuries.

Rabbi Moshe Stern
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

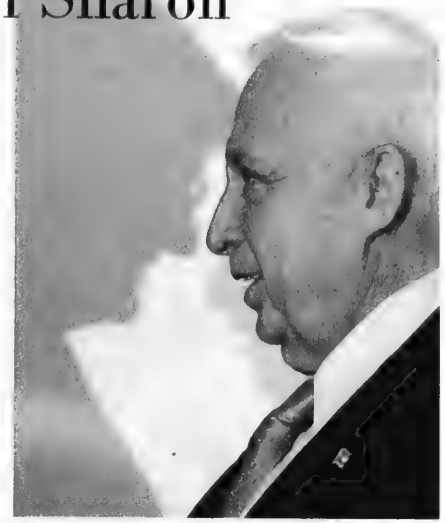
A Purim Perspective

The many moods of Ariel Sharon

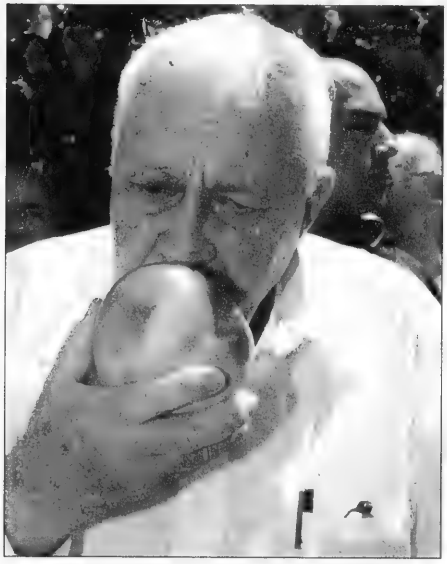
The whole Megillah

[Photos courtesy of Israel Sun, Israel and RNS/Reuters]

Oh no. Did I forget to pay for my car insurance?



Fuhgedaboutit, Fischer. I'm the one who looks like Alfred Hitchcock.



I saw a baby do this once. He seemed to like it.

Don't mess with me. I haven't had my coffee yet.

Hmm. What are the odds we both forgot to do up our zippers?

Live long and prosper. Drat. I can never get that Vulcan greeting right.

I've got Arafat under here. You hold him down, I'll kick him.

Shopping all the time

Sociologists and other pundits find great difficulty in pinpointing the differences between Americans and Canadians. Many Canadians will immediately claim that they can easily do so, but in my experience, they end up with a list of American traits that are not Canadian! But negation does not equal description.

Norma Baumel Joseph in Montreal

Many claim Americans are more aggressive. Does that mean that Canadians are less combative or wimpy? Both claims were made during last year's war on Iraq. Words like daring, belligerent, assertive, courageous and offensive can be used to describe citizens of more than one nation. In the process of distinguishing ourselves from our southern neighbors, we should be careful.

Nonetheless, I have observed some tangible differences. The pace of life in America seems more intense, but perhaps that more accurately describes New York than the entire country. Baseball is more important there than hockey is here, but all sports are of supreme significance in America. The world of entertainment – TV and movies – is excessively influential. Americans cast about for heroes and are not embarrassed by their patriotism. And most tangibly, Americans shop!

And not just in New York. Sawgrass Mall in Florida on any day – even the day after Christmas – is packed with people shopping as if there was no tomorrow. Yes, you will tell me that so is The Bay on Boxing Day. But believe me, there is a difference. American shopping is unlike any shopping you have ever experienced. And Americans do it 24/7.

After living in New York for the past few months, I appreciated that I was able to go out at night after the children were in bed and shop for whatever I needed. Stores and pharmacies are always open. Malls are giant entertainment centres. Weekends are family days at the malls – and they don't open at noon. It is certainly a blessing for working parents. But I began to feel overwhelmed by the ever-present need to shop. I also wondered at what happens in a society that never has a day off. Staff work weekends and holidays.

Canadians shop, but just not all the time. Stores have hours that allow the staff to go home for dinner. That seems like a good thing, though limited hours create a burden for working people, especially working parents.

While both orientations pose certain difficulties, absolute commercialization and constant shopping seems somehow destructive. Hospitals have to stay open. Do stores?

What kind of social foundation is established when family time is shopping time? (Online shopping might seem like a solution, but it removes the social factor from shopping.) Judaism introduced the social and moral necessity of a regular day of rest. It is a gift, I believe, that should not be ignored.

Purim and the Jewish joke

Purim is a time to laugh – at the shpiels we hear when the Megillah is read, at the costumes people wear, at the story of Mordechai and Esther and their dealings with a bumbling king who is so easily beguiled by his evil Grand Vizier.

Jean M. Gerber in Vancouver

Purim is a time when all barriers of class and degree are broken down. It is the time for the Lords of Misrule, the tricksters, to come out and show their stuff. Is there some connection between our Jewish comedic sense and the fact that the western world is full of Jewish comedians?

What is so funny about the Jewish people? Think the Marx Brothers, who took their cue from the Jewish kings of vaudeville and burlesque. Think Wayne and Shuster. Think Lenny Bruce, Woody Allen, Adam Sandler (well, he thinks he's funny). Think Ken Finkelman and *The Newsroom*. Think the two Jerrys, Lewis and Seinfeld. Fanny Brice. Billy Crystal. Mordecai Richler's *Jacob Two Two*. Jackie Mason (ugh!), George Burns, Danny Kaye. Think Charlie Chaplin and Robin Williams.

Wait a minute, you say, Chaplin wasn't Jewish, and neither is Williams. Of course not, but groups on the lunatic fringe, such as Aryan Nations, decided Chaplin was a Jew and Williams is as well (along with former U.S. president Dwight Eisenhower). Why? Because, well, they're funny. (The same cannot be said for Eisenhower, but that is another story.)

Jews make fun of ourselves. We puncture the pretensions of bloated big shots. We write books (another Jewish trait) about our humour such as William Novak's and Moshe Waldoks's *The Big Book of Jewish Humour*. We maintain an irreverent view of every authority figure.

It's the *pintele yid* against the world. It's irony. It's the view of the outsider seeing the foibles of the insiders. Even Freud was going to write a book about Jewish humour, but never got around to it. He should have studied Purim.

A joke: What is the essence of all Jewish holidays? "They tried to kill us, we're still here, let's eat!" So too with Purim.

Two things come together at Purim – laughter and memory. We are told not only to remember Amalek, the ancestor of Haman, but *not* to forget him. Amalek was – is – no laughing matter. He attacked the weak without cause and became the symbol for all the enemies of the Jews. So too Haman, by stealth and preying on the weak mind of the king, planned his attack on the Jews of Persia.

In *Everything Is Illuminated*, Jonathan Safran Foer writes: "Jews have six senses: Touch, taste, sight, smell, hearing [and] memory… The Jew is pricked by a pin and remembers other pins." His Woody-Allen-like hero, Safran, explains, "I used to think that humor was the only way to appreciate how wonderful and terrible the world is, to celebrate how big life is… But now I think it's the opposite. Humor is a way of shrinking from that wonderful and terrible world."

Purim and laughter are central to Jewish identity. After all, Purim is the only holiday that will still be celebrated when the Messiah comes. That's a pretty big burden for a story that doesn't even mention God. But it is all illuminated if we consider that Purim brings memory and humour together. We remember because we have to, but we laugh at the experience of remembering. We laugh at those pins that pricked us.

Many people were upset by the Italian comedian Roberto Benigni's Holocaust film *Life Is Beautiful*. It portrayed a hapless bookseller who is shipped off with his wife and son to a concentration camp, where his comic tricks keep his boy alive. Critics thought Benigni was treating the Holocaust in an undignified way, of making light of its horrors. I completely understand their point of view.

But maybe Benigni was trying to show us the power and healing force of laughter and make-believe. His protagonist demonstrates the ability to experience the worst in life and keep on laughing.

The Talmud even has God laughing. When the rabbis were arguing a point, the text says, Rabbi Eliezer called on Heaven to do miracles for him to prove his argument. His colleagues finally call out to Heaven, "*Lo b'shamayim hi*" – in other words, God, you gave us the Torah and now it is up to us to interpret it.

God laughs: "My children have defeated me."

To paraphrase the Israeli song, "We'll never stop singing," let's enjoy Purim and say, "We'll never stop laughing."

Chag Purim Samayach.

'Sweeps month' in ancient Persia

Oh, to be a television executive in ancient Persia during Adar, otherwise known as sweeps month…

Host: Last week on *The Bachelor*, King Achashverosh selected Esther after meeting women from the 127 lands of his empire at his palace. This week, Achashverosh and Esther go on their first date. Let's watch.

Stuart Slayen in Winnipeg

Achashverosh (at the wheel of his SUV, fiddling with the CD player): So, Esther, you into music? Let's see what I've got here… there's KC and the Shushan Band, Frankie Goes to Mesopotamia and The Rolling Stones' new album.

Esther (in the passenger seat): The Stones? They're still recording?

Achashverosh: Yeah, they've been around for ages. Anyway, Esther, babe, so, like, what are your hobbies?

Esther: Oh, I don't know. Honouring my uncle, I guess. Saving my people. You know… stuff. How about you?

Achashverosh: Oh, I'm into lots of things, but I'm not one to babble on. Get it? Ha ha! Babble on! Babylon!! Anyway, short answer, I guess I'd have to say that my favourite hobbies would be getting drunk and beheading disobedient wives… Hey, let's go for sushi!

After *The Bachelor*, viewers would be treated to an episode of *Trading Spaces* where Haman goes to his neighbour's house to build a new gallows. Following that would be a series of cooking shows outlining palace feast ideas (oh, what to serve when your entire empire is coming over on short notice), and the viewing day would end with a special episode of the somewhat popular 1990s sitcom *Hanging With Mr. Cooper*, guest starring Haman's 10 sons.

It's easy to make light of Purim. Tradition begs it. We're encouraged to dress in costumes, drink, feast, give gifts and make noise in shul. We've packaged Purim for kids and loaded it with carnival games and sugar. "Kids, this is a picture of Haman," barks the carnival booth volunteer. "He wanted to kill all the Jews. Let's throw bean bags at him and then have cotton candy."

My own memories of Purim include a "Purim prom" at Joseph Wolinsky Collegiate in Winnipeg. A week of skits, songs and classroom-decorating culminated in the prom. My memories of the actual dance are pretty sketchy, although I do recall clinging to the wall like Velcro, wondering why we were commemorating the fall of a wicked, genocidal anti-Semite by dancing to the Village People.

As global anti-Semitism makes headlines, we might be well-advised to pause and reflect on the threats our people have faced over the millennia. It is easy to mythologize and market Purim. But there are more important issues to consider than prune versus poppyseed.

Purim is an ideal time to contemplate the theology of miracles. Was the saving of the Jews in the Purim story a miracle? What is a miracle? Do we see miracles today?

What is the role of the Jewish community in a multicultural world? How do we successfully communicate tolerance and acceptance? How do we best respond today to anti-Semitism and other forms of hatred and bigotry?

Beyond a colourful celebration, Purim should serve as a trigger for discussion and a sobering reminder of the current troubling wave of anti-Semitism. If Purim is only a noisy, sticky carnival, what are we learning and what are we teaching?

My goal this Purim is to share some thoughts with my candy-covered kids about what Purim means. At their ages, the message will be simple – respect all people regardless of their background; it's important to be proud to be Jewish; and don't touch anything after the Purim carnival until you wash with soap.

And now back to our regularly scheduled programming…

Chag Samayach.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

Letter from Manaus

Ten black-and-white photographs of the men who have been president of the Comite Israelita Do Amazonas since 1929 adorn the 2004 calendar of that organization, based in the Brazilian city of Manaus. By no coincidence, nine of the individuals, including Raphael Benoliel and Jose Laredo, are Sephardi.

Sheldon Kirshner in Brazil

The Jewish community in the state of Amazonas, the largest in the Amazonia region, is composed primarily of Jews whose ancestors arrived from Morocco in the late 19th and early 20th centuries, just in time to tap into the brief rubber boom.

Manaus, the sultry capital of Amazonas, sprawls along the northern bank of the Rio Negro, a tributary of the mighty Amazon River. Seven hundred and fifty of its 1.5 million inhabitants are Jewish, and among them are Catholic converts to Judaism and Christians of Jewish origin who have returned to the fold.

Rubber, a highly-prized commodity, originally lured Moroccan Jews to the immense Amazon rainforest. At the height of the boom, when Brazil was the world's sole supplier, Jews played an integral role in the rubber trade as middlemen and traders.

"One became rich by plunging deeper into the jungle, reaching new territories as yet unexploited," writes Harvard University's Susan Gilson Miller in a monograph entitled *Kippur on the Amazon*. "His canoe laden with goods, the Jewish trader would become an explorer, following tributaries where no one had previously ventured, hoping that Indians would come to the banks of the river to exchange rubber, quinine, vanilla, cocoa and other natural products for his trinkets, knives, axes and cloth."

The tomb of Rabbi Shalom Imanuel Muyal

These traders galvanized Jews back in Morocco. As Miller puts it: "Moroccan Jews migrated to many parts of South America, but it was the emigration to the Amazon that most completely captured the communal imagination. Jungle adventures were the substance of letters, oral histories, written accounts and even fiction. The jungle was the place of exotic flora and fauna that threatened the voyager and haunted his imagination: fierce jaguars that appeared suddenly in the night, giant boa constrictors that could kill with the thrash of the tail, prehistoric crocodiles and turtles, vampire bats that sucked a man's blood soundlessly and painlessly in his sleep, huge tapirs that could easily trample a canoe and sink its precious contents."

Such stories are the stuff of legend in Manaus' insular Jewish community, which has grown incrementally over the past three decades, spurred by the establishment of a free trade zone in Manaus in 1967 and by the recent explosion of global interest in ecotourism.

Issac Dahan, the past president of the Comite Israelita do Amazonas, said that the advent of prosperity triggered an exodus of Jews from Argentina, Sao Paulo (Brazil's commercial centre), Israel and even Poland into Manaus, which degenerated into a backwater after the rubber boom. "Manaus was isolated in the past, and travel was more difficult," he added through interpreter Janet Israel, an English teacher in a private school. "This is no longer true."

Only five hours by air from Miami, Manaus may be an obscure and exotic place to most North Americans, but in Brazil, it is heralded as the gateway to jungle adventures in Amazonas. And to Brazilian Jews, Manaus is known as a bastion of Judaism in the wilderness. Last year, the Jewish community here, which has preserved Moroccan customs and traditions, marked the passage of one wedding, six brit milas, four bar mitzvahs and 15 bat milas.

Manaus' synagogue, Beit Ya'acov/Rabbi Meyr, boasts a 400-year-old Sepher Torah, and the afternoon Jewish school has an enrollment of 60 students. The modern community centre, where weddings, bar mitzvahs and communal events take place, is equipped with a swimming pool, a children's wading pool and an enclosed soccer field. The engraved names on the tombstones in the Jewish cemetery remind visitors of the community's Moroccan antecedents.

Manaus had a rabbi, Jacobo Azulay, from the 1930s until his death in 1976. But since then, five rabbis have been hired and fired in revolving-door style, and today, the city is without a rabbi. Dahan, a burly physician, fills in as rabbi and cantor. His CD, *Canto Judaica na Amazonia*, a medley of traditional Jewish prayers, attests to his skills as a chazzan.

Asked why Manaus has not had a permanent rabbi for the last 28 years, Dahan replied, "We're very diverse in terms of religious beliefs and observances, and if we had a rabbi, there would be divisions and we would not be as strong and united. When a rabbi is required, we send for one."

The unspoken reason for the absence of a permanent rabbi may turn on the fact that about 70 per cent of the community's weddings are intermarriages. Celso Neves Assayag, the current president of the Comite Israelita Do Amazonas, exemplifies the tolerant, easygoing attitude toward race and religion in Manaus: his mother was Catholic, as is his wife.

For Assayag and many of his fellow Jews in Manaus, most of whose residents are of mixed Portuguese and Indian origin, intermarriage is so common that it is not regarded as a problem. But in a nod to critics, he observed that his wife keeps a Jewish home and is active in the community, and that they have raised their children as Jews.

Celso Neves Assayag (centre), the president of the Comite Israelita Do Amazonas, is flanked by Dr. Issac Dahan and Janet Israel.
[Sheldon Kirshner photos]

In a country where Third World poverty is endemic, and where the national average monthly income is about $80 (US), the Jews of Manaus have not fared too badly. According to Assayag, a food wholesaler, the vast majority of Jews here earn about $180 per month, just enough to pay the bills and survive, but not enough to own a fancy home, drive a new car or vacation abroad. In a reference to Brazil's lack of a Canadian-style social welfare system, he said, "They can't afford to get sick." But if a member of the community cannot cover the expense of, say, a bar mitzvah or a funeral, the Comite Israelita Do Amazonas steps in and absorbs the cost. No Jews, however, are so destitute that they must dwell in *palafidas,* the shantytowns on stilts that blight Manaus.

Assayag estimates that one-quarter of the Jews are reasonably affluent, while five or six families are outright millionaires. "They're the pillars of the community," said Israel. "They help the others."

Anti-Semitism is rare in Manaus, and the Jewish cemetery has never been desecrated. "Baruch Hashem," sighed Dahan."Jews are very respected," said Daniel Foinquinos de Melo, a 20-year-old medical student. "We have good relations with everyone."

But after the outbreak of the current Palestinian uprising in September 2000, local Palestinians staged a march in support of the intifadah, burning an Israeli flag and stoning several Jewish-owned shops. Since then, the Palestinians of Manaus, said to number in the vicinity of 3,000, have remained quiet.

The fallout of the Arab-Israeli conflict also affected Janet Israel. A Palestinian mother, heatedly objecting to Israel's surname, pulled her daughter out of Israel's school. But as Dahan pointed out, Jews have maintained cordial relations with the old Lebanese Arab mercantile community.

The state of Israel remains a strong focus of Jewish identity here. Five Jewish students, including Saulo Foinquinos, 23, have visited Israel through the Birthright program. And in the past few years, 80 Jews have made aliyah.

Manaus may be the only city on earth where local Catholics revere the memory of a rabbi. In 1910, during the rubber boom, a rabbi from Jerusalem, Shalom Imanuel Muyal, arrived in Manaus to collect alms from the Moroccan Jews. After Muyal's sudden death, and his burial in the Sao Joao Batista cemetery, which adjoins the Beit HaChaim Jewish cemetery, Catholics began placing pebbles and flowers on his tombstone. To this day, they regarded Muyal as a miracle worker, and while Jews have no idea why Muyal is so beloved by Catholics, they gamely accept his status as a saint.

Outside Manaus, Amazonia is home to upwards of 2,000 Jews. Belem, with the largest and oldest Jewish community in the region, has twice as many Jews as Manaus. One thousand six hundred kilometres east of Manaus, Belem is in the state of Para, where the yellowish waters of the Amazon River meet the cobalt waters of the Atlantic Ocean.

Throughout the rest of Amazonia, in cities ranging from Macapa and Rio Branco to Porto Velho and Santarem, there are a handful of Jewish families. And in some towns, such as Alenquer and Itacoatiara, one of whose mayors was Jewish, the Jews have completely vanished, ending a chapter in Amazonian Jewish history.

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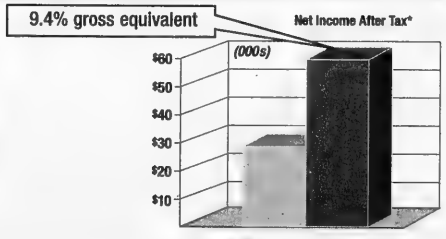

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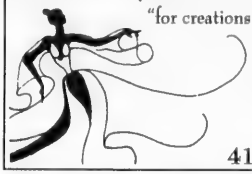
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Jewish Life

The Passion's timing teaches lessons

By RABBI MENDEL KAPLAN

Mel Gibson's film *The Passion of the Christ* has elicited mixed views since its initial showings to private audiences several months ago. While garnering rave reviews from Christian laypeople and clergy, it has concerned many Jews who have either seen the picture or learned of its content from the media.

Rabbinic Reflections

At the core of the firestorm is the understandable Jewish fear of a renewal of base, blatant anti-Semitism, which has already raised its ugly head in Europe. Will this factually inaccurate film mark the beginning of a reversal of Vatican II and the re-acceptance of the nefarious, age-old accusation of deicide, a defamatory charge that has brought untold anguish and bloodshed upon the Jewish people for nearly two millennia, culminating in the Holocaust?

With anti-Semitism reaching levels that haven't been seen since the 1930s, the release of *The Passion* comes at a dangerous time. This gut- wrenching, emotionally charged and graphic illustration of deicide and the Jews may very well inflame the anti-Israel rhetoric infused in today's anti-Semitism, giving it renewed vigour and boding ill not only for the Jews but for much of humanity.

The question on the minds of so many Jews is how to create an effective counterbalance to the film? Some Jews have suggested a strong cinematic response and the development of educational programs to teach the masses about the contradictions within the four Gospels. Others maintain that our wisest response would be none at all, that the less attention we give to the matter, the less damaging it will be.

Although I make no claim to being a spiritually enlightened visionary, I was taught by my mentor, the Lubavitcher Rebbe, that the solutions to modern-day conundrums can be found in biblically documented responses to similar situations written by those who were prophetically charged and divinely inspired.

While contemplating possible responses to this deeply troubling film, it dawned on me that the dubious timing of its release might itself provide us with the answer. Gibson and his supporters are unaware that the film debuted on public screens across North America in the Jewish month of Adar. Ever since the first Purim 2,357 years ago, Adar has traditionally been considered a time of good fortune for Am Yisrael and more specifically, the most propitious time for success in dealing with our mortal enemies. Ever since Haman selected the month of Adar (through a lottery system known as the "pur" – the origin of the name Purim) for his carefully planned genocide of ancient Jewry, it has been referred to as the "hachodesh asher nehepach lachem," the month in which the diabolical designs of our enemies backfired, leading to their own destruction.

But the miracles and divine salvation of yesteryear did not happen by themselves. Our Sages teach us that due to the inspired leadership of Mordechai, the Jewish people responded to the impending doom not by trying to curry favour with their enemies and the general populace, but rather by reaffirming their faith in God.

The Midrash teaches that for the better part of a year, the Jewish communities throughout ancient Persia made an incredible return to the traditions and teachings of Moses and Sinai. They rededicated themselves to the study of Torah and the performance of mitzvot and openly expressed their Jewish pride.

By now, a clear lesson should emerge. A muted response to Gibson's *Passion* brings to mind the "ostrich syndrome," which denies reality and has historically led to negative outcomes. However, ingratiating ourselves to those who despise us will also not save the day.

Gibson's film must be met head on and countered with a passion of our own. A newfound quest for knowledge of the Torah and an awareness of what it truly means to be a Jew is essential for our survival. We must affirm that we are indeed a people that acknowledges God's supremacy. Those who have already developed a passion for Torah Judaism must now demonstrate a passion for reaching out and inspiring a return among our brethren, regardless of their present observance or affiliation.

Let us respond to any insidious attack of a modern-day Haman with the same unified conviction and devotion we displayed in days of old. By remembering and being guided by the Torah lessons of history, we will once again experience miracles and redemption, God's mighty deeds and saving acts.

Rabbi Kaplan is spiritual leader of Chabad@Flamingo in Thornhill, Ont., and serves as a chaplain with the York Regional Police.

Put vehicle checks by Israel in context

MYTH:

Israel prevents Palestinian ambulances from taking sick and injured Palestinians to hospitals.

FACT:

One of the results of the intifadah's violence has been allegations of abuse against Palestinian Red Crescent ambulances by Israeli soldiers who, it is alleged, have caused inconveniences, medical complications and even death to sick passengers. These accounts tend to portray delays as wanton acts of cruelty by Israel against Palestinians in need of medical attention.

These allegations are correct in one regard: ambulances are indeed stopped and searched at Israeli checkpoints. But the accusations fail to put the facts into a broader context. The reason ambulances have been held and searched at checkpoints is due to the very real threat they pose to Israel and its citizens. Ambulances have frequently been used as a means to transport bombs, and many terrorists responsible for suicide bombings in Israel got inside the country by driving or riding in Red Crescent ambulances.

For example, in October 2001, Nidal Nazal, a Hamas operative in Kalkilya, was arrested by the Israel Defence Forces (IDF). It was found that the ambulance driver for the Palestinian Red Crescent had exploited the unrestricted travel rule reserved for medical personnel to serve as a messenger between the Hamas headquarters in several West Bank towns.

In January 2002, Wafa Idris blew herself up on the crowded Jaffa Street in Jerusalem, becoming one of the first female suicide bombers. She was an ambulance driver for the Palestinian Red Crescent, as was Mohammed Hababa, the Tanzim operative who sent her on her mission. She left the West Bank by way of an ambulance.

On March 27, 2002, a Tanzim member who worked as a Red Crescent ambulance driver was captured with explosives in his ambulance. A child disguised as a patient was riding in the ambulance along with the child's family. The explosives were found under the stretcher the "sick" child was lying on.

On May 17, 2002, an explosive belt was found in a Red Crescent ambulance at a checkpoint near Ramallah. The bomb, the same type generally used in suicide bombings, was hidden under a gurney carrying a sick child. The driver, Islam Jibril, was already wanted by the IDF, and admitted this was not the first time an ambulance had been used to transport explosives or terrorists.

The bomb was removed from the ambulance and detonated in the presence of a representative of the International Committee of the Red Cross (ICRC) In a statement issued the same day, the ICRC said it "understands the security concerns of the Israeli authorities, and has always acknowledged their right to check ambulances, provided it does not unduly delay medical evacuations." The sick passengers in the ambulance were escorted by soldiers to a nearby hospital.

On June 30, 2002, Israeli troops found 10 suspected Palestinian terrorists hiding in two ambulances in Ramallah. They were caught when soldiers stopped the vehicles for routine checks.

In December 2003, Rashed Tarek al-Nimr, who worked as a chemist in hospitals in Nablus and Bethlehem, supplied chemicals from the hospitals to Hamas for use in making bombs and admitted he used ambulances to transport the chemicals. He also said Hamas commanders would hide in hospitals to avoid arrest.

The accusations levelled against Israel by its critics have frequently been based on statements of international law, such as the Fourth Geneva Convention. It is true that the Geneva Convention emphasizes the immunity and neutrality of ambulances and emergency medical personnel. But the notion that Israel must ignore a clear and present danger to its citizens or else violate international law, is a distortion. By using ambulances to smuggle explosives into Israel, the Palestinian terrorists are compromising the Red Crescent's immunity and neutrality.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

Jewish Life

Thoughts on war and peace

Books
Bernard Baskin

The 20th century began with optimism – the spread of a humane and scientific outlook would lead to the fading away, not only of war, but also of other forms of cruelty and barbarism. In the light of these expectations, the century of Hitler, Stalin, Pol Pot and Saddam came as an unforeseen calamity. Volcanoes, thought extinct, turned out to be still active.

And war seems, more and more, like an incurable disease. Look just at the 1990s: two million dead in Afghanistan; 1.5 million dead in the Sudan; some 800,000 butchered in 90 days in Rwanda; a half-million dead in Angola; a quarter-million dead in Bosnia; 200,000 dead in Guatemala; 150,000 dead in Liberia; a quarter of a million dead in Burundi; 75,000 dead in Algeria. This does not include the smaller, but no less deadly, conflicts in a dozen other places around the globe. In the wars of the 20th century, 62 million civilians have perished, nearly 20 million more than the 43 million actually killed in battle.

In *Humanity, A Moral History of the Twentieth Century*, Jonathan Glover writes, "Journalists risk their lives to let us know the terrible things that are being dong while we live in relative security. Victims painfully narrate their experiences so that we may understand. Often they do this in the belief that, if the world hear, there will be an outcry and something will be done. Ed Vulliamy, who reported the war in Bosnia, wrote:

'Most of us thought we could make a difference, at first. It seemed incredible that the world could watch, read and hear about what was happening to the victim people of this war, and yet do nothing – and worse. As it turned out, we went unheeded by the diplomats and on occasions were even cursed by the political leaders.'"

A more recent example of world indifference is the unspeakable bloodletting in Rwanda that left the United Nations unmoved despite the frenzied entreaties of Canada's Gen. Romeo Dallaire and others.

Why is it that our machinery for helping people to live together amicably is still as creaking and rudimentary as it was 2,500 years ago when the Athenians and the Spartans devastated each other in a war that meant nothing and settled nothing? All the lessons learned by philosophers, social scientists, economists, psychologists and historians in the intervening years have not moved us much closer to the rational resolution of national conflicts.

But there is a basic difference between today and yesterday: modern technology means that the decisions of a few men, fanatical or demented, can mean horror and death for untold millions.

It may be a limp cliché, but it bears repeating: imagine what the hundreds of billions spent for armament could mean in terms of improving the human condition in every corner of the globe. Why should so much of our intelligence, cunning and resources go toward creating a war apparatus and so little go toward solving common problems?

Is it possible in God's economy that the history of the human race should prove to be nothing more than the story of an ape playing with a box of matches on top of a petrol dump?

Purim, Esther and the Web

By MARK MIETKIEWICZ

Once upon a time, there was a woman named Esther and her uncle Mordechai. They stopped a bad man named Haman from killing many Jews. That's why we celebrate Purim.

If that's the depth at which you were taught the story of Purim, boy are you in for a shock! Megillat Esther tells a tale of court intrigue and deliverance by God that is complicated, puzzling and profound. You can easily delve into the deeper meaning of Megillat Esther commentaries thanks to the World Wide Web.

In "The Upside-Down World of Megillat Esther," Rabbi Yoel Bin-Nun asks some difficult questions. Why was a story "devoid of any sacred material," one that doesn't even mention God's name, included among the holy books of the Tanach? He suggests that having a story in which God does not overtly appear actually teaches us an important lesson. Even when it seemed as if God is out of the picture, He still facilitated the Jewish victory.

Rabbi Bin-Nun then asks another question. How could Esther, a daughter of Israel, enter the Royal Chambers? Why isn't "her coerced participation in the contest of beauty and sexual appeal … described as a tragedy and a horrifying nightmare?" You'll have to read the article for the answer to that one **[www.vbm-torah.org/purim.htm]**.

A page titled "Feminist Aspects of Megillat Esther" examines the actions of the strong female characters Esther and Vashti. When Vashti dares to refuse to appear before her husband the king at his feast, her "action endangers the status of men in the empire… they therefore decide to react with the utmost severity, to warn other women in the empire not to emulate her example." Later, we see how Mordechai considered Esther a full partner in saving the Jews and convinced her to accept her mission despite the risks. "From Mordechai's words, it emerges clearly that everyone – man or woman – has a mission in life which he or she has to accept, and that every member of the people of Israel has a duty to preserve the existence of the people by the means available to him or her. Esther responds to Mordechai's appeal and from that moment forth, the initiative passes to her – and she alone plans and implements all the steps that lead ultimately to the salvation of Israel" **[www.jafi.org.il/education/festivls/purim/pureng3.html]**.

More online commentaries include ones by Yitzchak Etshalom **[www.vbm-torah.org/purim/pur-es.htm]**, Rabbi Moshe Bogomilsky **[http://makeashorterlink.com/?D26D16777]** and Bonna Devora Haberman, whose article "Unmasking the Scroll of Esther" first appeared in *Tikkun* magazine **[http://makeashorterlink.com/?T19D12777]**.

If you can't wait until Purim night to hear the Megillah for real, you can have a private audience at home as Cantor Rabinovitz chants all one hour and 18 minutes of it to you **[www.613.org/purim.html]**. If you'd like to follow along, check out the online version of the Megillah presented at Mechon Mamre.

Every verse is printed in Hebrew next to the corresponding English translation **[www.mechon-mamre.org/p/pt/pt3301.htm]** (If you have trouble viewing Hebrew with your regular browser, use the free Mozilla browser **[www.mozilla.org/]**).

Meanwhile, the kids can listen to a corny yet entertaining 20 minute dramatized version of the Megillah at the Tzivos Hashem website **[http://makeashorterlink.com/?Y31D41777]**. Rabbi Shraga Simmons provides less corn but more detail in his summary of the Purim story at the Aish Hatorah site **[www.aish.com/holidays/purim/ganza_megillah.asp]**.

Parts of the Purim story may sound strange to our modern ears. That's probably why some witty person created the Politically Correct Megillah, Here's a summary of Chapter VIII: "That day, the king gave Esther Haman's house, and she told the king that Mordechai was her uncle. And Mordechai asked the king's permission for the Jews to rise up and kill their enemies. But Esther would have no such thing, and instead, she arranged for a dialogue between the Jewish leaders and the leaders of the people of Shushan. And while they couldn't overcome all their differences, they did agree to joint-author a letter of mutual acceptance and tolerance" **[www.jr.co.il/humor/purim09.txt]**.

Presumably, they lived happily ever after.

* * * * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway @rogers.com.

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Support group helps parents deal with kids' behaviour

By CAROLYN BLACKMAN
Staff Reporter

Stephanie Wagman credits the Association of Parent Support Groups in Ontario (APSGO) for turning her life around.

As a last resort, she joined the self-help organization for parents of youth who act out when her now 32-year-old daughter was about 15.

A former president of the organization, she still attends weekly meetings and acts as its spokesperson.

As well as holding the meetings run by parent volunteers, APSGO operates a 24-hour referral line, organizes seminars and workshops, publishes an information newsletter, and provides a forum for communication between parents, professional organizations and Ontario government ministries.

"If people are concerned about their child's behaviour, then we are the right place for them. Generally, however, we are talking about behaviour that surpasses the bounds of normal teenage rebellion.

"We are talking about people who feel they have lost control of their own lives and homes – homes in which the acting out adolescent can run the show," she says.

When her own daughter was about 13, says Wagman, "she went to school one day and someone else came home in her body.

"Whereas she had been a delightful child, she became moody, withdrawn and uncommunicative. She would lie to me and I would rarely know where she was."

At 15, her daughter moved out to live with her father and then ultimately her boyfriend. "I didn't hear from her for two years, but I worked hard to either get ready for a relationship with her, or learn how to cope if I would not have a relationship."

She found APSGO, she says, by looking in the phone book. "I am not a joiner, but I was compelled by great need. Life was unbearable and I had nowhere else to turn."

When she attended her first meeting, she noticed that people were happy to see each other. "I saw that they could still laugh despite their situation and I knew that they had something to teach me."

The members provide hope, encouragement and parenting strategy in a non-blaming atmosphere, she says.

"Even now that my daughter is an adult, I find that each meeting is a refresher. We never tell people what to do, we point out what we think about things.

"[We have come to realize] that when we change our behaviour, ultimately, other behaviours will change."

Nancy Gold (not her real name) joined APSGO because she was looking for strategies to deal with her son, now 18.

"This was a kid who did not have the words 'yes' or 'OK' in his vocabulary. He was totally non-compliant.

"We tried different therapies, and he even lived in a group home. Finally a psychiatrist suggested we look into APSGO."

The organization's philosophy is based on the book *How to Deal with Your Acting-up Teenager: Practical Self-Help for Desperate Parents* by Robert Bayard and Jean Bayard, Gold says.

"I joined about one year ago, and I feel far less hopeless now than I did then," she says.

"Basically I've learned how to diffuse fights and learn which issues are between us, and which issues are his alone.

"School, for example, is between the kids and the school, and we learn to ask the school how they will handle the problem."

In her son's case, she says, they gave him a deadline to get a job or leave the house.

"He left to live on the street. Our daughter could not understand why we allowed that, but we were not doing him a favour by supporting him. The bottom line is that he is going to pick his own road, and we have to trust that he'll do what is right for him."

Group members call each other every week, Gold says, and they can call anyone 24 hours a day. "Everything is confidential, and no one is embarrassed about their situation.

"We are there for ourselves. We're learning how to cope, and eventually our son will change his behaviour because we have changed ours."

There are people whose children have made a complete turn-around, says Gold, "and [the parents] still come every week."

APSGO literature tells parents the group may be for them if, among other reasons, family routines are frequently upset by their child's acting out, they have considered calling the police for fear of physical abuse, they tell lies to cover up for their child's negative behaviour, they are frequently hurt by their actions or attitude, or they feel frightened by what might happen to them and their child.

Call APSGO at 416-223-7444, 1-800-488-5666 or visit www.apsgo.ca.

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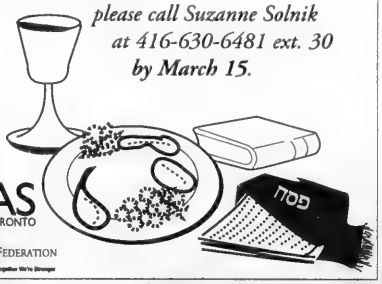

JIAS TORONTO
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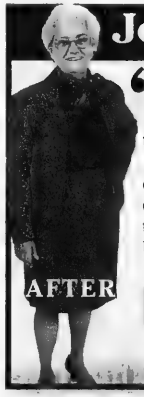
LEAGUE CHAMPS: **The Bialik Hebrew Day School boys' basketball team celebrates its third championship in the Jewish Day School Boys' Basketball League. The players are pictured with volunteer coaches, from left, Irv Mintz, Sam Pillersdorf and Bob Cherniak.**

Josephine Hageman loses 51 lbs. "thanks to hypnosis"!



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— Josephine Hageman, 51 lbs. slimmer

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Greater Toronto Area

Walk through history at the Great Jewish Expo

The Great Jewish Expo, making its first appearance in Toronto, "allows visitors to walk through 2,000 years of Jewish history," says Toronto co-ordinator Rabbi Yonah Vilenkin.

The show, which is on a North American tour, will be here from March 9 to March 15 at La Vedette Banquets, 150 Rivermede Rd. in Vaughan. It is hosted by Tzivos Hashem Canada, an arm of Chabad Lubavitch that provides programming for children.

The Great Jewish Expo promises an overview of Jewish history, holidays and practices. The multi-faceted show includes robotics, moving dioramas, multi-media and animated scenes, and aqua sculpture.

Participants who take the tour of the 10,0000-square-foot maze of exhibits will experience such moments in history as Creation, the exile in Egypt, the construction of the First Temple and even a clandestine seder during Nazi times.

People in period costume take part in a Jewish wedding, and children can measure the impact of their good deeds by activating the "Moving Clock of Redemption."

Chana and her 7 sons

The Western Wall

The Exile Palace

After the tour, youngsters can do arts and crafts or take part in a game show that tests them on what they have seen.

"In today's information age, it is important to utilize all available resources to provide our children and community with a wholesome Jewish experience," Rabbi Vilenkin said.

"The same technology that makes today's television shows, computer games and movies so irresistible, are employed by the Great Jewish Expo to create an atmosphere of fun and understanding for our children, so they can feel proud about their heritage."

General admission is $7 per person. The group rate for a minimum of 10 people is $5 per person.

Expo is open to the public March 9 and 11 from 7 to 9 p.m., and March 14 from 1 to 5 p.m. Group tours are available by appointment March 9 to 12, from 9 a.m.

For more information, call Rabbi Vilenkin at 416-661-0650, or go visit the website www.tzivoshashem.ca.

PROMOTING RELIGIOUS HARMONY: The graduating class of United Synagogue Day Schools Bathurst campus played host to a panel of three religious leaders at its Rosh Chodesh Adar Beit Midrash program. The focus of the program was promoting religious harmony. The three panelists were: Father Terry Gullagher, Imam Muhamad Zahid and Rabbi David Seed. Judy Csillag represented the Canadian Council of Christian and Jews and acted as moderator. The students had the opportunity to ask questions, and to gain insight into the main principles that guide Christianity and Islam. Students said that the three religions did not seem very different, and that this could be a tool for peace among all people in the world. From left, Stephanie Ray, Chelsey Schwartz, Father Gullagher, Imam Zahid, Rabbi Seed, Brian Flatt, Michael Chaikof.

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Viewpoint

Canadian Hillel students in Israel prepare for The Hague

By DANIEL HELD

As the International Court of Justice in The Hague heard arguments on the legality of Israel's security fence last week, Canadian Jewish students from Toronto, Montreal, Winnipeg and Ottawa joined others to protest the use of the court as a Palestinian propaganda tool to ostracize Israel.

But more than that – we, a group of students studying in Israel – shared in the important responsibility of preparing the posters, materials and messages for the demonstrations.

Lined across the tables and chairs, along the floor and out into the hallway, were 927 pictures, names and stories- each representing just one Israeli victim of terror.

From our first days on campus the concepts were drilled into us. Israel advocacy and *hasbara* (public relations) became our cry. Through seminars and workshops, weekend retreats and 'lunch and learns,' Hillel gave us both the tools and the passion to stand up for Israel, defending the country we love. As Nikki Greenspan, former president of Hillel @ York said, "our dedication to Israel does not stop at the end of a Hillel program, it continues beyond in our heart and actions." This passion brought each of us to Israel and drove us to volunteer our time at the Ministry of Foreign Affairs, aiding in their preparations for The Hague.

I will never forget walking into the room for the first time. While often we hear about terrorism and its victims, seeing the piles upon piles of pictures brought the situation to a new reality. As we began our work, we slowly read through the stories. "Each victim has a name, a history and a future that was taken away from him. Seeing the pictures, reading their stories and reflecting on their lives was an emotional journey," said Ariel Greenbaum-Shinder an Ottawa native and Hillel scholar at Hebrew University.

The magnitude of the job, including the sheer number of pictures brought perspective to the importance of our work, both in helping with preparations for The Hague and in continuing to defend Israel on campus. Activism does not stop with a poster or a march; it does not end by signing a petition or attending a rally. Activism is a function of love. We love Israel and therefore we stand with Israel. We stand with Israel and, therefore, we will not allow it to be maligned in The Hague or on campus. Our work in the Ministry of Foreign Affairs was not heroics. We simply pasted stories to pictures. But at the end of the day, we found our way to contribute.

The 927 posters were carried through the streets of The Hague as a procession of Jewish students marched on the Peace Palace where the International Court of Justice is holding hearings on Israel's security fence. The signs were accompanied by eight we had not been able to prepare- those representing the victims of the Jerualem Bus 14 bombing on February 22.

May there one day be no more pictures to add and no more Hagues for which to prepare.

Daniel Held, a student in the Jewish Teacher Education Program at York University, is spending a year studying abroad at The Hebrew University in Jerusalem. In Toronto, he served as the Israel Affairs Coordinator at Hillel @ York and as an active advocate for Israel. Hillel of Greater Toronto, supported by UJA Federation, is the voice of Jewish students on campus.

(Left to Right) Daniel Held, Michal Gordon and Ariel Greenbaum Shinder, York students currently studying at Jerusalem's Hebrew University, prepare posters and signs for the recent hearings at The Hague.

Celebrating Campaign 2004

UJA Federation Campaign 2004 officially wrapped up last week. The campaign was chaired by Allan Silber and Richard Venn, while Barbara Bregman chaired UJA Federation Women's Campaign & Advocacy. The Chairs of UJA Federation Campaign 2005, Robert Harlang and Chuck Winograd, were also on hand.

(left to right) Allan Silber, Michael Bregman, Barbara Bregman and Richard Venn

(Photo by Stephen Epstein/Big Dipper Communications)

A chance to discover options in Jewish education

By DANIEL HOROWITZ
UJA Federation

Important questions will be answered next week as parents of pre-schoolers participate in the *Options in Jewish Education* program.

Co-sponsored by UJA Federation's Board of Jewish Education and its Jewish Information Service, the program – scheduled for Tuesday, March 9 at 7:30 p.m. at the Lipa Green Building (4600 Bathurst Street) - will tackle a number of issues designed to help parents make an informed decision about the educational future of their children.

Subjects to be covered include: tips on choosing a Jewish day school versus a Jewish after-school (supplementary) education program; the range of choices available throughout the GTA; special programs for special needs students, and both the costs and benefits of various options.

"Jewish education is the strategic plan of the Jewish community," says Dr. Seymour Epstein, Executive Director, UJA Federation Board of Jewish Education, and the evening's keynote speaker. "The purpose of this particular evening is for young parents to find their way into that plan. The decision that they make at this point in their lives about the education of their children will have consequences for generations to come. It is hoped that UJA can help parents make that decision based on good information and discussion rather than myths."

For Toronto's Carolin and Howard Cohen, this program could not have come at a better time.

"We'll definitely be there," says Carolin, the mother of three children from 22 months to 5 years of age. "We want to make sure that we know all our options about Jewish education for our kids. We definitely want to make sure we cover all the bases before making a decision."

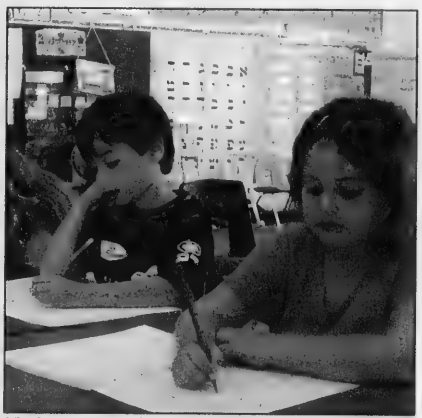
The Cohen's two older children; Alexa, 5, and Lauren, 3 both attend a Toronto Jewish school, but according to Carolin, parents can never have too much information.

"My husband Howard and I still have important decisions to make about the girls' futures, and about my youngest, Adam, too. It's important to get the answers; the right answers, and it's important to take advantage of opportunities such as this program."

Mindy Soudack, the mother of two children, with another on the way in September, believes that *Options in Jewish Education* is a crucial program.

"To be honest, I'm nervous about the choices we make for our kids' futures," she says. "The decision about how to educate my children is a life-altering decision for the kids, and I don't want to make a bad choice. I'm looking forward to hearing about all the options out there from the experts, and also, I want to meet and hear other parents who have the same choices to make. We all want what's best for our children, so we're going to exhaust every avenue available within Toronto's Jewish education system."

For more information and to RSVP, call 416.635.5600 or email: jinfo@ujafed.org



The Options in Jewish Education *program will provide parents of pre-schoolers with the information needed to make informed choices about their children's education.*

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Wolfond Centre for Jewish Campus Life at U of T opens its doors

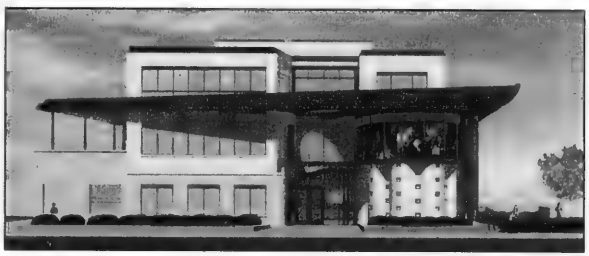
By DANIEL HOROWITZ
UJA Federation

A new chapter in Jewish life for downtown Toronto university students was launched this week with the official opening of The Wolfond Centre for Jewish Campus Life at the University of Toronto.

Situated in the heart of the U of T campus at the corner of Harbord and Huron, the new spacious, multifunctional facility offers a home away from home for close to 4,000 Jewish students who attend the university.

The new facility – a project of UJA Federation's Jewish Toronto Tomorrow initiative – offers a wide range of innovative educational, cultural and social programs. It also houses a fully staffed and equipped Israel advocacy department.

"The Centre meets the growing critical need among Jewish students to be engaged in Jewish life through a wide array of campus-based activities," says Zac Kaye, Executive Director of Hillel of Greater Toronto. "By offering students a secure and nurturing environment in which to grow, we are in essence strengthening their ties to the community and to Israel."



The Wolfond Centre for Jewish Campus Life at the University of Toronto officially opened its doors to students on March 1.

Although the move for students to their new home is only a few days old, Lisa Isen Baumal, Director of the Wolfond Centre, can already feel a new and stronger Jewish pulse on campus.

"The Wolfond Centre has created huge excitement amongst Jewish students here at U of T," says Isen Baumal. "It is so wonderful to see students get so excited and energized when they walk into the building. Some of our more involved students have been giving their friends tours of the building, and they talk about it with such pride."

"We are tremendously excited to have the new Wolfond Centre on the U of T Campus," says Johanna Herman, 22, a fourth-year student at the university. "The new Israel Advocacy Centre will be a great resource for students to get current information about the conflict in Israel. It will provide them with a place to generate ideas and discussion about how to promote Israel in a positive way."

The centre also includes a student common room, resource rooms, a spiritual centre, a fireplace lounge, and an outdoor patio/garden. It's a far cry from the old cramped quarters in a basement at University College.

"The Wolfond Centre is a beautiful building," says Alex Green, a 19-year-old second-year student at U of T, studying political science and history. "It will be the hub of Jewish life on campus and within the downtown Jewish community. The new centre will create a location for Jewish students to relax and meet other Jewish students. The location and potential of this new centre is something that never existed at the U of T before."

The new Wolfond Centre is the first full-service facility for Jewish students at the U of T in nearly three decades.

From the Chair

The story behind the numbers

By LESLIE GALES
Chair, UJA Federation

Leslie Gales

On the surface, they may seem dry and lifeless, but figures from the 2001 census, which we, at UJA Federation are now analysing, tell the story of a Toronto Jewish community in the midst of dramatic, historic change.

In 1921, nearly 35,000 Jews lived in Toronto – virtually all of them downtown. Today, there are close to 21,000 Jews downtown alone, representing just over 11% of a Jewish population totalling at least 180,000 in the Greater Toronto area. Our Jewish population has grown by 518% since the first census statistics available in 1921.

Back then, we lived in a tight, compact downtown district. Today, distinct Jewish neighbourhoods flourish for over 40 kilometres from south to north, where in York Region, some 60,000 Jews have formed Canada's fastest growing Jewish community.

Not only are we blessed with the challenge of ongoing growth, our community members are living longer. The proportion of Jews in Toronto age 65 and older is higher than the proportion of non-Jewish seniors in our city. At the opposite end, about 20% of our Jewish population is under 14 years old.

These figures not only illustrate one of the world's most thriving Jewish communities, but also a community that must quickly and creatively accommodate rapid growth and the needs of a population that is getting younger and older at the same time.

UJA Federation's Jewish Toronto Tomorrow initiative is a powerful response to these trends. We're proud to be the catalyst for renovating and rebuilding Jewish community facilities downtown, in the central Bathurst-Sheppard region and in Vaughan, north of Steeles, on an unprecedented scale. In fact, our board recently approved the second phase of renovations at the beautiful, new Miles Nadal Jewish Community Centre adorning the corner of Bloor and Spadina.

Our annual campaign, which is projected to close at $60 million, is another way in which we ensure that core community needs can be met through existing programs and innovative, new solutions.

But we are counting on your ideas as well and we would like to hear from you. Send us your thoughts, question or suggestions about the issues we face by e-mailing to **chair@ujafed.org**. In the meantime, let's be thankful for the community that we have built and the exceptional city that has allowed us to flourish.

Cuban reunion for birthright israel alumni

Seven young people from Toronto's Jewish community recently flew to Cuba, to reconnect with some old friends while also delivering humanitarian aid to Havana's Jewish community of 900 people.

The trip, made possible by UJA Federation of Greater Toronto and UIA Federations Canada, reintroduced members of Toronto's Jewish community to Cuban Jews who met each other in Israel last August when the Cubans made history by participating in the birthright israel program.

As it turned out, however, the four-day visit was much more than a reunion. It was about making new connections with Cuban Jewry, and making a difference in their lives.

Members of Toronto's recent delegation to Cuba join members of its Jewish community in front of Havana's Patronato Jewish Community Centre.

The Toronto contingent brought large bags of medical supplies, from aspirin and cold medicines to bandages and allergy medications, as well as 70 pairs of shoes. They also became immersed in Cuba's Jewish life by volunteering for a variety of causes, including the restoration of an old synagogue, visits to the elderly in their own homes, and putting together Passover gift baskets.

"While the initial goal of our visit was to maintain and strengthen the ties we established in Israel last August, we ended up meeting so many young Cuban Jews who took us in as their own and introduced us to their community," says Lisa Ain, a participant on the original birthright israel trip, and this one. "The Cuban Jewish community may be small, but it is incredibly passionate and dedicated."

"During those 10 days in Israel last August, Canadian and Cuban Jews came together like a big family," says Cuban William Miller, 27, one of the Cuban birthright israel delegation leaders, whose grandfather, Jose Miller, is the president of Cuba's Jewish community. "Now, six month later, we received our bothers and sisters form Canada who joined with us as part of the Jewish community in Havana," says Miller.

"We visited the Patronato Jewish Community Centre where they have Sunday school classes for kids from three to 17 years of age," adds Ain. "All the kids there, especially the really young ones, were singing Hebrew songs, and having such a wonderful time. It's clear that they are excited about their Judaism."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Pascal Huisman and Debbie Pisarek-Huisman would like to thank their family & friends for the many expressions of sympathy received during our most difficult time - the passing of Pascal's mother

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Greater Toronto Area

Ashkenazi Jews with Type 1 diabetes sought for study in Toronto

By ABIGAIL TATOR

Special to The CJN

Researchers at the University Health Network are looking for Ashkenazi Jews with Type 1 diabetes to help them track genes that may predispose people with diabetes to develop complications.

The aim of the study is to find out why some people with diabetes develop complications such as blindness, kidney and heart disease, while others do not.

"A lot of diabetics get these conditions after having long-term diabetes," said principal investigator Dr. Andrew Boright, an assistant professor of medicine at the University of Toronto.

"We want to see if there is something to predispose people with diabetes to these complications. For example, only 30 per cent will get kidney disease. Even some with high blood sugar or poor control problems don't develop complications. So clearly there must be genes that put some patients at risk, otherwise everyone would get them."

Now in its second year, 65 patients have participated in the study, funded by the Canadian Diabetes Association in collaboration with Mount Sinai Hospital. But Boright and collaborator Bernard Zinman, director of leadership at the Leadership Sinai Centre for Diabetes at Mount Sinai Hospital, hope for at least 150 participants.

To participate, you must be 18 or older and have had Type 1 diabetes for at least 10 years, and you must be of Ashkenazi Jewish ethnic background and already have complications.

The researchers will also contact participants' parents and siblings who are non-diabetic to learn their medical history. If preferred, research co-ordinator Sasan Khah said the team will visit a patient or family member's home for the assessment.

The appointment takes one to two hours and participants will be interviewed about their medical history and give blood samples.

About 24 Toronto-area endocrinologists are referring patients to the study. The next phase will include participants from the Montreal area.

Boright said recruitment and initial clinical assessment will continue for another two years. Then, researchers will begin studying the genes.

"Once certain genes are identified, we will look more closely to see what sort of pathway the genes are on. This may lead to identification of other areas we haven't looked at before," he said.

The results may also lead to drug therapy.

"We can see where we can intervene therapeutically to control complications," Boright said. "Also, if we know someone is at higher risk, we can be quite aggressive with his diabetes."

Ashkenazi Jews do not have a higher incidence of Type 1 diabetes or associated complications, he said. But because they tend to marry within the group, they have fewer genetic variations, making them a desirable population for study.

"The population's genetic makeup is not as complex as the genetic makeup in other populations. Because the genetic structure is so uniform, it is easier to pick up genetic effects," he said.

"It is important to find these associations. Then we can start to look at other populations to see if it's important in other populations as well."

Boright said participants so far have been healthier compared to similar groups with Type I diabetes. He said this is probably because healthier people are more likely to volunteer. He is hoping to see some volunteers with more advanced complications.

So far, 65 patients, 50 parents and 29 siblings have participated in the study. Eleven per cent of the patients had severe eye disease, nine per cent had kidney complications, five per cent had nerve damage and seven per cent were affected by vascular disease.

Dr. Ron Goldenberg, an endocrinologist at North York General Hospital who has referred patients to the study, said diabetes is the leading cause of adult blindness, and diabetes leading to kidney failure is the No. 1 reason for dialysis in Canada.

"Some patients are ravaged by complications and others seem protected from complications even if they have had diabetes for many years," he said.

In his own practice, Goldenberg said he sees conditions that tend to run in families. "This suggests genetics plays a role."

If you want to take part in the study in Toronto or Montreal, call 416-340-4800, ext. 5612.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, March 8, is the deadline for the March 18 issue and Monday, March 15, is the deadline for the March 25 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Purim Celebrations

Join **Beth Tzedec Congregation** for their family Purim Megillah reading. Come in costume or enjoy other people's costumes. Lots of Purim fun and joy. Saturday, March 6, 7 p.m. Megillah will be read again during the Shacharit service on Sunday, March 7 at 8:30 a.m.

Solel Congregation invites the community to a Purim celebration. Wear a costume, hear the Megillah reading, enjoy entertainment and food. Saturday, March 6. 7 p.m. 2399 Folkway Dr. 905-820-5915.

Beach Hebrew Institute Purim Fest begins at Saturday, March 6 at 7 p.m. with fun and games followed by Megillah reading at 7:30 p.m. Adults and kids are encouraged to wear a costume. 109 Kenilworth Ave.

The Pride of Israel Synagogue offers a unique Megillah reading. The reading will be projected onto a screen with graphics and visual effects. Great for people who are deaf or hearing-impaired. Saturday, March 6 at 7:30 p.m. followed by a huge Purim carnival. Sunday, March 7, Shacharit and Megillah reading at 9 a.m. Additional Megillah reading at 4 p.m. The Second Annual Purim Feast at 5 p.m. Call for details at 416-226-0111 or visit www.thepride.org.

Join Purimania at **The Minsker** beginning with Megillah reading Saturday, March 6 at 7:45 p.m. followed by a Purim party. Dance all night to great music and enjoy a freilach mix of punch, hamantaschen and other delicacies. Complete your holiday with a lavish Purim feast Sunday afternoon March 7. Fun for the whole family. Call for details at 416-595-5723. 10 St. Andrew St.

Combine Megillah with the theatre. See the play This Night, which explores the dilemma of children of the Holocaust, followed by Megillah reading. Saturday, March 6, 8 p.m. Berkeley Street Theatre. Call CanStage for tickets, 416-368-3110.

Megillah Reading for Women by Women. Sunday, March 7, Shacharit at 9:45 a.m. Megillah reading at 10:15 a.m. at Shaarei Shomayim Congregation.

The Lodzer Congregation offers fun for the whole family! Beginning Sunday, March 7 at 10 a.m., with Megillah reading followed by a costume parade, magic show, clowns, carnival games, prizes, balloon animals, food, music, arts and crafts and more. 12 Heaton Ave. "Admission" is a mitzvah: bring a non-perishable kosher food item for the synagogue food drive. 416-636-6665.

Enjoy **Beth Emeth Synagogue**'s Purim Carnival, Sunday, March 7 between 3 and 5 p.m. Bring the whole family and enjoy carnival games and prizes followed by a catered seudah at 5 p.m. Come in costume and participate in the costume parade. Prizes for best costume. Dinner/seudah tickets sold only in advance at the synagogue office. 416-633-3838.

Join **Beth Jacob Congregation** for their Purim seudah, Sunday, March 7 at 5 p.m. followed by a party with mini-casino, children's games, magician and more at 7 p.m. Dinner $25, family maximum $75. To reserve, call 416-638-5955.

Thursday, March 4

BRINGING UP BABY

Temple Har Zion is offering an eight-week course, "Infant Parenting Made Simple: Bringing Up Baby in a Jewish Home," led by **Dr. Melissa Adler** and **rabbis Michael Stroh and Michal Shekel**. Thursdays through April 22, 1:30-3 p.m. Babies welcome. Members $72, non-members $80. 905-889-2252.

Continued on page 21

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What's New

Continued from page 20

CULTURE AND ANARCHY

Harvey Kerpneck, professor emeritus, University of Toronto, continues a course on "Anthony Trollope and the Victorians." 7:30 p.m. 416-789-3291, ext. 235.

MULTI-FAITH DISCUSSION

Beth Emeth Synagogue continuing education presents a multi-faith roundtable discussion on today's religious issues, with a focus on areas of differences and the reasons behind them. With **Rabbi Martin Berman** of Shaar Shalom Synagogue, **Rev. Damian MacPherson** of the Toronto Catholic Archdiocese and **Imam Abdul Hai Patel** of the Canadian Council of Imams. 8 p.m. 100 Elder St. 416-633-3838.

Sunday, March 7

FEMINIST BOOK GROUP

Feminist Book Discussion Group, Older Women's Network, is discussing the book *The Cult of Impotence* by **Linda McQuaig**, 1:45 p.m., Barbara Frum Library. Call **Marge Mintz**, 416-630-5049.

GERMAN JEWISH MUSEUMS

Beth Tzedec Museum presents **Bernhard Purin**, director of the Jewish Museum in Munich, discussing "Jewish Museums of Germany." 2 p.m. Call 416-781-3514, ext. 32 or visit museum@beth-tzedec.org.

***BROKEN WINGS* SCREENING**

The Toronto Jewish Film Festival presents the final film in their "Chai Tea and a Movie" series, the award-winning film *Broken Wings*, from first-time screenwriter and director **Nir Bergman**. Cineplex Odeon Sheppard Grande Cinemas at 4 p.m. To reserve tickets, call 416-324-9121. $15.

Monday, March 8

MESSIAH: ALTERNATE VIEWS

When will the Messiah come? Come out and hear an Orthodox and Reform view. Temple Har Zion presents a dialogue between **rabbis Martin Lockshin** of York University and **Michael Stroh** of Temple Har Zion. 7:30 p.m. Non-members $5. 905-889-2252.

Tuesday, March 9

ORGAN DONATION

Beth David Sisterhood presents "Is there a Mitzvah to being an Organ Donor?" with **Jodi Bernholtz**, who will speak of her experiences as an organ recipient. Everyone welcome. Guests $5. 7:30 p.m.

Wednesday, Mar. 10

JTS INFORMATION NIGHT

The Jewish Theological Seminary is having an information night about their rabbinical school with **Rabbi Charles Savenor**, associate dean and director of admissions, **rabbis Aubrey Glazer** and **David Bauman** and **Mark Smiley**. For information and location, call 416-789-2193, ext. 23.

POMEGRANATE GUILD

Join the Pomegranate Guild at Shaarei Shomayim Congregation for their March meeting. Pesach ideas to enhance your seder table. Bring scissors and a sewing kit. 8 p.m.

WINE TASTING

Beth Tikvah Synagogue invites you to an evening of wine tasting just in time for Passover. **Rabbi Wayne Allen** will talk on kosher wines. 8 p.m. $5. 416-221-1682.

Other news

HASHKAMA MINYAN

Join the early minyan every Saturday morning at Beth Emeth Synagogue and stay for the delicious kiddush following services. 7:30 a.m. 416-633-3838.

SHABBAT ACROSS CANADA

Temple Har Zion invites the community to their annual Shabbat Across Canada and the United States. Service and dinner program to be held Friday, March 12. This evening unites Jews from congregations across the continent by sharing the warmth of Shabbat. To register, call 905-889-2252, ext. 5.

SAVE A LIFE

If you are between the ages of 18 and 60 and in good health, you could save a life by registering with the Gift of Life Bone Marrow Registry. All that is needed is a simple swab from inside your mouth. Come out Sunday, March 14 between 10 a.m. and 5 p.m. at Holy Blossom Temple. 416-789-3291 or visit www.giftoflife.org.

BIKUR CHOLIM LUNCH

Bikur Cholim of Toronto invites women to their annual spring luncheon commemorating the first yahrzeit of **Vera Rubinstein**. The ahavas chesed award will be given to **Bernice Hiller**. Thursday, March 18 at noon. Sephardic Kehilla Centre. To reserve, call 416-633-6828.

CHARITY AUCTION

Beth David Synagogue presents their Annual Charity Auction featuring collectibles, original art, toys and gifts. Sunday, March 14. Preview is at noon and auction starts at 1 p.m. A portion of the proceeds will be donated to The Association for The Soldiers of Israel. 55 Yeomans Rd. 416-633-5500.

THE SANDWICH GENERATION

Beth Torah Congregation presents "The Sandwich Generation: Caring for Parents and Children at the Same Time." Sunday, March 21, 10 a.m. Light breakfast included. Register by March 12. Call 416-782-4495, ext. 25. Members $5, Non-members $8.

PHENOMENAL WOMEN II

An exciting evening of song for women only with **Amy Sky**, cellist **Ofra Harnoy**, child protégé **Cassie Luftspring** and host **Adrienne Gold**. Also a silent auction and giveaway bags. All proceeds go to buy emergency medical supplies for Israel. Monday and Tuesday, March 22 and 23 at the City Playhouse Theatre. 8 p.m. Call 905-764-1818, ext. 371.

SOLIDARITY MISSION

Travel to Israel with Christian Zionists on a joint trip with **Rabbi and Mrs. Joseph Kelman** and **Mr. Dean Bye**, executive director of Return Ministry: Working Together for Israel. In conjunction with B'nai Brith Canada. April 27 to May 6. Breakfast, registration and information meeting, Sunday, March 14, 9:30-11:30 a.m. at Beth Emeth Synagogue. For information, call **Rabbi Kelman** at 416-633-3838.

HEBREW FOR WOMEN

Learn to read, write and speak Hebrew. Beginner, intermediate or advanced levels, and day or evening classes. Beth Joseph Lubavitch, 44 Edinburgh Dr. Call **Rachel Berkovits** to register, 416-635-6313.

SUPPORT PROGRAM

Baycrest Centre for Geriatric Care offers The Seniors Support Program, a free service to seniors and family caregivers in the community. Seniors living at home and people caring for an older family member who live in the 416 or 905 area code are eligible. Call 416-785-2500, ext. 2247 to be connected with a phone volunteer.

JF&CS GROUPS

Jewish Family & Child Service information/registration. Call 416-638-7800, ext. 215.

"High-Conflict Divorce": A one-session workshop for divorcing parents to learn ways to deal with a high-conflict situation and lessen the impact on their children. This workshop requires active participation and is not appropriate for people in abusive situations. Tuesday, March 9, 6:30-9 p.m. Lipa Green Building, 4600 Bathurst St.

"Adolescents and Divorce: A Trying Time For Teens": A one-session workshop for parents that looks at the general characteristics of this developmental stage, how teens cope with family changes and what parents can do to help. Wednesday, March 10, 7-9 p.m., The Promenade Mall, Suite #313.

FOR SENIORS

Earl Bales Seniors' Club: Casino Rama, March 10; Casino Niagara, March 25. Call now to book Thousand Islands trip, May 9-13. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 4, Israeli video. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

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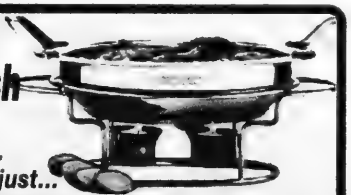

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LEARNING ABOUT TORAH:

Downtown Jewish Community School Grade 3 students and their parents learn about the Torah during a tour of the Michael Bernstein Chapel in the Miles Nadal JCC with chapel president Coleman Bernstein, centre. Teacher Vivianne Tal is on the left.

CJC angered Mohammad still in Canada

Continued from page 3

In a letter to a risk assessment officer one year ago that is also filed with the court, Jackman raised the concern that Mohammad might eventually be forcibly removed from Lebanon to Israel.

"He cannot be put in a position where he comes under the jurisdiction of Israeli authorities, because although already pardoned for the 1968 offence, he would face either further prosecution, contrary to the human rights principle of *autre fois convict* [already convicted of the offence], or summary execution. There is little doubt that Israel murders persons perceived to have wronged its people."

Jackman also suggests, without providing any evidence, that Israel was once suspected of intending to assassinate Mohammad on board an international passenger flight. She referred to a 1995 incident in which Mohammad agreed to leave Canada voluntarily and got as far as London before his RCMP escort determined the trip was dangerous and turned back.

"There was a fear not only that Mr. Mohammad might be attacked in air transit, but that others on the plane might be harmed as well. Mr. Mohammad is safe from attack here, as there is no history of such attacks in Canada, however this is not the case in other parts of the world where Israel and other forces have acted."

Documents filed in Federal Court show the PRRA case review officer found Mohammad "would not be subject to risk of torture, risk to life or risk of cruel and unusual treatment or punishment" should he be deported to Lebanon, where he once resided and which is his wife's place of birth.

Responding to Mohammad's challenge of the PRRA, government lawyers argued in Federal Court documents that there is no evidence for Mohammad's claims he would be persecuted or face torture in Lebanon. They noted he could access medical care at UN refugee camps or through private hospitals, but that at any rate, access to medical care is not determinative in ruling whether he is in need of protection.

In determining whether the risk of return to Lebanon outweighs the risk to Canadian society if he remains, government lawyers contended that given Mohammad's personal involvement in an act of terrorism, he "continued to pose a risk to Canadian society."

Eric Vernon, a spokesperson for Canadian Jewish Congress, said, "We find it outrageous that this man is still in Canada after all these years. He's had ample due process. We believe it's time for Canada to show it is not a haven for terrorists.

"In many ways, the system has facilitated the lengthy delays in this case. We think it's a shame that a man convicted of terror and murder should have been allowed to remain in Canada all these years."

Vernon suggested Mohammad's 1995 refugee claim was bogus. "The refugee system is for genuine refugees seeking asylum. It's not there to protect people who have been convicted of murder," he said.

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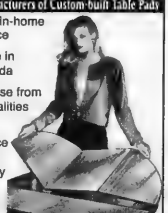

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An unfortunate way to drive home a point

According to Reports

By PAUL MICHAELS

The bus bombing in Jerusalem one day before the International Court of Justice hearings on Israel's security fence tragically underscored Israel's case that the fence is a necessity – not a "land grab" as the Palestinians claim. And for once, much of the international media appears to be listening.

On Feb. 22, the BBC had a surprisingly good report from Jerusalem correspondent James Reynold. While covering both Palestinian and Israeli concerns, Reynold concluded: "Tonight both Israel and the Palestinians have sent campaigners to The Hague to fight for international opinion. The bombing in this city has reinforced arguments on each side, and it's a reminder that the fiercest fight about the barrier is being waged not in international courts but right here in this land."

On CTV's National News, Janis Mackey Frayer reported scenes of the devastation in Jerusalem. She cited Israeli Foreign Ministry spokesperson Jonathan Peled: "We don't need more proof to show the world why we need a security fence."

She also interviewed Palestinian Authority Prime Minister Ahmed Qureia. As he was denouncing the barrier as a land-grab, Qureia was interrupted with news of the bombing. Removing his microphone, he said candidly, "It's a gift to The Hague."

When anchor Sandie Rinaldo later asked why Israel is boycotting the ICJ, Frayer replied: "Israel says there's no point or reason to defend itself before a court it feels doesn't have jurisdiction to hear such a case in the first place. A number of countries, Canada included, have submitted briefs stating pretty much the same opinion, though they back away from making any declaration on the fence itself."

Adrienne Arsenault, reporting for *CBC News: Sunday Report* (Feb. 22), graphically depicted the bus wreckage and human toll caused by the bombing. She featured Nir Barakat, the deputy mayor of Jerusalem seen with hands bloodied from efforts to help the wounded at the scene of the attack.

"Palestinians were counting on winning widespread support for the argument that the barrier is a land grab causing irreparable harm to their lives and their economy," said Arsenault. "It's hard to fathom how this [bombing] will help their cause now."

The following night, Arsenault reported from Abu Dis, just east of Jerusalem, where Palestinians were protesting the erection of the "wall." She described their anger and the hardships the barrier will undeniably cause Palestinians, including one family with children requiring medical treatment in Jerusalem.

She then interviewed Avi Ohayon whose ex-wife and two children were murdered in November 2002 when a Palestinian gunman burst into her home. Avi could only listen helplessly on his cellphone to her desperate pleas for help. Today, like most Israelis, he agrees that Palestinians may be inconvenienced by the fence, but that cannot compare with the need to save lives.

A similar point was made by Mark Heller in the piece "Unwanted, but necessary" (Globe and Mail, Feb. 23). "The barrier does impose serious hardship on Palestinians interested only in their personal welfare," wrote Heller. "Part of this stems simply from Israeli insensitivity, for which the Israeli government should be called to account. But much of it stems from an unavoidable tradeoff between Israeli life and Palestinian quality-of-life which, for most Israelis, is no choice at all. The only way to avoid such a tradeoff is for the Palestinians to abandon a political culture that glorifies martyrdom and incites people to murder."

Reflecting a similar position, in its editorial "The Intifada is stupid" (Feb. 24), the Globe wrote: "The security barrier that the Palestinians are decrying at The Hague is a direct result of the violence… Israel would not even have contemplated such an extreme measure unless it was under repeated attack."

During the trial at The Hague, most editorial and op-ed pieces across Canada agreed that Israel's security fence was regrettable but necessary. It is unfortunate that it took yet another act of terrorism for Israel's case to finally be understood.

Paul Michaels is communications director for the Canada-Israel Committee.

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On Campus

Gay students reconnect with Judaism at conference

By RYAN KRAFT
Special to The CJN

National Union of Jewish Lesbian Gay Bisexual Transgender Intersex Queer Questioning Students meets in Washington

It was like coming home. I felt an instant connection to every person in the room. All around me were the people I wish I had known in high school, while I was struggling with my own identity. I was about to begin a weekend filled with learning, fun, and laughter. I was about to begin my weekend at the NUJLS conference.

Guest Voice

Last month, I attended the National Union of Jewish Lesbian Gay Bisexual Transgender Intersex Queer Questioning Students (NUJLS) conference in Washington, D.C., run under the auspices of Yad B'Yad, D.C.'s LGBTIQQ Jewish student group. For three days, more than 90 of us, including four Canadians, shared experiences, talked about issues important to us as queer Jewish students, and made plans for the future of the organization.

I ran into several people I had met at Jewish programs I attended in high school. I was the only Community Hebrew Academy of Toronto (CHAT) graduate there, but others have attended in previous years. A former United Synagogue Youth advisor reminded me of the time I told him that I thought I was the only gay person at an international convention.

On Friday night, I attended a session called "Why I Am Not At Services" moderated by Rabbi Toby Manewith, senior educator at George Washington University Hillel. Our discussion was one of the most positive experiences of the weekend. I was relieved to know that I was not the only one who felt uncomfortable in services, not only when reciting the prayers, but about the entire idea of praying to God. We discussed why we were not praying, as well as the blessings themselves, their histories, and how each of us prays – if at all.

Saturday afternoon, I attended a session about Israel's progressive legislation, dating back to 1988 when a ban on homosexual relations was abolished. In fact, Israel has become something of a haven for gay Palestinians. It was after this session that I began to be interested in Israel again. Although I had visited Israel with March of the Living, this conference was the first time I was able to make a real connection with Israel. I may even travel to Jerusalem for World Pride in August 2005.

Dr. Caryn Aviv and Gregg Drinkwater, co-founders and co-directors of Jewish Mosaic: The National Jewish Center for Sexual and Gender Diversity, led a session on combating homophobia in Jewish campus communities. We shared personal experiences and talked about what types of services were available for queer Jews on campus, what services should be available, and how to foster understanding and dialogue. We also brainstormed ways to put these ideas into action.

Unfortunately, only a very small percentage of universities have resources for queer Jews. It is my hope that a fellow delegate and I will be able to start a group for Jewish LGBTIQQ students at York University before the end of this year.

The conference was an awesome opportunity to meet people from across the continent and to talk about issues relating to us, the queer Jewish campus community. I was given the opportunity to learn about Israel in a new context, and I met both students and non-students who had shared experiences similar to those I'd had at school and with my family. I learned more about myself during those three days than I could ever have imagined.

I learned that being Jewish is something that really is important to me. It's more than a cultural skin – it's in my blood. I know now that I left certain parts of Judaism by the roadside because of pain and pestering that I experienced in Jewish day schools. I probably won't ever become a religious Jew, but my Judaism – along with my sexual identity – will continue to play a central role in my journey of self-discovery.

Currently in Toronto, there is only one group for queer Jewish students, called kulanu. They can be contacted at kulanu toronto@hotmail.com. Jewish Mosaic can be reached at info@jewishmosaic.org. NUJLS can be contacted through Nathan Weiner at nathan@nujls2004.org. Information on World Pride 2005 can be found at http://www.gay.org.il/joh/eng/WPJ.htm.

Ryan Kraft is a second year Communications Student at York University. He can be reached at kraft@yorku.ca.

Singer named new Concordia provost

MONTREAL – Martin Singer, a history professor at Concordia University for more than 30 years, has been appointed provost for a five-year term beginning June. 1.

He replaces Jack Lightstone who is completing 10 years in the position.

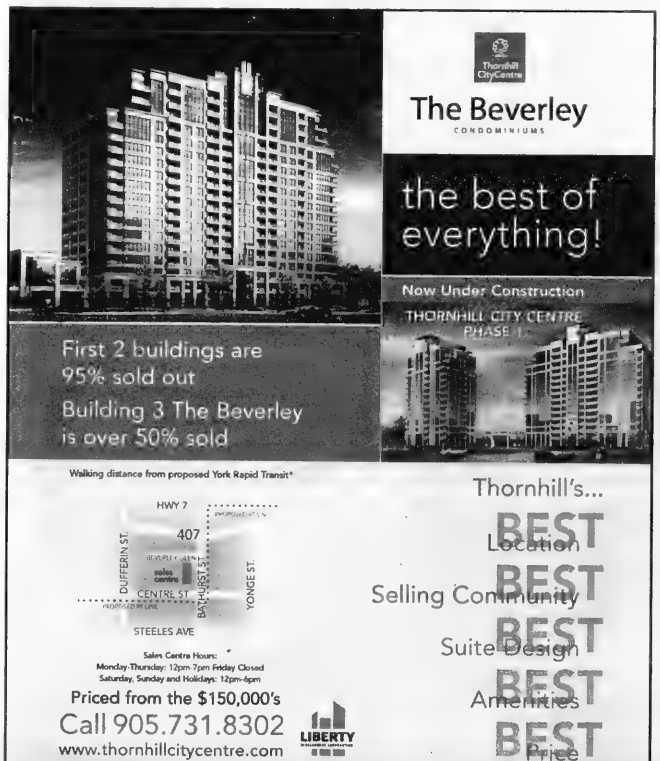
As provost, Singer will be responsible for overseeing the administration of academic activities, including research, teaching and curriculum. The provost reports to rector Frederick Lowy and, after the rector, is the university's senior academic officer.

Currently dean of the arts and sciences faculty, Singer was the founding director of the Council for International Academic Cooperation from 1986 to 1989 and served as acting chair of the history department from 1994 until his appointment as dean.

Singer, who holds a PhD in history from the University of Michigan, became a professor at Concordia in 1972. He has published and lectured widely on Chinese history and contemporary Chinese-Canadian academic relations.

"[Singer's] understanding of the issues facing the university in the coming five years and his grasp of the importance and potential of the role of provost is most impressive," Lowy said. "I have every confidence that he will provide strong academic leadership and build on the tremendous legacy left by Jack Lightstone."

Lightstone, a scholar of early Judaism and former chair of the religion department, will return to teaching. He recently published the book *Mishnah and the Social Formation of the Early Rabbinic Guild: A Socio-Rhetorical Approach.*



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Purim Food Ideas

New variations on traditional Purim treats

By FRANCES KRAFT
Staff Reporter

We began to be creative with hamantaschen when my son Ryan, now almost 21, was in senior kindergarten. It was his idea to tint the dough with food colouring – pink, green and blue. Since then, his tastes have become more sophisticated, and our family hamantaschen experiments now include a decadent chocolate filling, as well as a tasty walnut-honey mixture.

Traditionally, the triangular Purim pastries – shaped to resemble Haman's hat – are filled with a poppyseed or prune mixture.

This year, I tried a new recipe – a chocolate cookie-type dough with a peanut butter filling, from Marlene Sorosky's *Fast & Festive Meals for the Jewish Holidays* (HarperCollins Canada). I substituted soy milk for the regular milk in the recipe below. The results were excellent.

Rabbi Yossi Sapirman of Beth Torah Congregation said the popularity of new twists on the basic hamantaschen recipe are "quite symbolic [because] we maintain the structure but change the filling. It's like the Torah. No one has ever changed the Torah, but we interpret it differently."

To simplify matters, I sometimes buy prepared hamantaschen dough, available at some kosher bakeries. I also use parchment paper to line the baking sheets, to facilitate clean-up. And we've decided that the rims of our kitchen drinking glasses (2½ inches in diameter) are just the right size to cut hamantaschen dough in circles, with the resulting pastries small enough that we can sample a variety of them.

CHOCOLATE-PEANUT BUTTER HAMANTASCHEN

From *Fast & Festive Meals for the Jewish Holidays*, by Marlene Sorosky (HarperCollins Canada)

Chocolate Dough

6 tbsp. butter or margarine, at room temperature
1 cup powdered sugar
1 large egg
1 tsp. vanilla extract
2 oz. unsweetened chocolate, melted and cooled slightly
1½ cups all-purpose flour
½ tsp. baking soda
¼ tsp. salt

Peanut Butter Filling

Scant ¾ cup creamy peanut butter
½ cup strawberry jam or preserves
3 tbsp. whole or low-fat milk
strawberry jam for topping (optional)

Place rack in upper third of oven and preheat to 350. Grease or spray 2 heavy-duty or cushioned baking sheets (or use two pans together).

Dough: Using electric mixer, cream butter and sugar on medium-high speed until very light and fluffy, about 2 minutes. Mix in egg and vanilla until well blended. Mix in melted chocolate. Add flour, baking soda and salt, and mix on low until incorporated. Mix on medium speed 1 minute. Shape into a flat disk and wrap in plastic wrap. Refrigerate until cold enough to roll.

Filling: In a medium bowl, stir peanut butter and jam together. Stir in milk.

Divide dough in half; cover one portion with plastic wrap. Roll other half into an 11-inch circle, about ⅛ inch thick. Using a 3-inch round cutter (or a clean, empty tuna can), cut out circles. Spoon 1½ teaspoons filling into the centre of each circle. Press three edges together to make a triangle. Place 1 inch apart on prepared baking sheets. Reroll scraps, cut out and fill.

Bake 10 to 12 minutes, or until tops are firm. The cookies will firm up slightly as they cool. If you like them soft, bake the minimum time; for crisper cookies, bake longer.

If desired, top each with a small dollop of jam and return to oven for one minute to set.

Cool 2 minutes and remove to rack.

KRAFT FAMILY CHOCOLATE HAMANTASCHEN FILLING

1½ cups chocolate chips
⅓ cup chocolate syrup (e.g. Brown Cow)
½ tsp. cinnamon

Process chocolate chips in food processor about 30 seconds, until somewhat broken up. Add chocolate syrup and cinnamon and process another 15 seconds, or until mixed.

Use with your favourite recipe for hamantaschen dough.

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Coast to Coast

Passion's harsh images can be dangerous

By RABBI ASHER JACOBSON

Guest Voice

Whether or not Mel Gibson is anti-Semitic is irrelevant. What concerns the Jewish community about his movie *The Passion of Christ* is the potentially dangerous impact it can have on Jews – and for good reason.

For centuries, portrayals and sermons of "The Passion," based on the Gospels, have incited virulent condemnation, animosity and violence toward Jews, with Christians lashing out to punish those they have learned to call "Christ-killers." This long-lived, venomous libel, which promulgates the notion of collective Jewish guilt, has in the past poisoned the minds of many and has been a source of immeasurable suffering for the Jewish people.

In 1934, after viewing the ignoble Passion Play in Oberammerga, Adolf Hitler declared that it "convincingly portrayed the menace of Jewry."

Some of the most horrific crimes in past centuries have been a result of Christian ideology. When Christians see a cross, they see a symbol of salvation, redemption and hope. When Jews see a cross, they see a symbol under which their relatives have been slaughtered for 2,000 years.

Archbishop of Canterbury Rowan Williams has stated: "Some Christians at least have learned to reread their foundational story as one about ideological violence." It is this history that prompted Pope John Paul II to courageously and publicly pray for God's forgiveness of Christianity's past.

This doleful history demands special vigilance from both Jewish and Christian leadership – particularly today, when anti-Semitism is dangerously on the rise throughout the world – so that dogmatic and hateful positions are not reintroduced, thereby frustrating 40 years of resolutions, reconciliations and apologies that have advanced Jewish and Christian relations since the second Vatican Council's Nostra Aetate declaration on the relation of the Church to non-Christian religions.

Ironically, the Gospel stories on which Gibson's movie is based was written decades after the death of Jesus. It was not written in the Galilee or in Jerusalem, where Jesus lived and died. It was not written in Aramaic or Hebrew, the language which he spoke. Rather, it was written in Greek in the cities of Rome and Antioch, in an atmosphere of great hostility toward Judaism, where the early church sought to distance itself from its Jewish roots. This was in the aftermath of the Jewish-Roman War in 70 CE, when anti-Jewish resentment in Rome was especially strong. It was a time when it was fashionable to call Jews "Christ-killers." It is not surprising that this Gospel story has generated more anti-Semitism than all the other anti-Jewish writings ever written, and has led to the seven Crusades, the Inquisitions, Oberammergau and, ultimately, Auschwitz.

One must honestly question whether these Gospel accounts were composed within a context that was compromised and conditioned by the cultural, linguistic and religious setting from which they emanated.

Jesus was a Jew who practiced pharisaic (rabbinic) Judaism. Throughout his life, he preached only to his fellow Jews. His 12 disciples and Nazarene followers were Jews. Both his defenders and accusers were Jewish. They were not called "Christians" but "believers." If Jesus were to return today, he undoubtedly would be more at home attending a Chassidic synagogue in Outremont then at your local Baptist church.

It is precisely his inseparable attachment to the Jewish community that makes his rejection an irreconcilable, and unfortunately harmful, point of contention between Judaism and Christianity.

Judaism has a lot to say about this story. Unfortunately, the Talmud had to censor many parts of it throughout the generations for fear of persecution. It is high time that the church body consider listening to the Jewish version of a Jewish story.

Maimonides writes that many who profess belief in God have such a confused understanding they cannot rightly be considered believers. What they believe in is not God. They use the word "God" with application only to some lesser concept, which is all they comprehend. If a fundamentalist religious group fosters hate and bigotry in the name of their beliefs, then that group not only perverts the beauty of religion, but has lost touch with God.

To the loving Christian, this movie will be a brutal and hard experience to watch. To the anti-Semite, this exaggerated and harsh imagery of Jews is like placing a sword in the hands of your enemy.

Rabbi Jacobson is spiritual leader of congregation Chevra Kadisha B'nai Jacob-Beit Hazikaron in Montreal, and a faculty member of Concordia University's theological department.

Montreal group responds to film

MONTREAL – Christian-Jewish Dialogue in Montreal (CJDM) issued a statement saying that the movie "may foster misunderstandings between Christians and Jews and nourish anti-Semitism.

"Like all art works based on historical events, Mel Gibson's film *The Passion of the Christ* may create the illusion that it faithfully reproduces the details of Jesus' Passion with its cruelty and violence. Viewers may be left with the impression that without the Jews these things never would have happened," said CJDM president Jean Duhaime, a University of Montreal theology professor and expert in early Christianity.

The statement calls on Christian leaders in Montreal to publicly affirm their churches' current teachings which reject the accusation of deicide and collective Jewish guilt for the death of Jesus.

The movie should be seen as "one perspective on the Passion," CJDM says, and urges the public to form their own opinions based on the Gospels themselves and the "insights of biblical scholars today."

Coast to Coast

Sharansky to open anti-Semitism conference

MONTREAL – Israeli cabinet minister Natan Sharansky, the most famous Soviet-era prisoner of conscience, is scheduled to be the opening speaker at an international conference on anti-Semitism in Montreal March 14 to 16.

Sharansky, Israel's Minister for Jerusalem and Diaspora Affairs, heads a list of scholars and experts speaking at the conference, organized by the Quebec-Israel Committee in collaboration with the Canadian Institute for Jewish Research and Canadian Jewish Congress.

Among them are: Shmuel Trigano, founding director of the College of Jewish Studies at the Alliance Israelite Universelle; Khaleel Mohammed, an Islamic studies professor at San Diego State University and an expert on Jewish-Muslim relations; Harvard University professor Ruth Wisse; Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center; Anne Bayefsky, a York University professor and authority on international human rights law; authors James Carroll, Daniel Goldhagen, Deborah Lipstadt and Hillel Halkin; and Phyllis Chesler, a feminist psychologist who wrote *The New Anti-Semitism* (2003).

Quebec Premier Jean Charest has also been invited to speak at the opening, but was not confirmed at the time of writing.

The theme of the conference is "The Global Dimensions of Contemporary Anti-Semitism," and its goal is to better understand the upsurge in anti-Semitism over the past few years and how to fight it.

The conference is by invitation only, and guests will include intellectuals and community leaders, as well as what organizers call "decision-makers and informed observers." Several sessions will be open to the public.

"The resurgence of a new type of global anti-Semitism, which is often associated with anti-Israel sentiment and related to largely political considerations, is more and more evident. It's a trend that cannot be ignored, which begs to be studied," said Frederick Krantz, co-chair of the conference's organizing committee and a Concordia University history professor.

His co-chair Marc Gold, a McGill University law professor, added: "It is the sign of a dangerous downward spiral. This should not be a cause for alarmism, but rather a call for vigilance. To a large extent, anti-Semitism is an expression of intolerance and ignorance that threatens universal values such as dignity, democracy, pluralism and liberty. History teaches us that we must address these phenomena as soon as they surface, or risk seeing them spread and get out of control."

Conference proceedings will be filmed and distributed in video and DVD formats, accompanied by a monograph, in English and French.

Jewish student has audience with the Pope

MONTREAL – Loren Shore has a special keepsake: a limited edition Euro coin with a profile of Pope John Paul II commemorating the 25th anniversary of his pontificate.

It means a lot to Shore, not just because he is a collector, but because the Pope gave it to him personally.

This past January, Shore, 21, a Jewish Montrealer, met privately with Pope John Paul II in his Vatican quarters, where he spent more than an hour talking to him in English.

Shore says when he told the Pope he was studying business at McGill University, the pontiff wanted to give him an appropriate memento.

"He blessed me and wished me success as a businessman," said Shore.

– JANICE ARNOLD

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Zichron Yisroel – **Rav Ian Azizollohoff**, Director Tehilla N.A., *Shabbat Morning*
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Kehilat Shaarei Torah – **Rabbi Reuven Tradburks**, *Shabbat Morning*

SOUTH
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Cotler feted by his Mount Royal constituents

By JANICE ARNOLD
Staff Reporter

MONTREAL – Justice Minister Irwin Cotler insists that the federal government is taking unprecedented measures to get to the bottom of the $100-million sponsorship scandal and to prevent anything like it from occurring again.

Prime Minister Paul Martin's decision to release cabinet documents, as well as all other relevant material, "has never happened in the history of this country," Cotler said at a buffet brunch in his honour held last week at the Gelber Conference Centre.

The privacy of cabinet documents is protected by the constitution, he said.

"Everyone in the cabinet has the same commitment to getting to the truth, is as outraged as the people in the country [over the scandal]," he said.

Cotler defended Martin's stated ignorance of what was going on while he was finance minister.

"If someone is stealing, are they going to tell you? Someone who would engage in this type of fraud will also want to cover it up," Cotler said.

Cotler was welcomed back to his home riding of Mount Royal like a conquering hero at his first major tribute since his appointment as justice minister and attorney-general in December.

About 500 people, including a cross-section of the area's ethnic groups, packed the centre to congratulate Cotler, who has been Mount Royal MP since 1999. Colourful leis were thrown around his neck as he entered the room.

Cotler assured guests that the adulation will not go to his head. When first elected with a massive majority, "My son said to me, 'Dad, if Donald Duck ran for the Liberals in this riding, he would get 90 per cent of the vote.' When you have a humbling presence like that at home, you don't need to worry."

A self-deprecating Cotler described how he was appointed. "One day before the swearing-in, I got a call from Paul Martin asking 'What do I do with a guy with weird ideas about human rights and justice?' And I said, 'I always thought human rights meant justice,' and he said, 'Congratulations, you're minister of justice.'"

Mark Leiter, president of the Mount Royal Liberal Association, which organized the event, said Cotler was the "obvious choice" for the job because of his lifelong championing of human rights.

FEDERATION CJA president Sylvain Abitbol said Cotler has followed former U.S. first lady Eleanor Roosevelt's dictum that universal human rights start at the level of individuals.

Bashir Hussein, president of the Alliance of South Asian Communities, said Cotler has "helped people and communities without any prejudices," citing the example of Maher Arar, who is of Arab origin, and mentioning Cotler's sensitivity to the problems of visible minorities, who make up 25 per cent of the riding.

Association vice-president Gwen Lord described Cotler as "an ordinary man who does extraordinary things. He is an important example that the average person, with commitment, can make a difference."

McGill University law professor Patrick Healy, a former student of Cotler's, said, "My esteem for Irwin's extraordinary talent is matched only by my affection for him as a good man."

Cotler, he suggested, was ahead of his time in envisioning Canada's transformation from a parliamentary to a constitutional democracy, and he always had a profound belief in the enshrinement of rights in law.

Through his life's work, Cotler has shown that the "theory and practice of law are indivisible"

"For over 30 years, he worked tirelessly and frequently to the point of exhaustion and danger to show the law can secure freedom and dignity for persons unknown to us and those known to all of us," Healy said.

In his current role as the Crown's chief lawyer and steward of the government's justice policy, Cotler has a "heavy burden," but he is more up to the task than some of his predecessors, who did not "always have sufficient intelligence or personal strength," Healy said.

Quebec Revenue Minister Lawrence Bergman, a friend since childhood, believes Cotler was deeply influenced by the lessons they learned from the prophets about doing justice and walking humbly.

"He is a scholar who has taken his knowledge into the world of action and put it to good use," Bergman said.

Cotler's predecessor as Mount Royal MP, retired senator Sheila Finestone, said power hasn't changed him. "Everyone still feels he's Irwin, not the minister."

Cotler could have been content with a "stellar" career as a law professor, but instead worked for the defence of both the famous and the anonymous oppressed around the world, Finestone said.

"It's telling that his first words after being sworn in were 'Justice, justice shall you pursue'," she said.

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Israel may need Egypt's help to leave Gaza

By GIL SEDAN
Jewish Telegraphic Agency

Analysis

After Israeli Prime Minister Ariel Sharon announced he was planning to withdraw unilaterally from the Gaza Strip, several weeks passed before Israeli officials realized they were neglecting an important detail: Egypt, Gaza's other neighbour.

Israeli officials are apparently starting to realize that before making major changes at home, it pays to consult your neighbours.

The southwestern corner of the Gaza Strip borders Egypt's Sinai Desert. Israeli forces are deployed along that 12-mile corridor, called the "Philadelphia Axis" in military slang. Israel retained control of the corridor after the Palestinian Authority took over Gaza in 1994.

A withdrawal from Gaza would mean giving up that control, which could mean trouble for Israel. Time and again, Palestinians have dug tunnels under this border area, which is several hundred yards wide at points, to smuggle arms into Gaza from Egypt. Those arms include rockets with the capability of reaching Israeli towns and cities.

Periodically, the Israeli army pushes into the southern Gaza town of Rafah to destroy the tunnels, which appear to run largely unimpeded on the Egyptian side.

If this is the case when the Israel Defence Forces retains ultimate control over the area, one can only imagine the scope of arms-smuggling operations into Gaza once the soldiers leave that line. Sharon has indicated that he intends to have Israeli soldiers leave "Philadelphia" as part of the overall pullout from Gaza, but it's now clear that can't happen without full Egyptian co-operation.

When the United States was pressing Israel to withdraw from Palestinian-populated Gaza in co-operation with the Palestinians and the Egyptians, Israel said the Palestinians didn't want to co-operate.

However, Israel had no problem with the idea of co-ordinating the withdrawal with the Egyptians. Negotiations between Israel and Egypt have already begun. Meir Dagan, head of the Mossad security agency, visited Egypt recently for discussions on the matter.

While Egypt endorses an Israeli withdrawal from Gaza, it is concerned about the repercussions. In an interview with an Egyptian media agency last week, Egyptian President Hosni Mubarak recalled that his predecessor, the late Anwar Sadat, rejected taking over Gaza back in 1978 during Egypt's talks with former Israeli prime minister Menachem Begin.

Mubarak said proposals that Israel transfer control of the strip to Egypt – as Israeli cabinet minister Effi Eitam, leader of the National Religious Party, has proposed – are simply "not serious."

The Egyptians are truly concerned. They are well aware of the possible complications of close contact with the 1.3 million Palestinians on their northern border.

If Hamas takes over Gaza after an Israeli pullout, Egypt is worried it would boost the radical Islamic fundamentalist movement inside Egypt itself. After years of unrest among Egypt's Islamic fundamentalists, Mubarak's government only recently succeeded in curbing these elements.

Aside from Egyptian reticence, there are other problems with an Egyptian takeover of security responsibility along the Gaza border.

According to the terms of Egypt's peace treaty with Israel, both countries can only deploy limited forces along the border. A treaty amendment would be required for Egypt to take control of the border. That will be one of the issues on the agenda during Israeli Defence Minister Shaul Mofaz's trip to Egypt next month.

After meeting Mubarak last week in Cairo as the head of a Labor Party delegation, party leader Shimon Peres said Egypt would eventually take over responsibility for the border.

Benjamin Ben-Eliezer, a former Israeli defence minister, said afterward that the Egyptians assured the Israeli delegation they would ban arms-smuggling into Gaza. However, they have yet to do so.

Also, in exchange for Egypt's co-operation, Israel would have to pledge that the Gaza withdrawal would be the first step of a larger pullout from West Bank areas, coordinated not only with Egypt but the Palestinian Authority as well.

But co-ordination these days between Israel and the Palestinian Authority is problematic, to say the least. Although PA President Yasser Arafat initially rejected Sharon's Gaza pullout plan, the Palestinians are now saying they should be partners in the withdrawal.

Jibril Rajoub, Arafat's national security adviser, recently dismissed concerns that Hamas would take over Gaza once Israel left.

"We will fight them and prevent them," Rajoub told Israeli military reporters in his Ramallah office last week. "Hamas will not be able to control Gaza," he said, noting, "Palestinians want a secular and democratic system of governance, not a fundamentalist one."

But can the Palestinian Authority really take control of Gaza? Judging by the internal crisis in Fatah, Arafat's ruling party, the extent of the Palestinian Authority's control over anything in the Palestinian areas is highly dubious.

Over the weekend, Fatah ended a contentious four-day debate on reform by calling for a cease-fire with Israel – this just days after Fatah's armed faction, the Al-Aqsa Martyrs Brigade terror group, perpetrated a bus bombing in Jerusalem that killed eight people.

Some PA officials called for the dismantling of the Al-Aqsa Martyrs Brigade, but Arafat's security adviser told reporters the issue never reached the agenda in the Ramallah meetings of the Fatah Revolutionary Council.

The meetings were called by Fatah's young guard in part to protest the party's failure to hold new elections for the Fatah Central Committee. The 16-member body, which is widely believed to wield the real power in the Palestinian Authority, was elected in 1989.

This is the first time in three years the council – which is supposed to meet every three months – has met.

Earlier in the meetings, Arafat reportedly hurled a microphone at Fatah official Nasser Yousef for suggesting PA security forces are inefficient. Yousef, whom Arafat called a traitor, threw a pen at Arafat.

The growing internal criticism of Arafat and his entourage is a sign the PA leader is losing his grip on the the West Bank, not to mention Gaza. Critics are also complaining about the lack of a clear political vision and strategy for dealing with Israel.

Over the weekend, Nablus Mayor Ghassan Shaqa said he was resigning to protest the PA's failure to bring order to his increasingly lawless West Bank city.

"Our society is destroyed," Shaqa said, "and the Israeli occupation is not solely responsible for this."

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Bus security system tested

The Egged bus company field-tested a system meant to spot suicide bombers before they board. Five buses with the driver-controlled entry turnstile were deployed in Jerusalem last week. One Egged staffer noted that a locked-out terrorist could still detonate and kill the driver.

Jordanian spy charged

A Jordanian was charged with spying for Israel. Khaled Mohammed Salim Al-Hayajneh allegedly confessed to charges he provided details on airports, military camps and Palestinian refugee camps in Jordan. His trial began last week. He was arrested in October, but case details were only made public recently.

Banks raided, funds seized

Police, Shin Bet officers, border police and army troops confiscated $8 million (US) from three banks in Ramallah last week on grounds the money came from accounts that were funnelling overseas funds to terror groups.

Wrong body to Hezbollah?

The *Kul Al-Arab* newspaper reported that a Lebanese family expecting to receive the body of a drug dealer who died in an Israeli jail instead received the body of a Jew in the recent exchange of more than 400 Arab prisoners for one live Israeli and three dead soldiers. Hezbollah now wants 30 more bodies as compensation. The Israeli army said the case is under review, but that it had not heard of any new demands from Hezbollah.

Maxim closed over security

The Haifa restaurant Maxim, the site of a suicide bombing in October that killed 21 people, was closed for 30 days by police due to inadequate security. A female undercover officer managed to enter wearing a mock suicide belt.

Passionate appeal to Pope

Chief Ashkenazi Rabbi Yona Metzger has urged the Pope to declare that Jews are not to blame for Jesus' death, fearing that Mel Gibson's film *The Passion of the Christ* could revive such beliefs. Rabbi Metzger said he is sending a letter asking Pope John Paul II to reiterate a church decision from the 1960s that reversed the centuries-old doctrine blaming Jews for the crucifixion.

Israel ratifies Kyoto

Israel has ratified the Kyoto Protocol on climate change, which requires countries to reduce greenhouse gas emissions by eight per cent of 1990 levels between 2008 and 2012. Others that have ratified include Canada, Japan, Germany, Italy, India and Britain.

George Costanza talks peace

Actor Jason Alexander, who played George Costanza on the TV show *Seinfeld*, was in Israel last week to promote the One Voice peace initiative. Alexander said the One Voice plan would help end the Israeli-Palestinian conflict. In a news conference in Petach Tikvah, he predicted he would be able to bring his children to Jerusalem and Ramallah without fear within a year.

Files from JTA and Ha'aretz

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A straight line from Durban to The Hague

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

Analysis

A direct line connects the 2001 United Nations World Conference Against Racism in Durban, South Africa, to the deliberations about Israel's security barrier by the International Court of Justice in The Hague last week. It is part of the new Palestinian/Arab strategy: to portray Israel as the latest version of the apartheid regime in South Africa, to isolate and boycott it.

This is why the Arabs took advantage of the fact the UN conference took place in Durban, why they included a South African representative in the parade of witnesses against Israel in the The Hague.

In the face of this strategy, which is increasingly taking over western public discourse as well, Israel makes do with defensive manoeuvres. It tries to draft jurists and spokespeople to prove the difference between the Israeli presence in the disputed territories and the character of the South African apartheid regime. It emphasizes the principle of self-defence inherent in the security barrier. And when it does attack Palestinian terror, it does so only as a response to Palestinian claims, and then only in arenas into which it is dragged by the Palestinians.

Due to a (justifiable) lack of faith in the character of international institutions and in any chance the Israeli position might have in them, Israel has avoided bringing up its own proposals for condemning Palestinian terror. The concern is that the act itself will bestow Israeli legitimization on those institutions when they adopt anti-Israel stances.

Just a few months ago, Israel dared, for the first time in 28 years, to submit a proposal of its own to a UN human rights commission about the right of Israeli children to live free of terror. The result was predictable: Israel was forced to withdraw the resolution after Arab countries (led by Egypt) made so many changes to it that it was rendered meaningless.

But in the face of the systematic effort by the Palestinians and the Arab and Muslim world to put Israel in the international docket, defensive manoeuvres are no longer enough. An active Israeli initiative must hit anti-Israel political activity in its softest underbelly: the absurd situation whereby, time and again, an automatic majority of countries, with no semblance of protecting human rights, is able to place Israel at the top of the list of countries violating human rights.

Israel must lead a drive to demand that only democratic nations with a credible record of protecting human rights be members of the international community's human rights institutions. These include the International Court of Justice in The Hague, among whose judges for the fence hearing are representatives of countries known for their "enlightened" human rights policies, such as China (which supplied the chairperson for the panel) and Egypt.

The leaders of the Israeli initiative must arm themselves with patience and non-Jewish western supporters. At first it will be met with disbelief, if not with harsh criticism. But experience shows that a consistent, logical position can help, even if it seems hopeless.

Most importantly, even if this position is not actually adopted, the campaign around it will raise the public and moral status of the decisions taken by those international humanitarian bodies. Just as one of the great advantages of the Israel Defence Forces' anti-terror offensives is that the terrorists are forced to defend themselves, it is reasonable to assume that mounting an offensive against the image of these institutions, especially if it does not come only from Israelis, will force them to devote at least some of their energies to apologizing for including non-democratic countries. It will also force them to consider with greater care the issues they take up and the decisions they make.

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Seizing the initiative at The Hague

By MARC GOLD
Special to The CJN

Comment

Something very important happened last week, and I had the good fortune to participate in what could potentially represent a new and exciting direction for Israel advocacy.

For months now, Israel and Jewish communities around the world have been trying to develop an effective approach to deal with the International Court of Justice's (ICJ) consideration of the Israeli security barrier. During the course of those deliberations – which mirrored sessions of an ad hoc committee we established here in Canada – the mood was mainly grim. Would the experience at The Hague duplicate the anti-Israel feeding frenzy that characterized the infamous 2001 World Conference Against Racism in Durban, South Africa? Would media attention turn the proceedings into a trial of Israel and ignore the root cause of the suffering in the region – the unremitting wave of terror and violence that has cost almost 1,000 Israeli lives and six times that number of casualties in the last three years alone?

As I travelled to The Hague to join an international delegation of Jewish leaders, Jewish Agency officials and representatives of the Israeli foreign Ministry, I didn't know what to expect. When I flew back to Canada five days later, the import of the experience began to crystallize in my mind.

In the lead-up to the ICJ hearing, I think supporters of Israel underwent their own kind of an "epiphany." Discussions began to take on a determined tone, their purpose being to re-take the publicity initiative captured so deftly by the Palestinians and their supporters over the past three years. Israel and world Jewry might have lost "the street" in Durban, but we were unwilling to cede the initiative to the Palestinians in The Hague.

If the reason that brought all of us to The Hague was distressing, the conduct of the pro-Israel forces was nothing short of inspirational. Tactically, each to his or her own target group "back home," we communicated a series of tightly constructed messages that emphasized the human impact of terrorism, sensitivity for those affected by the fence and the need for a co-ordinated international strategy to confront, condemn and outlaw suicide terrorism, which has become universal in its scope.

Positive and constructive tone hit a responsive chord

The pro-Israel demonstrations and media conferences were dignified and consistently "on message." The language of blame and recrimination against the Palestinians was discarded in favour of expressions of concern about the ICJ's credibility being threatened by its inappropriate intrusion into a purely political matter. In my new role as chair of the Canada-Israel Committee, I found the disciplined message to be an example of, and consistent with, the strategic direction being pursued by the CIC. More importantly, the strategy worked.

The messages were straightforward and understandable. Coupled with images that resonate with every Canadian (or American, Dane or Briton), the new hasbarah strategy was effective without being shrill, moving without being exploitative.

Take, for instance, the testimony of Rachel Koren, who lost her husband and two teenage sons in the March 2002 suicide bombing of Haifa's Matza restaurant. Though she had every reason to feel bitterness toward the terrorist and the planner of the attack that destroyed her family, Rachel said, "I have no hate in my heart, no desire for revenge. All I want, what all Israelis want, is to be left alone to live in peace." When she disclosed that she had agreed to donate one of her late husband's organs to a Palestinian mother of five, Rachel's were the only dry eyes in the packed conference room.

Irrespective of the outcome of the ICJ's deliberations inside the Peace Palace, the positive and constructive tone of the messages communicated on the streets of The Hague hit a responsive chord.

The reporting by Canadian media from The Hague was generally balanced. The *Globe and Mail*, CBC-TV, Radio Canada and the *Toronto Star* all provided fair coverage that included appropriate focus on the human cost of terrorism being borne by Israelis. Op-ed pieces across the country raised the right questions about the ICJ reference and the causal relationship between the fence and the terror that necessitated its construction. Even *La Liberation*, a hard-line French communist newspaper, referred to pro-Israel themes in an interview with me.

The hasbarah effort culminated in a unanimous statement calling on the European Union, other democratic states and ultimately the United Nations itself to adopt resolutions condemning and outlawing suicide terrorism as a crime that denies its victims the most basic of human rights – the right to life.

Back home, we know that these messages ring true for Canadians. The CIC is encouraging Canada to apply its considerable moral weight to initiatives within international agencies to adopt meaningful anti-suicide terror resolutions. That should begin with an effort here for Parliament to adopt an all-party consensus denouncing suicide terror.

Marc Gold teaches law at McGill University and is chair of the Canada-Israel Committee.

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The Canada-Israel Committee is pleased to announce the appointment of its new Board of Directors:

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Le Comité Canada-Israël est heureux d'annoncer la nomination des membres de son nouveau Conseil d'Administration :

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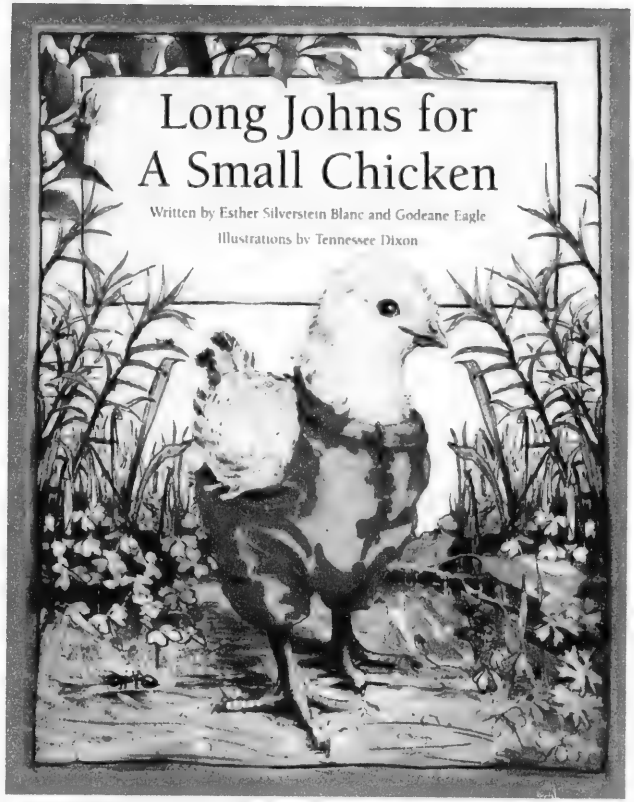
CJKids

Books portray the mitzvah of kindness to animals

By LEILA SPEISMAN
Staff Reporter


Long Johns for A Small Chicken
Written by Esther Silverstein Blanc and Godeane Eagle
Illustrations by Tennessee Dixon

Tsar baalei chayim, kindness to animals, is one of the rules Jews are supposed to follow.

That's why Mama knew that she had to care for an injured baby chicken in *Long Johns for a Small Chicken*, by Esther Silverstein Blanc and Godeane Eagle, with illustrations by Tennessee Dixon (Volcano Press, 2003).

That, and the fact that she was a very sweet and compassionate woman!

The family lived in a town in western Nebraska, which is in the north-central part of the United States. Nebraska isn't known as being home to many Jewish families, but there were some.

Although the family lived in a town where their father was a tailor, they had a garden where they grew vegetables to eat, and they raised chickens.

Mama knew that a storm was coming. "The birds are quiet, the sky has a brassy look and the air feels heavy," she said.

It was a terrible storm. "The wind began to blow and the cottonwood trees at the bottom of the garden whipped in wild motion."

Mama was watching the storm when she saw that one of the chicks got caught in the fence and was hanging from the wire by its wing tip.

She grabbed the wooden board she used to make noodles on, covered her head and rushed to rescue the chick.

The chick was cold and scared, but even worse was that his feathers had all been blown away by the storm.

The children and Mama warmed him up with heated towels until he began to chirp and could stand up on his own. Then she realized that he needed "something to keep him warm and to protect him until his feathers grow in."

> ***The chick was cold and scared, but even worse was that his feathers had all been blown away by the storm.***

At that time (and even now, in places where it is very cold), men wore long johns, underwear that covered most of their body. Mama took an old pair of Papa's and fashioned long johns for the chick.

She was very smart about it. "His feet and legs were free, as were his wing tips, where a few feathers still grew. His long johns were open at the bottom so that Heltzel [that's what the family called him – it means neck in Yiddish] could go to the toilet without soiling his new clothes."

Heltzel stayed in a basket in the kitchen for several days until he got a bit stronger. Mama realized that he had to go back to the chicken coop as soon as he could. "If he becomes a stranger, the other chickens will peck him."

Well, he did go back. He grew and grew into a large rooster and became chief of the yard.

Silverstein Blanc also wrote another book about the family's days in Nebraska called *Berchick*. When the family lived on a farm, instead of in the town, Mama found a colt, a baby horse, whose mother had died giving birth to him.

Mama took the colt home, fed him from a bottle and made a little coat for him out of a blanket. They named him Berchick, and he became a pet. He began to follow the family around, especially Mama.

But times were very hard on the prairie, and Papa had to sell the farm, and everything on it, and move into town. Even Berchick had to be sold, which upset everyone very much, especially Mama.

It may sound as if this is a very sad story, but it isn't. Berchick escaped from the person who bought him and joined a group of horses that roamed around the country.

Both *Long Johns for a Small Chicken* and *Berchick* show what life was like in the early part of the 20th century. They are also a wonderful tribute to a kind and loving mother.

The books are available from bookstores, or from Volcano Press, P.O. Box 270, Volcano, California. 95689-0270.

CJ Kids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

JAMBEAU

Do you think you know the whole story of Purim? Maybe not... this story is based on the Midrash.

"General Mordechai, the General Haman would like to speak with you."

"Hmm..." said Mordechai. "Send him in."

A year earlier, Mordechai and Haman has been dispatched by King Achashverosh to squelch a rebellion in India. Each of them had been given 6,000 troops, and a three-year supply of food. Mordechai had attacked the rebel city from the east, Haman from the west. The attack was repelled, and a siege ensued. Now, it was only a matter of time.

Haman entered Mordechai's tent, glaring angrily. That didn't surprise Mordechai. After all, Mordechai was Jewish, and Haman didn't like Jews. In fact, he detested them. It was Haman who had helped stop the Jews from rebuilding their Temple in Jerusalem. No, his glare wasn't at all unusual. What was surprising was that Haman seemed to be making a concerted effort to suppress his glare and act as friendly as possible.

"Mordechai," began Haman, "my men are tired of waiting here in the scorching sun. Let's attack the city and go home."

"Haman, that's rather dangerous. If we attack now, we stand to lose many men. Let's just continue the siege. Sooner or later, they'll crack. We have enough provisions to wait it out, don't we?'

"Well, uh, not exactly. You see, we weren't really paying all that close attention to rationing, and we held, uh, occasional parties in honour of the king, and, you see, we're basically out of food."

"Oh."

"If we attack the city now, it wouldn't make much difference, but if you insist that we stay here, it would only be fair that you, uh, help us out a little bit."

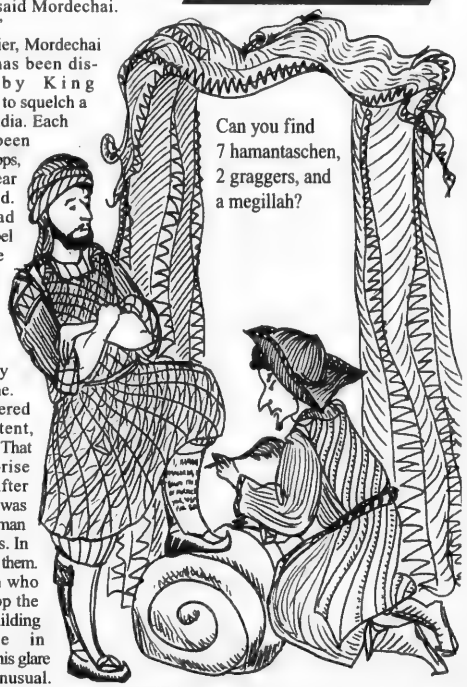
"I'm sorry, Haman, but you know that the king gave us exactly what he felt we needed. If I give you some of our supplies, my men will have to suffer. And I don't see why they should have to do so because of your carelessness."

"I'll pay you after we get back! I'll pay you back double!"

"I'm sorry, Haman, but I can't jeopardize the troops under my command."

Haman furiously stormed out, got on his horse, and galloped off toward his troops.

HIDDEN PIX



Mordechai thought to himself. Haman was dangerous. And Mordechai knew that Haman dreamed of power. It was frightening to think of what Haman might do to the Jews should his dreams ever be realized. This was Mordechai's chance to stop him. Mordechai smiled. Haman would be back.

Three days later, Haman staggered back into Mordechai's tent, his face scratched and bruised. "They almost killed me!" he burst out. "I barely escaped! My men are desperate for food. Please, have mercy! I'll pay you back 10 times the price! I'll do anything!"

"Anything?"

"Anything!"

"Oh, well in that case, I will gladly give you food...if you agree to become my personal servant."

Haman looked stricken. He paced and gnashed his teeth, but there was nothing he could do. He had to agree. "Fine," he finally spat.

"Very well then," said Mordechai. Let's draw up an official document. He turned to one of his assistants. "Shagshai, please get some parchment, and a quill."

"Sir, I can get a quill, but we don't have any parchment here."

"Oh...Well, we could write it on...no that won't work...how about..." Mordechai's gaze fell on his jambeau – his armoured foot-cover. "Perfect!" he exclaimed. Mordechai thought for a moment before writing: "I, Haman, son of Hamedassa, hereby become the servant of Mordechai, son of Yair, in exchange for bread."

He extended the jambeau to Haman to sign.

"Now that you are under my command, that places me in charge of your men as well. Therefore, I shall supervise the distribution of the food you have bought. That way, we won't end up back where we started."

Under Mordechai, the army united and morale soared. Three months later, the rebels surrendered, and Mordechai triumphantly returned to Shushan. Haman's return wasn't as triumphant. His only consolation was that Mordechai generously demanded his services only one day a week.

But Mordechai's plan failed to keep Haman from power, and one day, Haman emerged from the palace as the new prime minister, who would never have to work as a servant again. Hah! Now, everyone who saw him had to bow down to him, by royal decree.

But as the people of Shushan bowed to the ground before Haman, one man stood tall. Mordechai, in his flowing silk robes and iron jambeaux. Haman was the only one who understood this unusual choice of dress, but then again, he was the only one who had to.

Mordechai would bow to God alone. Not to any man. Not even to the prime minister. Especially if the prime minister was supposed to sweep your house every Friday afternoon.

Haman swelled with fury. And he set out to eradicate Mordechai and his nation.

You may already know the rest of the story: it's the Book of Esther, and you can hear it at your local synagogue on Purim.

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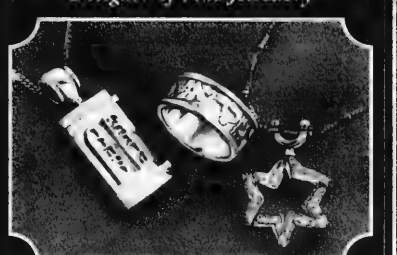

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on the passing of his Mother

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

מחשבות לכבוד פורים

פֿון לאה (לילי) קוסנער (סאַראַנסק)

איך בין זיכער, אַז פֿאַר די לייענער פֿון דעם קאָלום דאַרף מען נישט דערקלערן די סיבות פֿאַר וואָס מיר פֿייערן דעם יום־טוב פּורים. וועל איך זיך אפֿשטעלן אויף „מגילת אסתר". מיר לייענען די מגילה וען מיר זיינען אין א נעהויבענער שטימונג אין נישט אפֿט דערגעט מיר אריין טיף אין איר אינהאַלט. וואָלט אפשר געווען כּדאי אריינצוטראכטן זיך, וואָס די מגילה שטעלט מיט זיך פֿאַר.

עס איז באַוווסט, אַז מגילת אסתר איז אייַנע פֿון די פּינף מגילות אין די „כּתובים" פֿון תנ"ך. דאָס זיינען „שיר השירים", וואָס מען לייענט אום יום־טוב פּסח; „מגילת רות" — שבועות; „איכה" — תשעה באב; „קהלת" — סוכות, און „מגילת אסתר" — פּורים. אונדזערע זכמים האָבן זיך געקוועקלט, צי מען זאָל אריינעמען „מגילת אסתר" צווישן די הילליקע ספֿרים פֿון תנ"ך. דער אינהאַלט פֿון דער מגילה רעדט וועגן דער דעגראַדאַציע פֿון יידן אין גלות אונטערן דרוק פֿון אַרומיקע פֿעלקער. דאָך זיינען די אַרגומענטן פֿאַר אייַנשליסן „מגילת אסתר" געווען שטאַרקע אין מען האָט זי אַריינגעמען אין תנ"ך.

די מגילה דאַרף דינען וויַ א בישפּיל פֿון אַלע קומענדיקע דורות, אַז מען קען נישט פֿאַרלירן דעם גלויבן אין גאָט אין שווערע צייטן, ווי אַזוי עס איז געקומען צו אַ גוטן סוף. אסתר האָט אַ וויכטיקע ראָלע געשפּילט אין דער השגחה פּרטית פֿון גאָט, וואָס האָט אַזוי פֿיל מאָל נישט דערמאָנט אין דער מגילה. אַבער האָט דאָרט אַ גרויסן כּוח. אסתר פֿאַרלירט אירע עלטערן אין איז אויפֿגענומען אין דער משפּחה פֿון מרדכי, וואָס איז אויך אַ גוטער פֿרייַנד פֿון דער מלכּה. אסתר איז אַ שיינע מיידל, אָבער האָט דאָס נישט געמאַכט אַז זי איז אַ יתומה. אסתר פֿאַרלירט אירע עלטערן אין איז אויפֿגענומען אין דער משפּחה פֿון מרדכי, וואָס איז אויך אַ גוטער פֿרייַנד פֿון דער מלכּה. אסתר פֿאַרלירט אירע עלטערן אין איז אויפֿגענומען אין דער משפּחה פֿון מרדכי, וואָס איז אויך אַ גוטער פֿרייַנד פֿון דער מלכּה.

„מגילת אסתר" גופא איז אַ מאַדנע ביבלישע יצירה. גאָטס נאָמען איז דאָרט קיין מאָל נישט דערמאָנט. די צענטראַלע פּינט איז קעניג אחשורוש. זיין נאָמען איז דערמאָנט מער ווי 200 מאָל. דער טיפּשטיקער קעניג, איז אין מערסטע פֿאַל שיפֿור ביים דעצידירן ערנסטע מלוכה באַשלוסן, אָבער האָט דאָרט אַ גרויסן כּוח. אסתרס פּאָזיציע וויַ א קעניגין, די פּרוי פֿון א קאָפּריזן טיראַן, ברענגט איר נישט קיין פּרעסטיזש און נישט קיין זיכערקייט. אפֿילו איר קעניגס פּאַלאַץ איז זי וויַ א געפֿאַנגענע.

וועגן זי קומט בעסט פֿאַרן גרויל פֿון איר פֿאַלק, איז זי אפֿהענגיק פֿון דעם גפֿמיט פֿון א שיכּור מאַן. אויב זי וועט אים נעפֿעלן וועגן איר דעם מאַמענט, וועט ער אירשטורעקן דעם קעניגלעכן גאַלדענעם סקעפּטער און דאַן וועט זי בליבן לעבן. אויב, חילילה, נעפֿעלט זי אים נישט, קען ער אַרויסגעבן א באַפֿעל זי צו דערהרגענען, ווייל זי איז נעקומען צו אים אַן אַן איילאַדונג. אזוי האָט ער געמאַן צו זיין פֿריעדיקער פֿרוי ושתי. פֿון דעם קען מען זען, אַז נישט בלויז אסתרס גורל, נאָר דער גורל פֿון א גאַנץ פֿאָלק איז נעווען אפֿהענגיק פֿון מצב רוח, פֿון געמיט פֿון א שיכּור מלך.

וען זי פֿאַלט צו זיינע פֿיס האָט זי נאָך אַלץ מורא צו רעדן צו אים וועגן דער ספּוה פֿון איר פֿאָלק, פֿון ירושלים פֿאָלק. אנשטאָט דעם לאַזט זי אים אייַן צו א ספּעציעלן קעניגלעכן מאַלצייט. און ער פֿרעגט מיט שטויגונג: „חה הפלך?", דאָס איז אַלץ? אזוי וי ער וואָלט געפֿרעגט: זו האָסט ריזיקירט דיין לעבן מיך איינצולאַדן צו א שמחה? „ניין", ענטפֿערט זי, „איך האָב נאָך אַן אנדער בקשה, אָבער איך וועל דעם מלך זאָגן בשעת דעם מאַלצייט". זי לאַזט אויך איין קמָנען.

צומאָרגנס, בשעת דעם מאַלצייט, פֿרעגט דער קעניג וידער, וואָס עס איז איר בקשה. אסתר פֿאָלט צו זיינע פֿיס און וואָגט: „... איך אין מיין פֿאָלק זיינען פֿאַרשפּט געווארן צו ווערן דערמאָרדעט אין אויסגעראָטן. און וען מיר וואָלטן בלויז פֿאַרקויפט געווארן וי קנעכט, וואָלט איך זיך נישט דערלויבט צו קומען צום קעניג און איך וואָלט נעשוויגן". . . . זי וויינט דאָן, אז המן איז דער שול־דיקער אין דער אַזיקער קאָנספּיראַציע. דער קעניג רופט אפּ דעם טויט־פּלאַן אין העגנט קמָנען אויף דער גליזן, וואָס קמָן האָט געהאַט צוגעגרייט פֿאַר מרדכי.

די מגילה ענדיקט זיך מיט שמחה אין פֿרייד פֿאַרן יידישן פֿאָלק, וואָס חערט איבערגעמזרט יעדן יאָר. און מיר וינטשן אַלעמען א פֿרילעכן פּורים.

Slick, subtly humorous narrative unique to Ravvin

Montreal-based writer dubbed 'eccentric, imaginative, and darkly funny.'

By BILL GLADSTONE
Special to The CJN

In *Lola By Night*, a second novel from Montreal-based author Norman Ravvin, the heroine, Lola, is a young bestselling romance novelist from Barcelona who sets off on a quest to learn more about her late father and his connection to a decades-old murder.

Lola's existential journey takes her to Vancouver and New York, where she consorts with former associates of her father and other oddball characters.

Lola is a tough character to pin down. In Spain, she's a hugely successful but guardedly pseudonymous writer of potboilers who bolts from her burgeoning celebrity. In North America, she's a happy cipher-cum-sleuth who tries to resolve the questions about her father that have persistently nagged her.

Wherever she goes, she seems a happy-go-lucky, minimalistic figure who is as much of a mystery as the one she is trying to solve.

"She's one of those people who keep moving and keep changing," Ravvin says.

The book recounts her experiences in a slick, quirky, subtly humorous narrative, the style of which seems as unique to Ravvin as a fingerprint. He is, after all, a writer whom the New York-based *Forward* dubbed "eccentric, imaginative, and darkly funny" after his short story collection *Sex, Skyscrapers, and Standard Yiddish* appeared in 1997.

A second intriguing personality in the novel is Herman Rossman, a Jewish beat poet who is a comical throwback to the 1940s. According to Ravvin, Rossman was meant as a sort of surrogate role model for Canadian Jewish writers.

"He's a kind of imaginary forebear," he says. "He's the kind of writer they had in the United States but that we didn't have here. He's a marginal street poet – actually, more like a cross between the beats and the Yiddish poets that came before."

Like Lola, who brings a European sensibility to her perception of North America, Rossman seems to inhabit two worlds. Ravvin characterizes him as a "straddling figure" balanced between 1940s Yiddish culture and contemporary Canadian culture.

"He's a kind of person who's got his feet in both worlds – in that way, he sort of mirrors myself. It's another way of thinking of being a Jewish writer in Canada."

Ravvin is at least as peripatetic as his title character. Born in Calgary in 1963, he holds a PhD from the University of Toronto and is the current chair of the Institute for Canadian Jewish Studies at Concordia University in Montreal. He's also lived in Vancouver, taught creative writing in Fredericton and seen enough of the rest of the country to have written a travel book *Hidden Canada: An Intimate Travelogue* (Red Deer Press, 2001).

Like his fictional creation Rossman and many genuine Jewish scribes, Ravvin sees himself as straddling a chasm between two worlds – a chasm widened, perhaps, by his strong Old World orientation. His father came from the region south of Moscow, his mother from the region north of Warsaw. Both came to Canada as children with their families in the decades before World War II. Insisting he be educated in Yiddish, they sent him to Calgary's now-defunct Peretz Yiddish Day School, from which he was among the last group of students to graduate.

Norman Ravvin

Ravvin's Yiddish background "has made a huge difference" in his life, he says. "It ended up becoming an ongoing interest for me and a resource for my writing because I became interested in Yiddish literature, which a person of my age normally wouldn't have access to. I'm sort of an oddball in that way."

Ravvin, who teaches a course at Concordia called "Ethics, Politics and the Canadian Jewish Community," recently delivered a paper about the early Yiddish version of Elie Wiesel's Holocaust novel *Night* and how it was altered in subsequent French and English translations.

"If I were a rich, rich man, I'd do a lot more of that than other things I do, because I enjoy that a lot."

His first novel, *Café des Westens* (1991), focuses on a Jewish family in Calgary and was "a more conventional effort to try to convey the role of Jewish history in a family." A book of essays about literature and the Holocaust – *A House of Words: Jewish Writing, Identity and Memory* – was published in 1997, as was the short story collection *Sex, Skyscrapers, and Standard Yiddish* (paperplates books), which stands among his most amusing, inventive and quirky literary accomplishments.

The prolific scholar-writer has also edited at least two notable books of Jewish interest: *Not Quite Mainstream: Canadian Jewish Short Stories* (2001) and *Mordecai & Me: An Appreciation of A Kind*, by Joel Yanofsky (2003).

The latter is the first in a projected series to be co-produced by Concordia's Institute for Canadian Jewish Studies and Calgary's Red Deer Press. Ravvin and historian Richard Menkis are currently co-editing another volume in the series, *The Canadian Jewish Studies Reader*, which will offer "a real interdisciplinary approach to contemporary Jewish culture." Future titles will include fiction, non-fiction, popular history and memoirs.

Author straddles a chasm between two worlds

Ravvin is also in the midst of writing a second collection of stories, many focusing on the relationship between a father and young son. He is the father of a 3½-year-old boy.

"I'm using these stories as a way to try to capture him," he says. "It's a project I'm enjoying very much."

Lola By Night is published by paperplates books and sells for $19.95.

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Artist is like no other; he is himself, 'I – Pichhadze'

By MIRIAM CHINSKY
Special to The CJN

Artist Jacob Pichhadze asserts with absolute conviction that the people of his native Georgia, formerly within the Soviet Union, are the least anti-Semitic in the world.

This, he says, dates back 2,600 years to the time when the ruler of ancient Babylon, intent on expanding his realm, ousted the inhabitants of Judea and transported them to the region which is now Georgia.

The newcomers were warmly welcomed by the locals and allowed to observe their religion, Judaism. They quickly adapted to their recently acquired home and the two cultures lived side by side in harmony.

In later years, the Byzantine Christians invaded the territory and the majority of the original settlers plus some Jews, converted to Christianity either by choice or through fear. But there were some Jews who did not convert.

Fast forward to the 20th century when Pichhadze, who has been a student at the Tbilisi State Academy of Fine Arts, is successfully pursuing a career in oil and pastel painting.

Pichhadze however, feels frustrated. While the technical training at Tbilisi is superb, government control restricts the range of expression. Reaching out, exploring, is discouraged, nor is Jewish content advisable.

Although he cares deeply for the people of this land, it is time to leave. Something in the core of his being keeps repeating the words so often heard in his home and in the synagogue, "Next year in Jerusalem." In 1972 he and his wife Zina, set out for Israel.

"The first thing that strikes me as an artist," he says, "is the light, the blue, blue sky and the sunshine. Then I see the youth and the enthusiasm, the pride of country. Above all, there are the women soldiers who have an air which I have never encountered before."

His spirits soar. In Georgia he had been commissioned by the Christian church to paint icons — holy personages, saints, angels, but here in Israel he reasons, "Why not Jewish icons — Old Testament images."

He uses both oils and pastels, increasingly delving into the pastels, experimenting with colour, form, visibility. Before immigrating to Israel he was one of the originators of Georgian pastel art. Previously, in the mid-19th century, connoisseurs could only view pastel works in museums, admired as something beautiful but dismissed as being of minor importance.

Shira

Endeavouring to gain recognition in Israel, he presents exhibitions throughout the country, earning acclaim from discerning art critics, religious and political leaders.

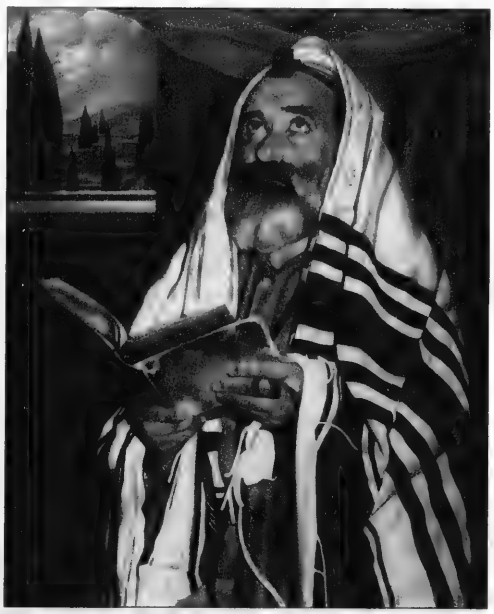
Zina gives birth to their sons, Aviv and Amir.

After 16 years in Israel, Pichhadze wants the challenge of the Western World. In 1988 he brings his family to Toronto. Igor Kuchinski, owner of the former Heritage Gallery on Yorkville Ave. introduces him to the Toronto scene. He paints in his studio at home, and during the past decade has created a collection that he will show for the first time at Yazi Gallery which he and Zina are opening at 88 Scollard St. in Yorkville.

These 10 years have been particularly exploratory. Pichhadze does not work with pastel crayons out of a box. Employing a secret method, he devises his own pastel paints.

Traditional paintings are in his visual vocabulary but he is always traversing new paths, investigating colours and hues from subtle to arresting, moving from classical to surreal to abstract. His portraits of women encompass gentleness, strength, endurance, understanding, looking out from a countenance which reveals beauty of skin tone enhanced by flowing, velvet textured head scarf and robe.

Pichhadze is like no other artist. He is not Chagall, not Picasso; he is himself, I — Pichhadze and he is determined to become known across the continents as just that. Pichhadze's work is on display at Yazi Gallery from March 6 to 31. Call 416-961-5800.



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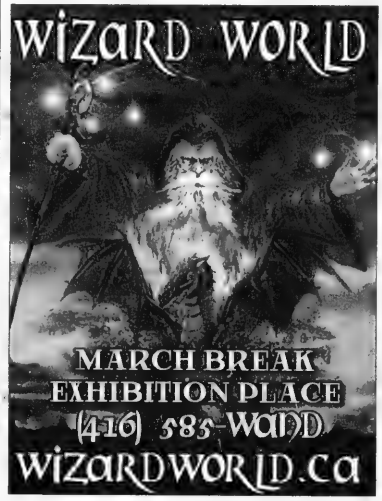

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Arts & Travel

Richard Dreyfuss and Micheline Lanctot in *The Apprenticeship of Duddy Kravitz.*

The Apprenticeship of Duddy Kravitz is still a great film 30 years later

By SHELDON KIRSHNER
Staff Reporter

Thirty years on, *The Apprenticeship of Duddy Kravitz* is as fresh and sassy as it was in 1974.

Ted Kotcheff's two-hour film, based on Mordecai Richler's richly acerbic novel about a young, fiendishly ambitious Jewish hustler in 1940s Montreal, has been given a new lease on life by the Toronto International Film Festival Group.

Duddy will be re-released in Toronto on March 12 for a six-day run at the Carlton Cinema, in Winnipeg on March 6 at the Cinematheque Theatre and in Vancouver on March 25 at the Pacific Cinematheque. It was screened in Montreal at the Cinema du Parc from Feb. 28 to March 4.

Filmed in Montreal and Ste. Agathe, a Laurentian mountain resort favoured by Montreal Jews, *Duddy* will neither disappoint those who saw it three decades ago nor viewers watching it for the first time.

One of Canada's first international box office hits, the movie is smart and funny and generally unfolds at a frenetic pace. And its ability to recreate a bygone world, with all its myriad details, is quite impressive.

The cast is headed by Richard Dreyfuss as Duddy, Jack Warden as his father Max and Micheline Lanctot as Duddy's sweet French Canadian girlfriend Yvette. They are all first-rate.

The supporting performances, ranging from Joe Silver's turn as a gritty scrap dealer named Farber to Denholm Elliott's portrayal of a snotty British director making a very unusual bar mitzvah picture, are uniformly superb.

From its opening moments, *Duddy* succeeds in transporting us back to an era Richler so deftly distilled in his sharply observed, uproarious novel.

Panning on a parade of self-conscious army cadets marching through the streets of a Jewish neighbourhood, the camera swoops down on a vintage red Steinberg's delivery truck, a Guaranteed Milk delivery van and, of course, Moe Wilensky's legendary delicatessen. These touches quickly establish the film's authenticity.

Duddy Kravitz, an antsy cadet, immediately makes his presence felt when he blows up a condom and mischievously lets it loose. Then, sneaking out of formation, he dashes into Wilensky's, where Max, as usual, is holding forth on a variety of topics.

A widower, Max is a talkative taxi driver who has been known to pimp for prostitutes. As Max, Warden is letter perfect, the epitome of a working-class stiff trying to bring up two sons.

Max's older son, Lennie (Allan Rosenthal), the apple of his eye and Duddy's polar opposite, is a stolid McGill University medical student whose studies are financed by Uncle Benjy (Joseph Wiseman), the proprietor of a garment factory.

Benjy, a serious man with a distinct European manner, dislikes Duddy, whom he contemptuously describes as "a little Jew-boy on the make." Indeed, Duddy is a Canadian Sammy Glick, an upwardly mobile overachiever.

Virtually the only person who appreciates Duddy's raw qualities is his rabbinical-looking grandfather, a pious shoemaker whose credo is summed up in one telling phrase: "A man without land is a nobody."

Animated by a desire to be a somebody, Duddy finds the key to his salvation at the Hotel Lac Des Sables in Ste. Agathe, where he toils as a waiter during the summer season.

There, as he gamely deflects mean -spirited taunts from a snobbish McGill student who regards Duddy as a money grubber and a generator of anti-Semitism, Duddy is seized by a vision.

After Yvette shows him a crystalline lake, Duddy remembers his grandfather's admonition. With Yvette acting as the official purchaser, he buys some of the land around the lake from an anti-Semitic French Canadian farmer.

To finance further purchases of lake-side property, Duddy contacts Jerry Dingelman, the so-called "boy wonder" who's little more than a drug runner and establishes a film company with the assistance of Farber. Then, fortuitously, he finds a sodden, down-and-out British filmmaker to make his over-the-top bar mitzvah films.

These scenes, which poke good-humoured fun at Montreal's Jewish community, are deliciously wicked. And Dreyfuss, who carries the film, is never less than sizzling.

Duddy, a comedy of manners and class antagonisms, makes the difficult transition from novel to movie with ease. Thirty years later, it is still one of the finest films ever made in Canada.

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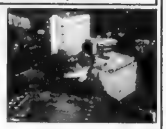

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Eye on Arts

By Bill Gladstone

CONCORDIA UNIVERSITY HOSTS TWO-DAY YIDDISH SYMPOSIUM

Award-winning author and playwright **Robert Majzels** and acclaimed Yiddish novelist **Chava Rosenfarb** are among the guest participants of Traduire le Montréal Yiddish/ New Readings of Yiddish Montreal, a two-day symposium on Yiddish in Montreal to take place at Concordia University next week.

Yiddish was the third most important literary language in Montreal in the first half of the 20th century, a time when the city's flourishing community of writers and readers made it "the Jerusalem of the North."

The symposium is being presented by Concordia's Institute for Canadian Jewish Studies, its French studies department, Le groupe de recherche Le soi et l'autre and the Montreal Jewish Public Library. Members of the organizing committee include Rebecca Margolis, Norman Ravvin, Sherry Simon and Pierre Anctil.

It is expected to bring together critics, creative writers and translators to discuss and learn about such topics as "The Cultural History of Yiddish Montreal," "Moving Between Cultures" and "Writers Rewriting the Yiddish Heritage." Proceedings take place in French and English and admission is free.

Concordia University, Hall Building, 1455 de Maisonneuve Blvd. W., Room H-767. Wednesday and Thursday, March 10 and 11, 9:30 a.m. to 9 p.m. 514-848-2424, ext. 7507. yidcon@aol.com

* * *

Israeli Film: The Toronto Jewish Film Festival's Chai Tea and a Movie series concludes with the Israeli film *Broken Wings*, writer-director **Nir Bergman's** award-winning depiction of a middle-class Israeli mother of four who struggles to keep the family together following the sudden death of the patriarch.

"Having already garnered a dozen awards, the film is rich with beautiful imagery and sharply drawn characters," according to a TJFF press release. "It marks the start of what promises to be a brilliant career for Nir Bergman."

Cineplex Odeon Sheppard Grande Cinemas. $15 in advance or at the door. Sunday, March 7; chai tea at 4 p.m., screening at 5. 416-324-9121.

* * *

Names in the News: The award-winning children's Holocaust book *Remember Not to Forget* is popular enough that the Jewish Publication Society (JPS) of Philadelphia recently published a second edition. The illustrated work provides a history of anti-Semitism and the Holocaust that is recommended for children ages six and up. So it comes as a momentary shock to learn that the author is **Norman H. Finkelstein** – not to be confused with the notorious Holocaust denier with a very similar name.

"Yes, I certainly am aware of the 'other' Norman Finkelstein, the one with the [middle initial] G.," the gentleman advised us recently by e-mail. "That is why I always use my middle initial, H., on my books. I'm often asked if I am that guy. I only hope, since sometimes our books are intertwined when searching our last name on Amazon, etc., that I am causing him the same degree of embarrassment he causes me."

A librarian at Hebrew College in Boston, Norman H. Finkelstein is also the author of the much-praised *Forged in Freedom: Turning Points in American Jewish History*, which appeared two years ago. He is currently writing a new work for JPS.

* * *

Dramatic Notes

• **Michael Healey's** comic drama *Rune Arlidge*, directed by **Leah Cherniak**, opens at the Tarragon Theatre, March 2, 7:30 p.m. 416-531-1827.

• Due to the recent passing of director **Cameron Wright**, the opening of Birdland Theatre's production of **Arthur Miller's** *The Ride Down Mt. Morgan* has been delayed. Previews now begin March 12; the new opening is March 16. 26 Berkeley St. 416-368-3110.

* * *

Arts in Brief

• CBC-TV's *Opening Night* presents Stormy Nights Productions' adaptation of *When Grandmothers Fly Away*, an evocative dance piece by choreographer **Serge Bennathan**, performed by Toronto's Dancemakers, and directed by **Eileen Thalenberg**. Thursday, March 4; begins about 7:50 p.m.

• The Toronto Philharmonia presents "An Evening of Gershwin and Broadway," including a *Porgy and Bess* medley, *Rhapsody in Blue* and a salute to **Hoagy Carmichael**, **Cole Porter** and **Andrew Lloyd Webber**. Toronto Centre for the Arts, Thursday, March 4. 416-870-8000. www.torontophil.on.ca.

• **Myron Momryk** of the National Archives, Ottawa, speaks at the opening of an exhibit of the 1936-39 Spanish Civil War. Free admission. Taras Shevchenko Museum, 1614 Bloor St. W. Sunday, March 7, 4 p.m. The exhibit is on view March 9 to 14. 416-534-8662.

• Costumes, hamantaschen, games, food, prizes, Yiddishe schtick, klezmer music and Purimspiels are part of the fun at the Purim Carnival at the Miles Nadal JCC. $5 admission at the door. Sunday, March 7, 11:30 a.m. to 2:30 p.m. 750 Spadina Ave. (at Bloor).

• Acclaimed musicians **Brian Katz** and **Martin van de Ven** continue the "Collected Stories Project" with an intimate concert featuring Klezmer, Yiddish, Armenian, Israeli, Bulgarian and original compositions. March 10, Mezzetta Cafe, 681 St. Clair Ave. W. Sets at 9 and 10:15. Call for reservations 416-658-5687

* * *

At the Galleries

• Original paintings and reproductions by Georgia-born artist **Jacob Pichhadze** are featured at the grand opening of Yazi Gallery. Pichhadze, who moved to Israel in 1972 and to Canada in 1988, is an internationally acclaimed artist whose works "will appeal to the traditionalist and pique the imagination of anyone who seeks striking innovation." 88 Scollard Ave. Opening reception March 6, 5 to 10 p.m. 416-961-5800. www.yazigallery.com

• The National Gallery of Canada presents a large-scale retrospective of sculptures, drawings and prints by **David Rabinowitch**. Works by the Canadian-born, New York-based contemporary artist are on display at the Ottawa gallery now until May 16.

Arts & Travel

New Schindler's List *DVD includes testimony from his survivors*

By JOSEPH SERGE
Arts Editor

Steven Spielberg's 1993 masterpiece *Schindler's List* is finally being released on DVD this month.

The winner of seven Academy Awards, including best picture and best director, *Schindler's List* is arguably the best film ever made about the Holocaust.

Adapted from Thomas Keneally's novel, it tells the true story of Oskar Schindler, played by Liam Neeson.

Itzhak Stern (Ben Kinglsey) with Oskar Schindler (Liam Neeson).

Schindler, an opportunistic German businessman, seeks to profit from the war by converting a confiscated crockery factory in Krakow into a mess-kit factory for German troops. In doing so, he employs 1,100 Jews from the nearby ghetto – the cheapest form of labour available.

Schindler is obviously motivated by money and making a quick profit. But, as we see, after the ghetto's liquidation and the residents' transfer to a labour camp, Schindler begins to develop a connection with his workers and is bothered by their cruel treatment in the camp.

Later, using a mixture of smooth talking and bribery, Schindler is able to rescue "his" Jews from their fate in Auschwitz by transferring them to a new factory in Czechoslovakia.

Schindler risked his life and virtually all his money in the process. The movie's final scene showing his real survivors and the actors who portrayed them laying stones on his gravestone is touching.

Watching this movie for the first time since its theatrical release, I was as moved by this powerful drama as I was then. One example that comes to mind is the heart-wrenching scene when the mothers see their children being driven away from them at the labour camp.

In addition to Neeson, Ralph Fiennes as the sadistic camp commander Goeth and Ben Kinglsey as the accountant Itzhak Stern give brilliant performances.

The DVD's extra footage includes a well-done 77-minute documentary produced by the Shoah Foundation. *Voices From The List* narrates the Schindler story through the voices of some of his survivors.

The DVD's release marks the 10th anniversary of the founding of the Survivors of the Shoah Visual History Foundation and the release of *Giving Voice* – a reality-based program for high-school students.

A collector's gift set will also be available featuring a book of powerful images from the film and commentary by Spielberg. John Williams' soundtrack with Itzhak Perlman's performance is also included in the gift set.

Schindler's List will also be released on VHS.

Ten years after its conception, the Shoah Foundation now contains nearly 52,000 interviews collected in 56 countries and recorded in 32 languages. Through the educational use of its testimonies, the foundation hopes to overcome prejudice, intolerance and bigotry.

Rap mogul combats anti-Semitism

By RICHARD ROSENBAUM
Special to The CJN

American rap mogul Russell Simmons has co-authored an article with a rabbi encouraging the black community to help combat anti-Semitism.

Simmons is the founder of both the pioneering hip-hop record label, Def Jam, and Rush Artist Management, which has produced performers such as influential rap groups the Beastie Boys, and Run DMC.

The article, for which Simmons collaborated with Rabbi Marc Schneier, founder and president of the Foundation for Ethnic Understanding, appeared in Jewish and African American newspapers in the United States last month to coincide with Martin Luther King Day. In it, the authors write, "Horrific expressions of anti-Semitism are spreading across the United States and the world.... We appeal to black Americans to stand in solidarity with their Jewish brothers and sisters who face the scourge and evils of anti-Semitism."

The article further says, "A recent national poll by the Foundation for Ethnic Understanding found that 77 per cent of blacks and 73 per cent of Jews agree that they should work together on civil rights."

This is not the first time a prominent member of the hip-hop community has promoted a Jewish cause. Last year, the rap group Wu-Tang Clan announced its plans to do a performance tour of Israel to show solidarity with the Israeli people. One Wu-Tang member, Remedy, is Jewish.

Reactions to Simmons' article have been mixed. There has been wide praise from both Jewish and Black sources, as well as wide criticism. On various African American and rap-oriented Internet websites reporting on the story, Simmons has been encouraged to work on bringing together the American black community itself before focusing on Black-Jewish relations. He has also been accused of attempting to ingratiate himself with the Jewish community.

In addition, posters on Jewish websites have taken Simmons to task for his support of Palestinian causes and his ongoing friendship with Nation of Islam leader Louis Farrakhan – although it should be noted that Simmons is known to have privately encouraged Farrakhan to tone down the level of his infamously anti-Semitic rhetoric.

Nevertheless, the controversy only proves that many are taking note of this call for renewed ties between the two traditionally oppressed communities.

The article quotes a statement from civil rights leader Dr. Martin Luther King Jr.: "In the struggle for human rights, as well as in the struggle for the upward march of our civilization, we have deep need for the partnership, fellowship and courage of our Jewish brother."

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CJN Profile

Jewish general to restructure reserves before retiring

By SHELDON KIRSHNER
Staff Reporter

"What's a nice Jewish boy doing in a business like this?"

Maj.-Gen. Edward Fitch, the highest ranking Jewish officer in the Canadian army and apparently its only Jewish general, has been asked that question repeatedly – half in jest.

A graduate of the Royal Military College and the sole Jew in his 1971 graduating class, Fitch gave a stock answer in a recent interview. "I wanted to be an engineer and a soldier," he said.

Fitch, whose assignments have taken him across Canada, Europe and the Middle East, is currently in charge of restructuring the army's reserves. It will be his last posting before he retires.

Fitch, who turns 55 this month, the mandatory retirement age in the army, has been asked to stay on for another two years to finish this complex task. His mandate is to modernize the reserves – to make them "credible, capable, sustainable and relevant" by increasing forces, improving training and replacing obsolete and worn out equipment.

Appointed a general in 1999, Fitch is aware that two previous attempts in the last decade to revamp the reserves, which have stagnated after years of neglect, failed abysmally.

Not surprisingly, he has run into resistance. But as of last week, Fitch, who is based in Ottawa at national defence headquarters, had already finished phase one of the restructuring, and he expects to complete the job.

Speaking of the Canadian forces in general, he said they are underfunded and require a massive infusion of money.

"We've been living with a disequilibrium between our resources and our tasks," said Fitch. "That's wearing us down seriously in terms of equipment and soldiers."

He remains hopeful that the federal government will address the problem.

At five foot ten and 175 pounds and sporting a bushy walrus moustache, Fitch is a person whose fierce resolve to succeed belies his gentle manner.

He was born in Montreal to Burton and Buelah Fitch, whose Austrian and Russian families immigrated to Canada in the late 19th century.

In 1912, two years before the birth of Fitch's father, the family name – which was originally Feiczewicz – was anglicized by Louis Fitch, a lawyer, Jewish community leader, Quebec politician and Fitch's grandfather's cousin.

During World War II, Fitch's father – an insurance broker in civilian life – was a Canadian army infantry rifle platoon commander in Europe. His uncle, Max, was a medical officer who retired around 1970 with the rank of colonel.

By the age of nine, Fitch, who grew up in Montreal's Notre Dame de Grace district, knew he wanted to join the army.

"My father and uncle were subliminal models," he said.

Fresh out of West Hill High School, he enrolled at Royal Military College, where he studied civil engineering.

"RMC offers one of the finest engineering degrees in Canada, and all your expenses are covered," he said.

His decision to be a soldier pleased his father but not his mother. Buelah Fitch, the mother of three boys and a girl, never forgot her husband's two-year absence from home during the war.

"Mom was not too happy," he said.

Promoted to his present position in December 2001, Fitch started his long, distinguished career as an officer in Valcartier, Que.

Moving steadily through the ranks, he was a field engineer in Germany, an instructor in British Columbia (where his two daughters, Rena, 23, and Leora, 18, were born) and the commander of a combat engineering regiment.

In 1988, he was transferred to the command and staff college in Toronto, and four years later, he was named commandant of the School of Military Engineering.

When he was a cadet and junior officer, Fitch would sometimes hear "unthinking, stupid" remarks about Jews from fellow soldiers. But since then, he has not heard a single anti-Semitic statement in the army.

"To counter that, I found a way to let new people know I'm of the Jewish faith."

Maj.-Gen. Edward Fitch (left) chats with a Canadian soldier in Afghanistan.

Besides, he said, Canadian soldiers are liberal-minded, well-educated and worldly.

After making colonel in 1994, Fitch was appointed director of military engineering. He has built bridges, roads and defensive fortifications, and although he served in a war zone in the former Yugoslavia, he has never seen any action.

"In the perfect military operation, not a shot is fired," he said.

From 1995 to 1996, Fitch was based in Zagreb, Croatia, as engineer in the United Nations Protection Force, and then in Sarajevo, Bosnia, as assistant chief engineer in the Allied Command Europe Rapid Reaction Corps.

He supervised the construction of accommodation for NATO troops, provided vital services to refugees, maintained roads, disposed of explosives and mines and restored power.

In Croatia and Bosnia, Fitch said, he lived up to the Jewish notion of tikkun olam.

"What the Canadian army was doing fit my temperament and philosophy," he said. "To repair the world."

"Look at what the Canadian army has been doing for the past 30, 40 years," he added, referring to Canada's post-World War II role as a peacemaker. "Bringing peace and rebuilding countries. Going into bad places and making them better."

After Yugoslavia, Fitch was seconded to the department of foreign affairs to advise officials on how best to implement the provisions of the Ottawa Convention, which bans the use of anti-personnel mines. In that capacity, he travelled to such Arab nations as Jordan, Egypt and Yemen.

But his request to serve with Canadian peacekeeping troops in the Middle East was rejected.

At that time, in line with Canadian policy, Jewish and Muslim soldiers were ineligible for such duties, the rationale being that they might expose themselves to unnecessary risks. Nor did Canada want to be seen as less than impartial.

Fitch, who is a member of the board of Machzikei Hadas Congregation in Ottawa and a former sharpshooter with the Canadian Maccabiah team, agreed with this policy, which has since been phased out.

The general, who recently visited Canadian troops in Kabul, Afghanistan, commanded western Canadian forces after his appointment as a brigadier general. He rates this position as one of the highlights of his career.

Fitch and his wife, Sharon, a registered nurse who graduated from Montreal's Jewish General Hospital, plan to live in Victoria, B.C. after he retires.

There is no shortage of options for Fitch, a motorcycle buff, in his retirement mode.

"Do I want to work? Will I do voluntary work? We'll see. It's under study."

Sonny Goldstein, CFP
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New diabetes treatments on horizon: researcher

By LEILA SPEISMAN
Staff Reporter

New technologies and the increasing pace of research will do much to improve the health and quality of life of diabetics, says Daniel Drucker, director of the University of Toronto's Banting and Best Diabetes Centre.

"Mind you," he acknowledged, "it will be much easier for the young, who have grown up with computers and complicated technology, to accept them than for older people, who have less experience and a lower comfort level."

Drucker was speaking at a recent meeting of the Jewish Diabetes chapter of the Canadian Diabetes Association.

Part of the problem in developing new methods of treatment is that "even for the same person, with everything exactly the same, the blood sugar level can be different each time it is tested."

Not only that, exercise, diabetes drugs, other medications, stress, and even other illnesses can affect those levels, he said.

So what can diabetics hope for in the future?

A long-lasting synthetic form of insulin, lantus, is now available in Europe and the United States, but not yet in Canada.

Drucker explained that since insulin only lasts 12 hours, there is the danger of blood sugar dropping to dangerous levels during the night. This could lead to major symptoms, including fainting, palpitations, even coma. Lantus, on the other hand, works for 16 to 18 hours, so the patient can take more before blood sugar levels reach dangerous lows.

Another new treatment, which Drucker said will probably be available in the next couple of years, is a continual glucose monitoring system. An implantable monitor, composed of tiny needles inserted under the skin, reads the levels of fluids circulating under the skin and is hooked up to a computer that delivers the proper amount of insulin.

"While it will be very expensive, it will be very efficient," Drucker said.

As well, it eliminates the need for ongoing blood sugar testing, with its accompanying uncomfortable finger-pricking.

Testing is also underway on medications that prevent complications of type 1 diabetes, in which the body attacks and destroys its own insulin-making cells.

The drugs will inhibit the actions of the proteins that cause problems, especially in the kidney and the eyes. A drug waiting for government approval works with insulin to slow down food absorption, causing weight loss.

Drucker added that "three quarters of the medications for type 2 diabetes, [formerly called adult onset diabetes] lead to weight gain," and weight gain only makes the condition worse.

In reply to a question from the audience about rumours of transplantation of islet cells from a donor pancreas, which promise to stabilize the insulin-producing organ's functioning, Drucker said the technique is not being used very much because of the lack of donors and the possibility of rejection.

Drucker said "revolutionary" methods that can actually regenerate insulin production are now in trials. "You might not have to completely transplant the whole pancreas – you might be able to just take some of it."

Research is also being done on interspecies transplants, such as from pigs. "The problem is that pigs have different immune symptoms, so there is even more chance of rejection. Scientists are trying to develop pigs that are compatible with humans."

As well, insulin pumps are being tested that can be programmed to test blood sugar at different times of the day and calculate how much is needed at any given time. However, the user must be technically savvy to be able to make it work, Drucker pointed out.

He said little research is being done on preventing type 1 diabetes – what used to be called juvenile onset diabetes – but some trials have shown that diet and exercise can help prevent adult onset type 2 diabetes.

"Randomized tests have shown that losing eight to 10 pounds can lower the risk of developing type 2 diabetes by 70 per cent."

Drucker noted that there have been tremendous advances in treating diabetes over the last few decades.

"Life will get better for diabetics," he promised. "Just never fast enough for those who have it now."

CHAT SKI DAY

CHAT students, parents and alumni enjoyed the second annual Family Ski and Snowboard Day at Alpine Ski Club. Just under 200 people attended the event that benefited the annual campaign fund at the school.

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5 HOUSES FOR SALE

Forest Hill

Real Estate Inc. Realtor

416-488-2875 Forest Hill Village | 416-785-1500 Central | 416-226-1987 Bayview

List with us and appear on our Website: www.foresthill.com

CENTRAL PROPERTIES

EXPECT THE EXTRAORDINARY!
Lawrence/Bathurst Community! New 4 bedroom, finished lower. Extras! Mary-Anne Talbot* 416-785-1500

FABULOUS CEDARVALE OPPORTUNITY
Great street 4 bdrm, 4 baths, kitchen & breakfast room. Family room addition. Beautiful lot! C. Sniderman*/R. Sud* 416-488-2875

448 GLENGROVE AVENUE E! FAB 44 X 134'! SOLD
$498K! Bathurst/Glencairn! One of most sought after street~3+1 bdrm, 2 bath B/S! Won't last! Sandon Schwartzben** 416-226-1987

315 CHURCHILL AVENUE! 3+1 BDRM, 2 BATH!
$419,900! Yonge N/Sheppard! Updated bungalow on fab 40x132'! Move right in! Sandon Schwartzben** 416-226-1987

39 BRIGHTWOOD STREET! 3+1 BDRM, 3 BATH!
$299,900! Bathurst/Wilson! Value packed 2 storey on fab 50x120'! Vendor's says sell! Sandon Schwartzben** 416-226-1987

YONGE/LAWRENCE 2 BDRM - UTILITIES INCL
Available now! Exceptionally large. Saul Merrick* 416-488-2875

BAYVIEW PROPERTIES

165 STEELES AVENUE E! RARE 81X123'!
$995K! W/Bayview! Exec 7 bedroom w/2 additional units! Live+ work at home! Must see! Sandon Schwartzben** 416-226-1987

74 MONTRESSOR DRIVE! 4+1 BDRM, 3 BATH!
$829K! Bayview/York Mills! Total renovated multi-level! Gorgeous 52x133'! Impeccable! Sandon Schwartzben** 416-226-1987

1ST AD! 87 FENN AVENUE! $645,000!
Bayview N/York Mills! Prime 50x136' N/E corner Munro Blvd! Build your dream! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

1ST AD! LUXURY AVENUE RD/BLOOR CONDO
$429,000. 2 bedrooms, 2 baths. Gorgeous finishes, 9' ceilings, FP, balcony. 24 hour conc. Parking. Marilyn Merrick* 416-488-2875

LOWER VILLAGE LUXURY CONDO $419,000
Gorgeous 2 bdrms, 2 baths. Huge open living/dining room. Sep brkfst. 2 prkg, conc. Near subway. Marilyn Merrick* 416-488-2875

1ST AD! 89 SKYMARK DRIVE $369,000
Sparkling 2 bedroom + den. 2-4 pce bath. Large rooms & balcony. NE views. Every amenity. Gary Mitchell** 416-488-2875

265 RIDLEY! BRIGHT & SPACIOUS!
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From small suites to grand penthouses. Stay in your neighbourhood. Carolyn Feldman** 416-488-2875

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Great opportunity for 1st time buyers: 3 bedroom semi-detached, private drive, hardwood flrs, new wiring. $299,000.

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5 HOUSES FOR SALE

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BATHURST / LAWRENCE

Spacious California style ranch bungalow on 69 x 120 ft. lot! Approx. 2,700 sq. ft., renovated & decorated, ultra-modern kit., new hrdwd. flrs., new thermopane win., new roof, new patio, circular drive ++. **PRICED FOR IMMEDIATE SALE AT $529,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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Bright, spacious unit! 3 bedrooms, 2 baths, enclosed balcony, southeast exposure, parking. Close to 401, TTC, Yorkdale. **Lowest-priced 3 bedroom in building!** Call David Eichorn* (416) 787-1712.

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FEATURE HOME OF THE WEEK

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BATHURST / LAWRENCE — ASKING $449,000
Spacious 3 + 1 bdrm. on magnificent pie-shaped 42 x 120 ft. lot (widens to 57 ft. at rear). Faces Prince Charles Park! Build your dream home in this magnificent setting. Call David Eichorn* (416) 787-1712.

* * *

ONE GLEN PARK CONDO
BRAND NEW LUXURY CONDO ready for immediate occupancy! 1,720 sq. ft., 2 bdrms. + den, huge l/r d/r combo ideal for entertaining, gleaming hrdwd. floors, w/o to balconies from master bdrm. and living room. Asking $529,000. Call David Eichorn* (416) 787-1712.

* * *

AVENUE RD. / BATHURST / LAWRENCE — HOUSES FOR RENT
SPACIOUS BUNGALOWS with fin. bsmt. in prime central location close to TTC, Lawrence Plaza ++. Choose from 2 or 3 bdrms. **PRICED FOR IMMEDIATE RENTAL STARTING AT $1,700 / MONTH.** Call David Eichorn* (416) 787-1712.

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JUST LISTED "HEMISPHERES"
$218,900. 2 bdrms, 2 baths, newer hrdwd parquet floors, white kitchen, crown mldgs, pot lights, mirrored closets & a magnif view overlooking Ross Lord Park. Perry Steinberg** ext. 334

SPECTACULAR TOWNHOUSE!
$295,900. Bathurst & Centre. This 3 bedroom home sparkles! Features 4 baths, finished basement, upgraded hardwood flooring, 6 appliances, 2 parking spots underground. Close to all amenities. Michelle Noik-Schipper** ext. 289

LUXURIOUS THORNHILL LOCATION
$318,000. Rare spacious 3 bdrms in building loaded with amenities such as tennis & squash courts, swimming pool, sauna, parking & 24 hr concierge. E. J. Abramson* ext. 257

FOREST HILL RAVINE
$1,285,000. Magnificent ravine property, walk distance to Forest Hill Village & TTC. Presently 3 family home…easily converted to single family home or build your dream home. Breathtaking views and radiant light throughout! Corinne Kalles* ext. 555

DELISLE CONDO - YONGE/ST. CLAIR
$1,795,000. Absolutely stunning! 2 Bdrm+Den suite designed by Robert Noakes. Approx. 2,600 sq. ft. of magnificent detailing. Honed marble floors; 9' ceilings, custom cabinetry & incredible window treatments. Really unique! Elise Kalles** ext. 291

YORKVILLE - 10 BELLAIR
$2,998,000. "Above & Beyond" 2+1 bdrm suite has approx. 3,837 sq. ft., 3 baths, 10' ceilings, extraordinary panoramic south/east views, fitness/spa centre. Au courant lifestyle at its finest and Bloor Street at your doorstep. Elise Kalles** ext. 291

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9 LISTER DR./ O.H. Sun. 2-4
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30 CONDOMINIUM FOR SALE

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Industrial Condo,
1852 sq. ft. mostly office, 1 drive-in door.
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BATHURST AND WILSON Unbeatable value!!!! Wow 180K for 3 bedroom, renovated kitchen, master ensuite, enclosed balcony, 1500 sq. ft. , TTC and synagogues. +++ View @ www.rpt.ca/neptune
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60 SHARED ACCOMMODATION AVAILABLE

Bathurst/Lawrence, 2 bed. condo., utils., laund. incl. Prkng. avail. Female. Kosher. Lily @ 416-787-2928

65 ACCOMMODATION SWAP/EXCHANGE

Family from Israel looking to swap accomm., for beg. of July for 6 weeks. David or Aliza at 011-972-3-605-1919.

75 APARTMENTS FOR RENT

Bathurst/Sheppard, lrg. 1, 2 & 3 bdrm. apt., **hydro included,** near TTC, ***freshly painted & new floors,*** balcony, new elevators, from $900. Call 416-635-1664.

AVENUE RD. ST. CLAIR
160 Balmoral Ave., Starting $1,125
1 & 2 bdrm. avail. immediately in modern well maintained quiet building. Newly painted, parquet flooring. On-site laundry room, walk to transit, shopping, and restaurants.
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Massive, oversized sun filled suites. 1200-1800 sq. ft., 2 & 3 bdrm., 2 bath. Dishwasher, on-site laundry facilities. Close to all amenities. Available immediately.
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82 ROOM AVAILABLE FOR RENT

Room in the basement for rent, all furniture & appliances, close to University. 416-509-1333.

130 FLORIDA PROPERTY FOR RENT

Hollywood Beach, oceanfront apt. March Break 13-20, sleeps 4, 2 baths, $800/US. Please call 416-499-8944.

Hallandale Beach, best complex on ocean, a corner 2 bdrm., 2 bath condo, elegantly furnished, 24 hr. security, valet, 2 lighted tennis courts, salon, 2 rest., social club, 2 heated pools, courtesy bus, gym. Avail. March, April, May. Asking $3,000/mo. US, 416-736-6052.

Hollywood Beachfront, studio apt. on beach. Great location, $1000/mo US. 416-992-8995.

Miami Beach, Bal Harbour, Passover rental, 10 days, $3500. Modern, 2 bdr., 2 bath, ocean view, fully equipped kosher for Passover kitchen, on beach, pool, valet parking, walk to Sheraton Hotel, shul and shopping. Tel. 646-456-6514, email: usa.one@verizon.net

135 FLORIDA PROPERTY FOR RENT/SALE

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160 ISRAEL PROPERTY FOR RENT

Jerusalem, central, new 4 bed. lux. apt. Short-term rentals. Kosher and Shomer Shabbos. 416-782-6791.

190 VACATION PROPERTY AVAILABLE

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230 BUSINESS OPPORTUNITIES

LIFESTYLE RETIREMENT COMMUNITIES
BUSINESS OPPORTUNITY

Full-Time Store Keeper for our Convenience Store located in Forest Hill. Our store operates 7 days a week, 11:00am–7:00pm, and is open to the community and neighbourhood apartment building.

We are looking for an individual who possesses the ability to run an efficient, clean and well-stocked store. Strong organizational and interpersonal skills, as well as the ability to work a cash register are essential. The successful applicant will be customer service oriented and have experience in a small store operations and leasing. This store plays an integral role to our residents' quality of life.

Interested candidates should forward their resumes in confidence, by **March 8, 2004,** to:

ELLIE SAIBIL, GENERAL MANAGER
Fax: 416-785-6228 • E-mail: EllieSaibil@lrc.ca

240 EMPLOYMENT OPPORTUNITIES

LIFESTYLE RETIREMENT COMMUNITIES
ASSISTANT MANAGER OF FOOD SERVICES

An opportunity exists at our luxury Retirement Residence in Forest Hill for the above position. The candidate must be a Cook/Chef with a minimum of Red Seal Certification. Knowledge of fine traditional Jewish cuisine and culinary flare is essential.

The candidate will have experience supervising culinary and dining room staff in a unionized environment. Experience in purchasing and cost control procedures are an asset, along with top-notch computer skills. Hours will be flexible with operational requirements but will be predominately 11:30am–7:30pm.

Interested candidates should forward their resumes in confidence, by **March 8, 2004,** to:

MANAGER OF FOOD SERVICES
Fax: 416-785-6228 • E-mail: ForestHillPlace@lrc.ca

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Full Time **SALES / MARKETING POSITION** in **Corporate travel department.** Salary + Incentives. Min. 1 year in corporate sales experience. Must possess excellent sales techniques and be very outgoing and self-motivated. Must have a valid Driving License (company vehicle is provided). Unlimited earning potential.
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Junior Accountant/Bookkeeper needed for a full-time position with duties that will include A/R, A/P and associated General Accounting functions. Salary to commensurate with experience.
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The Jewish Yellow Pages of Toronto is hiring sales reps. and managers for selling ad spaces for the next 2004 Jewish Pages. 416-661-8146, info@jewishpages.ca

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Live-in care for elderly persons. Mature health care aide with excellent references. 905-421-8866.

Mature, retired, British man, will take your children to school, run errands, make your life easier. Call 416-630-5723.

255 DOMESTIC HELP WANTED

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Seeking responsible part-time caregiver for 1 yr. old in Thornhill. Must have a car and be flexible. Call 905-762-1507.

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264 SOCIAL ANNOUNCEMENTS

MAZEL TOV to RACHEL & JASON SWIRSKY on the birth of their daughter **CHANNAH RIFKA**. Born February 14th, 2004. Family and friends are thrilled.

273 INTRODUCTION SERVICES

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275 PERSONAL COMPANIONS

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Address your mail to:
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315 CARS

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330 OBITUARIES

RABINOVITCH, Dora of Montreal, on February 4th. Widow of Jacob Rabinovitch. Beloved mother of Tania and Issie; and mother-in-law of Philip Horn; grandmother of Elana (Jeffrey), Gila (Jerry); and great-grandmother of Stephanie, Jonathan, Jaqueline, Sarah, Jacob and Rachel. Devoted to those closest to her, and enriched the lives of anyone who knew her. As a Holocaust survivor, she led a life of achievement that was marked with acts of heroism, generosity and kindness.

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Feb 19/04
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Jan 18/04
3705 Bathurst St.
Bessie Silverstein
Jan 18/04
175 Shelborne Ave.
Maurice Nolan
Jan 20/04
110 Bloor St.W.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

Gordon Zabrack
Jan 17/04
31 Black Hawkway
Ethel Benoway
Jan 19/04
3560 Bathurst St.
Milton Rosen
Jan 21/04
18 Bertmount Ave.
Harold Hoffman
Jan 20/04
1101 Steeles Ave.West
Rose Kliger
Jan 20/04
10 Tangreen Court
Clairy Reben
Jan 21/04
85 Thorncliffe Park Dr.
Anne Price
Jan 23/04
1925 Steeles Ave., East
Sally Halpern
Jan 22/04
6200 Bathurst St.
Elizabeth Winch
Jan 22/04
220 Richview Ave.
Terry Holtzman
Jan 23/04
1925 Steeles Ave E
Sammy Zale
Jan 23/04
4001 Bayview Ave.
Leslie Meyer
Jan 24/04
240 Friel St.
Frieda Gartenberg
Jan 24/04
3560 Bathurst St.
Helen Magder
Jan 24/04
7 Townsgate Dr.
Freda Fogler
Jan 23/04
625 Avenue Rd.
Solly Moszberg
Jan 25/04
12 Rockford Rd.
Dov Duvdevani
Jan 26/04
1640 Bathurst St.
George Pellegrin
Jan 25/04
30 Jaimie Road
Charles Mint
Jan 26/04
178 Maplehurst Ave.
Louis Freedman
Jan 25/04
59 Fontainbleau Drive
Israel Brodziak
Jan 25/04
131 Torresdale Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

Jeanette Blatt
Jan 25/04
226 Haddington Ave.
Tillie Schwartz
Jan 26/04
23 Green Acres Rd.
Bernie Hoffman
Jan 26/04
131 Beecroft Road,
Frances Katz
Jan 26/04
15 Elmridge Dr.
Leslie Gross
Jan 27/04
668 Winona Drive
Rebecca Aboud
Jan 27/04
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Dimitri Gritchanik
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21 Morewood Cres.
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Rezek, Gustav
Feb 11, 2004
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Levant, Anne
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Ruth Talbot
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Grosman, Rose
February 25, 2004
46 Barksdale Ave.
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80 Antibes Dr.
Litovitz, Sadie
February 19, 2004
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Freedman, Rose
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Lanys, Sandra
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CCAA coach of the year prepares team for playoffs

By PAUL LUNGEN
Staff Reporter

From his office in the athletics building at Humber College, the world is looking pretty good to Mike Katz.

Not only has his team, the Hawks, won five national college championships since 1990, but for the past five years or so, he's served as an assistant to national team coaches Jay Triano and Ken Shields.

Last season, Katz was named Canadian Colleges Athletic Association (CCAA) coach of the year after leading the Hawks to a bronze medal in the CCAA championships and a silver in the Ontario Colleges Athletic Association (OCAA).

As this year's playoffs beckon, the Hawks sit at 11-3 and are tied with rivals Sheridan for first place in the OCAA's Central Division.

In the relatively small pond of Canadian basketball, Katz is a pretty big fish.

Still, like others atop the food chain, Katz has to keep swimming to stay competitive and despite his enviable record over the years, he has had to adapt his coaching techniques to keep up with the current crop of hardcourt talent and the evolution of the game.

Katz believes his exposure to the international game, with its use of baseline staggered screens and quick transitions, helped him devise the coaching schemes that led Humber to national titles. In the early 1990s, he said, a lot of the bigger players who are now being recruited to U.S. universities remained in Canada. But by the end of the decade, many of these players were heading south to pursue their careers, so the talent pool available to Canadian schools was smaller, in both scope and stature. By the time Humber won its fifth championship in 2000-01, it fielded a lineup with no player taller than six-foot-four.

These smaller players lend themselves to the international-style game, with its quick transition, fast pace, outside shooting and emphasis on a broad range of skills.

For several years, Katz has worked at integrating elements of the international game into the Hawks' game plan. "The offensive scheme I use now has very much been influenced by international basketball," he said.

At the Sydney Olympics, Katz's role was to develop the Canadian team's offensive scheme and to scout other teams.

"I saw 28 of 30 pool games. By being exposed, I enhanced my knowledge and was able to implant it here at Humber."

To run an international style game, you need a team with a highly developed skill set, he said. Players need to be fast, good ball handlers and make smart decisions.

"Playing the game up-tempo can reward you with easy baskets, but the players tend to have turnovers. I've heard NBA teams saying their players are not skilled enough to play at the faster pace."

At Humber, Katz emphasizes passing and catching skills and encourages players to make good decisions on the court.

North American players, he said, have let these skills atrophy. The reason is simple: "Shooting is the fun part of the game."

A lot of big players are good at driving the net and slamming the ball, "but there are people who say there are not enough outside shooters."

Mike Katz

Katz's many years of coaching have given him the patience and experience to quickly notice tendencies as they develop and change tactics mid-game. But, he said, "good coaches win or lose games over the long haul in practice. Practice prepares your team for the adjusting moment."

He is not optimistic about the long-term state of the Canadian national team. There are some very good players who go on to the NBA and who answer when the national team calls (Dallas' Steve Nash is a quintessential example). But most good college and university players have few ways of improving their skills after they graduate, he said.

Without a national basketball league – a hoops version of the CFL – Canada will always be scrambling to put together a competitive international team, he said.

As well, there are only a handful of Jewish university players across the country today. Jewish kids were once much more prominent in the higher echelons of basketball, particularly in the 1970s and even earlier. There are still a few around, like Katz's son, Ben, who plays for McMaster and who was recently named an Ontario University Athletics West first team all-star. The third-year player received his first all-star selection in large part due to his shooting accuracy, averaging 16.5 points per game.

Katz believes that with the Jewish community's general affluence, kids no longer live in neighbourhoods where competitive street games are constantly on the go.

Katz, who played for the 1977 and 1981 Canadian Maccabiah teams, expects he will be asked to coach Canada's team at the Games next summer.

He already has his eye on eight or nine potential recruits playing intercollegiate basketball.

But, he said, casual weekend players just can't cut it these days – you need people playing every day. Nothing less will be good enough to get past the United States and Israel.

FLIP OVER FOR ANSWERS TO CROSSWORD.

Binghampton winger struggles after banner year

By ELI SHUPAK
Special to The CJN

David Hymovitz knows that as a professional hockey player, he is seen as a star in his local community. And while things haven't gone all that well for him this season on the ice, he continues to take great pleasure in the charitable work he does as an ambassador of the game away from the rink.

The "Man of the Year" last season with the Binghampton Senators of the American Hockey League (AHL), Hymovitz was recently asked to make a return speaking engagement at Hillel Academy in Binghampton, a request he is happy to fulfil.

"That was me, 10, 15 years ago, sitting there listening to people talk," the 5-11, 190-pound left winger recalled after the club's 4-3 loss in Toronto last month. "I always enjoy going over there.

"Every city I've been in over my eight-year career, I like to get involved in the community, whether it's talking to kids in schools or around the holidays donating gifts to not-so-privileged kids. We just try to do what we can."

Signed by Ottawa Senators, Binghampton's parent team, as a free agent on July 13, 2001, Hymovitz has struggled to find his game this season after playing a key role on last year's AHL eastern division championship team. The penalty-killing specialist led Binghampton with four short-handed goals and was a +13 on the year, playing from February with a dislocated shoulder.

He underwent off-season surgery to repair the damage, did rehab over the summer, and now says it's back to 100 per cent.

Through his first 49 games of the season, Hymovitz had just six goals, three assists and a team-worst -16 rating.

Hymovitz missed 10 games this season with another shoulder injury.

The 29-year-old Randolph, Mass., native has been around the loop since being chosen by the Chicago Blackhawks in the ninth round of the 1992 NHL entry draft. He stayed close to home, playing at Boston College for four years while earning a communications degree before turning pro.

Hymovitz was a member of the silver-medal winning U.S. hockey team at the 15th Maccabiah Games in 1997, the first and only time the sport was included in the quadrennial competition.

He says his first-ever trip to Israel was a "once-in-a-lifetime" experience.

"It was just an absolute blast," said Hymovitz, who attended the games with his parents and older brother Marc. "We spent about two weeks touring around the country, seeing all the history, where you're from. You go over to Israel to play hockey, but hockey was kind of on the back burner."

Now in his fourth full AHL season, Hymovitz spent most of his first year as a pro with Columbus of the East Coast Hockey League before catching on with the International Hockey League's (IHL) Indianapolis Ice at the tail end of the 1996-97 campaign.

He spent two more seasons with the Ice. In his second year with the team, he was named an IHL second team all star, scoring 46 goals and adding 30 assists in 76 games. The Los Angeles Kings signed him as a free agent following that 1998-99 season.

Hymovitz was invited to his first NHL training camp the next fall, but he has yet to play a game at the big-league level.

"It's an exciting time, just being in an NHL camp," said Hymovitz, who attended one other camp with L.A. and the past two with Ottawa.

"I still kind of hope that dream, get one game up at least. That's why you play in the American League, hopeful that day will come."

Helping New York's poor is an ongoing job

By ELISHEVA GOULD

As a participant of the year-long AVODAH Jewish Service Corps program in New York City, I work as a legal advocate in the Urban Justice Center's Homelessness Outreach and Prevention Project (HOPP). I mentioned last month how each Jewish Service Corps volunteer works regular office hours – and then some – at a non-profit organization for the year. My tasks include supervising a weekly legal clinic, taking on individual client's cases, giving advice and referrals to other local legal organizations and helping with the intake process at another weekly clinic.

Every weekday, HOPP conducts legal clinics in soup kitchens and drop-in centres, where homeless and poor New Yorkers go to meet their needs. Hungry and impoverished people in the Bronx, Harlem, Chelsea and Bedford Stuyvesant in Brooklyn also go to various citywide church facilities to get food and clothing, and they know when our legal clinics meet at each location. They visit the clinics when they have trouble accessing their welfare or medicare benefits or food stamps. We also take cases for clients who, for countless different reasons, can no longer afford their rent, and are in housing court proceedings and facing eviction.

Each HOPP legal advocate and lawyer manages an independent caseload of homeless and marginally housed clients whom he or she sees at the clinic or in the office. We also represent clients at fair hearings, which are presided over by an administrative law judge and are conducted between a city representative from the welfare centre and a legal advocate. Most fair hearings challenge the city's attempt to close our clients' public benefits cases because they allegedly failed to report to one of the many tedious assessments, meetings, appointments and referral and evaluation sessions they must attend in order to receive their welfare benefits. More often than not, however, it is an error in mailing or scheduling from the welfare or "job" centre that generates a client's case closing. Therefore, we win many of our hearings.

I learned quickly that the welfare system here is deeply flawed, bureaucratic and frustrating. It makes people who are in terrible poverty, have a mental illnesses and/or a lack of education jump through impossible hoops only to receive a monthly government stipend that is scarcely enough to survive on. For example, the maximum "shelter allowance" welfare will give to a single person in New York City is $215 (US) a month. Anyone who is aware of the exorbitant cost of living in New York will understand why that allowance is laughable and why our legal clinics see so many rent arrears cases. Compounding the inadequacy of welfare's rental grant is the utter shortage of affordable and habitable subsidized housing in the city.

Due to these miserable conditions, a legal advocate's job is never done. Each day – and well into most evenings – it is our great challenge to find private charities or a non-overloaded welfare caseworker who will help our rent arrears clients get the money they need to avoid eviction. Each day, I meet with people who have seemingly insurmountable problems and desperate living situations, and it is my great challenge to do my best to help them within the capacity of the Urban Justice Center – a relatively small non-profit organization.

Although I often keep long hours at work, I've also been having a great deal of fun in both New York City and the AVODAH program. Stay tuned next month for more on how I spend my time here.

PURIM CONGO BARS

2 cups sifted flour
2 tsp. baking powder
1/2 tsp. salt
2/3 cup shortening
2 cups brown sugar
3 eggs
1 pkg. chocolate chips
1 cup chopped nuts
1 tsp. vanilla

In a small pan, melt shortening and then slowly stir in brown sugar until dissolved. Set aside to cool. Beat in eggs and then add dry ingredients. Add chocolate chips, nuts and vanilla. Pour into 10" x 16" pan. Bake at 350°F for 30 minutes. Cool and cut into squares.

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Purim is not just for children

Epi on Education

Seymour Epstein

Let it be clear at the outset that I love Purim and have no problem with making it as relevant as possible to our children. But I have always been concerned that , more than any other Jewish holiday, Purim is to blame for what I call "pediatric Judaism."

Because of the masquerades, Purim shpiel, and noise-making in synagogue, Purim is seen as a children's holiday. While it is important for children to find meaning in Purim (and in all of Jewish life) at their level, Purim is not only for children.

In fact, there are aspects of this wondrous holiday that are very much not for children. The Esther story can be told to children in simple format, but the actual text of Megillat Esther is a complex literary gem that is best appreciated by critical adult readers with experience in reading belles lettres and with comprehensive knowledge of the various commentaries. The satire and burlesque of Purim shpielen throughout the ages is also beyond the ken of our children. Indeed, some of the early plays are even pornographic – for adults only. We have Purim parodies of sacred texts that require both deep knowledge of the originals and an adult sense of humour.

One of the failings of North American Jewish education is that we have infantilized Jewish life to such an extent that both children and their parents have come to believe that our customs and ceremonies are child's play. A child with an elementary school understanding of Jewish history and a child's version of Jewish holidays will grow up to be an adult who rejects Jewish life because of its infantile irrelevance.

Judaism is not a childhood disease that needs a cure, and Purim, like all of our holidays, has deep meaning beyond the masks and hamantashen that only adults can fully appreciate.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Crossword Puzzle

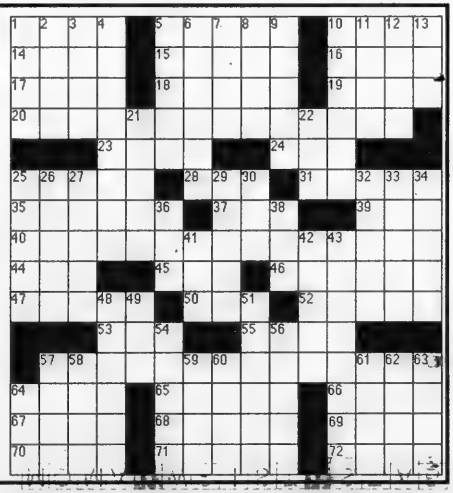
The Canadian Jewish News

(Answers to the crossword are on page 46.)

Creative Apostrophes
© 2004, Bernard Mann

Across
1. NYC art mecca
5. With a flick of the ____
10. What you don't want in the back
14. Summers in St. Tropez
15. Tuba sound
16. Prefix meaning distance
17. What Elmer Fudd speaks with
18. New York State city
19. Investment vehicle
20. Spielberg's apostrophe
23. ____'s Syndrome, deadly disease
24. Quite mature
25. _____ Is Born
28. Hubbub
31. A sticky
35. Shorthand note: escort Cheney to table?
37. Israeli singer Nini's stage name
39. Garchy starter
40. Barbra's apostrophe
44. Panamas and fedoras, to Cockneys
45. Anger
46. Synthetic, used for violin strings, e.g.
47. Argues for and against, as law debaters do
50. ___ Natl. Cem.
52. U.S. space agency and namesakes
53. Mrs. Carter, for short
55. Bldg. annex or salt shed
57. Marx brother's apostrophe
64. Margarine
65. Rodent-borne virus
66. Weisel
67. Take a sneaky look
68. Their house __ ____ house?
69. Strict learning routine
70. Danson and Koppel
71. _____ for joy
72. Shana in English

Down
1. Brooks and Blanc
2. Relating to the ear
3. Get together as gears do
4. Make a sound with 'h'
5. Allen
6. Spun, as a carpet or cigarette
7. Imelda Marcos' nickname
8. Mast appurtenance
9. "You ____ __ well!" said the beach-goer, admiring a friend who didn't burn
10. Taking it in ____
11. Golfer's starting points
12. Landed
13. Wager
21. ___-est, having the most chutzpah
22. Law degree
25. Province of India
26. _____ __ work
27. Combining form for ankle, and for tough eyelid tissue
29. "Find your ____ self!"
30. Fall asleep
32. Winds spirally
33. Aluminum giant
34. Legal holds
36. Greek letter
38. One bit Cleo
41. Parsegian, Notre Dame coach
42. Word start meaning salable
43. Citrus trees winter house
48. Soldiers
49. Old French coin
51. Final batter
54. Stud. or researcher
56. Phonetic pronunciation (close to it) for philosopher Rene's surname
57. Hilarity
58. Emergent marsh plant
59. Bugs Bunny
60. Acronym for approximate day or time
61. Healing plant
62. Hayworth
63. Soothsayer
64. Choose



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LIVE & LEARN

Aviva Weis, Leora Bernstein and Daniella Ulmer from Ulpanat Orot [Stephen Epstein/Ponkawonka]

Section B

Mimi Elmaleh and Esther Ben Lezrah at the Or Haemet Sephardic School

Purim picture by Lindsay Greene (grade 4)

Rachel Nashman & Guy Bukovsky celebrate Shabbat at the Montessori Jewish Day School.

Ari Roz at Netivot Hatorah's Arts & Crafts Day [Rebecca Ansel photo]

Has discrimination become the Ontario way?

Editorial

It's not that often Jews, Muslims and Christians take up a cause on the same side of the advocacy table. However, when it comes to schooling in this province, parents committed to religious education in all three communities have been frustrated by Ontario's commitment to equal education discrimination for all.

Since June 1984, when former Ontario premier William Davis announced that his government would extend full funding to Roman Catholic high schools, much has been written about the unfairness of a tax system that provides for public and Catholic schools while other religious groups receive no government support.

The CJN reported on the Supreme Court of Canada decision in 1996 that upheld Ontario's constitutional right to withhold funding to other religious schools, and the paper followed the 1999 United Nations Human Rights Committee decision that found Ontario's school funding practices discriminatory and in violation of the UN Covenant on Civil and Political Rights, signed by Canada with the approval of all the provinces.

After the UN decision, in a classic political passing-of-the-buck, the federal government neatly hid behind provincial claims to jurisdiction in educational issues, and Ontario smugly dismissed the United Nation's authority to rule on non-federal matters. It would seem that when it comes to the United Nations, the Canadian government is surprisingly selective about what it takes seriously.

South of the border, American Jewish groups have found themselves arguing against faith-based funding in defence of a public school system that has historically provided immigrant communities with access to the mainstream world.

However, in the United States, as in Canada, groups shut out of the equal opportunity charade have also begun actively looking for change. Many African American communities are lobbying for educational alternatives to the cycle perpetuated by poor schools in low-income neighbourhoods. Four American states, including Florida, Ohio, Wisconsin and Colorado, as well as Washington, D.C., have recently approved private school vouchers as a way to transform the public school system.

Whether vouchers will work remains to be seen. What has become clear is that despite efforts by supporters of the status quo, minorities shut out of a discriminatory environment usually press for change.

This year, the *Live 'n Learn* supplement has included a summary of a roundtable discussion sponsored by *The CJN* on issues related to Jewish education, as well as articles about free speech on campus, the challenge of teaching Zionism in high schools, strategies for motivating boys and educating babies, and choices students now face in high school.

> For the first time, we've included the CJN Purim Poster in the middle of the supplement

For the first time, we've included the *CJN* Purim Poster in the middle of the supplement.

As always, it has been difficult to decide which issues to include. There is a lot of news to choose from, all of it complex and engaging. It has helped that readers have let us know about their concerns. Parents tell us about discussion groups they've formed and e-mail petitions they've organized, about their frustrations over the Ontario Liberal government's cancellation of the tax credit for private school tuition and their worries about the rising costs of Jewish education.

And while many have called our offices to complain about a provincial system that favours one religion over all others, there are those who have decided to disengage from the discussion and accept discrimination as a way of life in Ontario. That's the saddest news of all.

– A.M.

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The best educational tool for pre-schoolers is you

By PAUL LUNGEN
Staff Reporter

Goldie Plotkin has had occasion to witness today's highly ambitious parents up close.

You know, the ones who expect their three- or four-year-old to be reading and writing, if not already calculating quadratic equations.

She's seen the overly harried mom, shlepping her child from one reading-readiness class to the next. She's read the *New York Times* article about the high expectations placed on infants and toddlers by their parents, who worry that enrolling their children in the right pre-school will have a bearing on which university they will will later attend.

Her sister in New York, who also works in early childhood education, tells her about the demanding, hard-driving parents who want to give their children a good start in life.

So what is Plotkin's message to stressed-out parents who only want the best for their children?

"The greatest educational gift you can give your children is you – your smile, your role-modelling," she says.

At Torah Tots, a Jewishly oriented pre-school affiliated with Chabad of Markham, Plotkin has set up a relaxed learning environment that is "sensory-based" and puts into practice the ancient Hebrew proverb, "Educate a child according to his way."

In keeping with that philosophy, Torah Tots provides a variety of learning environments for its 100 children, who range in age from 2½ to five years old.

Most of the learning is done by doing, whether by working with materials such as clay or dough, by learning about measurements and proportions through baking, or by acting out a real-life experience like shopping.

"I may be old fashioned, but I'm a strong advocate of real-life experiences," Plotkin says.

She's not impressed by highly promoted educational videos with impressive names that suggest that by watching them, your infant might become the next Einstein or Beethoven.

Flash cards, another educational product on the market, have only limited utility, Plotkin says, since children usually learn better from real-life experience. And she considers music CDs, such as "Baby Mozart" compilations, to be merely accessories to good learning. She agrees that classical music CDs promote a calm learning environment, and Torah Tots uses them so "children come in and are relaxed."

As for videos, she believes they are only helpful for keeping children occupied temporarily. "Visuals are a small part of a broader education, and children need broader experiences to be a whole child," she says.

Nevertheless, the market for educational videos is huge. With a name such as "Baby Einstein" attached to it, the marketers' message is clear: expose your child to these videos and he or she will be well on the way to a lifetime of high achievement.

Baby Einstein, one of many creators of infant development media, is now part of the Disney media empire. The company's website claims its "videos, DVDs, discovery cards, books and audio CDs expose your little ones to the world around them through the use of real world objects, music, art, language, science, poetry and nature… Designed specifically for infants and toddlers, our products provide fun and stimulating ways for parents and caregivers to interact and enrich their children's lives."

Continued on page B4

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Sensory inputs key in early years

Continued from page B3

Appealing to babies' natural curiosity, the videos are certainly attractive to infants, if my 11-month-old son Matthew is any indication. But then so is looking out the window at the trees and bushes in the backyard, or out the front window at the cars and people going by.

So how much benefit do babies get from educational media toys that promise a learning experience?

Marie Goulet, a professor in the early childhood education program at George Brown College, is skeptical of educational media that require children to sit in front of a television set.

"One of the big issues is that when we're doing one thing, we're not doing another thing," Goulet says. "Sitting in front of a TV and watching shapes is not something we're intended to do."

Though she believes "all things should be done in moderation," she says too much TV keeps children away from other beneficial activities, such as socializing with other children, running around, or bonding with their parents.

It's been known for some time in education circles that children are natural learners, Goulet says. In the 1960s, clinical researcher Glenn Doman advanced many ideas on ways to stimulate a baby's brain. His 1964 book *How To Teach Your Baby to Read* argued that not only can pre-school children be taught to read, they love to do so.

"The North American thing is to take something that happens naturally and to make it go quicker," Goulet says.

It's a phenomenon she sees at George Brown's day-care centre, where parents expect their children to learn more and more.

Infants are "scientists inside the crib," exploring their environment through simple experiments such as manipulating everyday objects and observing how they react to their input. There's no evidence that flash cards provide a particular benefit and the value of music to stimulating the part of the brain involved in spatial reasoning – the so-called "Mozart affect" – is believed to last for only 10 minutes, Goulet says.

"But, if you listen to Mozart and enjoy it and the child enjoys being with you, that's the important thing," she says. "If parents substitute [listening to music] for time spent with the baby, that's detrimental."

At a young age, "early sensory inputs are really important" – touching, feeling, smelling, tasting, seeing. Music and educational videos, flash cards and other tools have not been shown to have any particular long-term educational benefit, though if they bring parents and children closer together, they can help cement parent/child bonds, Goulet says.

She raises another fascinating element about the early childhood educational experience: research shows that "joy and happiness are neurological responses and are highly connected to learning. They take a role in transferring learning to long-term memory."

Matthew Lungen

In other words, if a child has fun learning, they will retain what they learn.

Dale Shipley, director of the school of early childhood education at Ryerson University, also stresses the personal touch when it comes to an infant's development.

Babies are stimulated by the rhythm, cadence and tonal qualities of music, including "Baby Mozart" compilations, Shipley says, but "singing is the best way to communicate musically with your child. It involves an emotional interaction, and that's what really counts."

Videos "have very limited value," she says. They're not intrinsically bad, but the best way to expose an infant to the physical world is to get them on the rug, let them feel their way, and expose them to a variety of objects.

"They need active interaction with concrete objects in their environment" as a way of developing their senses, she says.

Videos are a passive medium and should be used sparingly. They should not be used to babysit a child, and should be seen as "a special treat, not as daily entertainment."

Toys with flashing lights that can entrance a child are nothing more than entertainment, Shipley says, though she concedes that toys that respond to a child's stimulus can have educational value.

Still, simple objects such boxes, blocks and naturally occurring materials are even better for kids, she says. "They allow children to use an object to stand for something else."

A block could be a car and a group of blocks, a house.

As well, materials such as clay and plasticine allow children to be creative. The material responds to their input and "that develops their imagination and cognitive abilities," Shipley says.

She recommends:

• play materials that respond to a child's input, such as blocks, construction materials, clay, plasticine, paints, chalk, push/pull toys. These are toys that develop infants' hand-eye co-ordination and are good for children up to age six.

• toys with "responsiveness criteria" that allow children to develop their senses of sight, hearing, taste, touch and smell.

• toys that help children develop their symbolic thinking. Even plain materials can, in a child's imagination, stand in for something else.

"Parents first need to be aware that their children will develop and learn through interaction with the environment. That experience with many concrete objects is very important and that is more important than early reading or math programs."

If you push children too early into reading or arithmetic, you risk turning them off learning in later years, she adds.

Better yet, Shipley says, get a book and read to your children. "That can't be emphasized enough. It's critical to them becoming good readers."

Marlee Mandel and Danielle Palace squish grapes in the Torah Tots wine-hagofen room.

Live & Learn

Will high schoolers be ready for anti-Zionism on campus?

By SHIRA HONIG
CJN Staff

Day schools and advocacy groups are launching new programs in a bid to improve Israel's image on campus, but are future university students being adequately prepared?

The answer depends on whom you ask.

Marra Messinger, director of community development for the Canada-Israel Committee (CIC), worked on a high school Israel advocacy curriculum for three months and has just started bringing it to Jewish schools in Toronto. She believes the program will give university students the confidence to stand up and argue Israel's case.

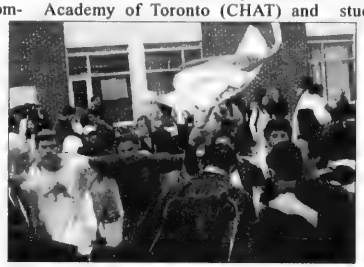
"It is an effective advocacy tool because they get rid of their fear," she says. "We're telling them what they're likely to see on campus, giving them the tools to fight anti-Israel propaganda."

The project, which was funded with a $10,000 start-up donation from the Shiff Family Foundation, is being developed by CIC and implemented in conjunction with Hillel. Messinger trained 12 university students and recent graduates every weekend for a month on how to present the curriculum to high schoolers.

Through four to five sessions of skits, role playing, exercises and discussions, the high schoolers learn what advocacy is and how to analyze Palestinian propaganda, deal with various possible difficult scenarios and deliver visual messages about Israel that use emotion rather than facts and figures. The course also encourages the students to promote Israeli arts and culture.

"We want students to be proactive in their advocacy," Messinger says. "Not to attack, but to set the agenda."

The sessions, which began last month at the Community Hebrew Academy of Toronto (CHAT) and Ulpanat Orot/Yeshivat Or Chaim Bnei Akiva Schools, have been praised by the administrations of both schools. Though they are not allowed to sit in on the course – CIC insists on a student-to-student format – they have seen the curriculum and are impressed. At CHAT, the program is being taught to Grade 12 students, while at Ulpana and Or Chaim, it's mandatory for grades 10, 11 and 12.



Community Hebrew Academy of Toronto (CHAT) students dance with the Israeli flag.

"I think that the people who the CIC brought in were excellent," says Frank Samuels, general studies principal of Ulpana and Or Chaim. "I think Marra and her team have put together something good here."

Samuel Kapustin, CHAT's director of Jewish studies, says "We only [have had] one session [so far], but I was very impressed" with it. "Student reaction was positive and I'm very hopeful and confident that it will be a very good program."

Talia Radcliffe, a Grade 12 CHAT student, wants more historical background to go with the emotional appeals. "[The presenters] said to us, 'It's not what you say, it's how you say it.' I agree with that to a certain extent. But I think that alongside the tools, you need hard-core facts."

It's not enough to simply promote Israeli culture, says Radcliffe, who is also president of CHAT's student council. "Most poets talk about the conflict. Unless there's some background understanding, you can't even begin to know what they're talking about."

And any student on campus today will agree that a certain level of knowledge is necessary to discuss Middle East politics.

Radcliffe is worried most of her peers don't have that level of knowledge. "[The] interest level [at CHAT] is definitely very high. People want to know more [to be advocates for Israel] but don't feel they have the knowledge to do so... Having said that, I know that CHAT is working to bring up the knowledge level."

Continued on page B6

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Students say Israel programming leaves them feeling unprepared

Continued from page B5

In addition to the CIC program, CHAT students are required to take both a Jewish history course in Grade 9 that introduces them briefly to modern Israel and a Jewish history course in Grade 11 that contains a unit on Zionism. Grade 12 students have the option of taking a course that looks at the Holocaust for the first semester and at modern Israel from the Balfour Declaration to today in the second semester. The school also has regular Israel-related activities, including a Birthright trip for Grade 12 students last year, as well as a student Israel Affairs Committee and schlichim who teach Jewish studies courses. Kapustin says the school is also planning additional programs for next year.

Meanwhile, at Ulpana and Or Chaim, Samuels acknowledges that students are not taught much formal modern Israeli history, aside from the second semester of a required Grade 10 Jewish history course that looks at modern Israel from the creation of the state to the current intifadah.

"It's a lack we need to fill," he says. But he stresses that the Zionist schools' main goal is not to teach kids to counter anti-Israel propaganda.

"I'm not educating in order to defend," he says. "Whatever history we teach, it's not because of what is happening today. Whatever we teach is because it's an important part of what our students should learn and know."

He argues what makes Ulpana and Or Chaim students aware of Israel's importance is the schools' strong Israel-related programming, from a Birthright Israel trip last year to annual Yom Ha'atzmaut celebrations to its schlichim.

"The school smells of Israel," he says. "I think it gives [the students] a strong sense of knowledge to begin with so that when they're challenged, they have a sense about what they're talking about."

But some students argue that even such a strong pro-Israel environment is not enough to give them the skills they need to defend the Jewish state, and they say in today's climate, it is crucial that they be able to do so.

One CHAT student, who asked not to be named, says, students are "saturated with Israel stuff" – but not the right stuff.

"CHAT is supposed to be a community school and I don't know if they're addressing a wide range of political views," he says. "There's no debate. The way they present it is sort of one-sided and they don't give the other side a chance… There needs to be criticism of Israel so we can deal with that on campus."

Tom Chervinsky, who graduated from CHAT in 2001 and is now in his third year at the University of Waterloo, agrees.

One of CHAT's "major failings," he says, is that "there's very little discussion as to why Israel has the right to exist." The problem with this from a student's perspective, Chervinsky says, is that "you haven't heard the arguments [against it] before, so you're not prepared for it.

"'Cause God said so' doesn't work on a university campus."

Frank Samuels

Chervinsky speaks from experience. He is the outreach co-ordinator for the Waterloo Israel Political Affairs Committee (WIPAC), one of two small pro-Israel groups that frequently goes head to head with four different anti-Israel groups: the Muslim Student Association, Muslim Students for Universal Justice, the Arab Students Association and Students for Palestinian Rights. The campus has between 200 and 250 Jewish students and 1,000 or more Muslim and Arab students.

It's "a very difficult campus environment. We're fighting an uphill battle," Chervinsky says.

Kapustin says he isn't against the idea "at an intellectual level" of discussing whether Israel has a right to exist, but he is adamant that "parents don't send their kids to [CHAT] to debate" the issue, because Israel's existence is a given.

CHAT provides students with various points of view and "allows students to come to conclusions on their own," he says.

"There's no way we can possibly prepare a student fully for what happens on campus. We try to give them a taste of what it's like."

Jerry Weinberg, one of three CHAT teachers of the Grade 12 Jewish history course, says he looks at both the Arab and Israeli perspectives in his class "from [the point of view of] somebody who believes in the state of Israel" and that Palestinians have a right to their own state.

"I often tell students that their Zionism is strengthened with a full perspective… It's important for them to see what the other side says… so that when an argument comes, they're prepared for it."

Being educated is important, Weinberg says, but "the more immediate need" is "to give [students] reassurance so that they don't melt [when confronted on campus], because some of them do melt."

Darcie Richler, a 2002 Dalhousie University graduate who is the CIC's associate director of community development and helped recruit presenters for the program, says when she was on campus at the beginning of the intifadah and the aftermath of 9/11, "I felt I couldn't put my thoughts together and effectively say what needed to be said. I didn't know how to promote Israel at all."

She struggled in Dalhousie's "volatile" environment, she says. "We might have been winning the fact war, but we needed to win the PR war."

She believes the CIC program will help students do that, even if they are lacking knowledge about the Mideast conflict.

"Once you learn how to promote the Israel agenda, you'll find where the gaps are and you'll fill it in."

But Chervinsky disagrees.

"I worry about turning out more mouthpieces as opposed to activists. We need committed, skilled people who know what they're doing and bring new ideas and [are willing to] hop into the fray, as opposed to people who spout out lines and don't get involved or push the agenda."

He says CIC's idea of informing an uneducated public on the similarity between Canadian and Israeli democratic values is a "very good" one.

"We assume people know that Israel is a democracy, but they don't. They take a simple understanding and equate Israel to Iraq and divide the world into oppressors and oppressed."

But, he says, "time will tell if [the program] is working or not."

Live & Learn

Public schools teach Holocaust lit

By ADAM SEGAL
Special to The CJN

After *The Diary of Anne Frank* was published in 1947, several decades passed without a work of Holocaust literature for children being read so widely.

Today, Holocaust literature for children and young adults is blossoming and books are filling shelves in libraries, classrooms and homes throughout the globe.

Books such as *Hana's Suitcase*, written by Karen Levine and published in 26 countries, and *The Secret of Gabi's Dresser* by Kathy Kacer, have garnered numerous awards and become popular teaching tools.

"Children love stories… they can actually visualize," said Ilyse Lustig, a teacher at Ventura Park Public School in Thornhill who incorporates Holocaust literature into numerous lessons and projects.

Themes and values depicted in the books, such as "empathy, optimism [and] perseverance, are things they can relate to," Lustig said.

Students at Ventura Park Public School

Marie Davis Zimmerman, a University of Guelph English professor who co-edited *Children of the Shoah: Holocaust Literature and Education*, a special issue of the *Canadian Children's Literature Journal*, agreed that children identify with compelling characters.

"I think that educators have discovered that [Holocaust] literature works in powerful ways to mark the imaginations and memories of children and young adults," Davis Zimmerman said.

"I also think that the genocides in Rwanda and Yugoslavia in the mid-to late '90s awakened all of us to the fact that the horror is happening again."

Davis Zimmerman added that the steadily declining numbers of living Holocaust survivors has prompted a sense of urgency to record their memories while there is still time.

In most cases, educators use Holocaust literature to teach about the dangers of hatred and discrimination, which are serious and difficult topics for children.

"If the treatment of the truth is not handled well… it may very well frighten or jade children," said Davis Zimmerman, who is currently working on a book called *Telling Tales of Trauma*.

"I don't think any novel that treats only the evidence of evil can ever have the power that a novel such as *Hana's Suitcase* and *The Secret of Gabi's Dresser* can have, by virtue of the fact that that these novels also record the evidence of human nobility, through love, rescue and hope."

Davis Zimmerman believes the earliest age children should be exposed to a significant amount of Holocaust literature is seven.

Lustig agrees that it's "a very sensitive topic" and eases her students into Holocaust literature by teaching a variety of preparatory lessons.

"There is anguish and horror that goes along with studying the Holocaust, so I make sure the kids are properly prepared," she said.

Once her students are prepared to read books on the topic, Lustig said she usually selects a story that is appropriate for that particular group of students.

Continued on page B8

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Live & Learn

Growing demand for Holocaust books

Continued from page B7

Other teachers use the same approach, not necessarily selecting a book based on the students' reading levels.

For instance, at Rosedale Heights School of the Arts in downtown Toronto, *The Secret of Gabi's Dresser*, a story recommended for children aged nine-12 about the real-life experiences of a young Jewish girl in Czechoslovakia who hid from the Nazis in a dresser, was read by 16-19 year-old students.

"Even though it's simply written, they related to it," said teacher Nancy Clark, noting that almost all of students in the class were not Jewish.

"They liked it because it's a true story… If you have a novel to centre [the Holocaust] around, it's a more powerful way to learn about it."

Clark directed her students in a play based on the book, which was seen by close to 1,000 students from various schools last November.

"A lot of the kids from the public schools are immigrants. They know what it is to be an outsider, or maybe they've lost someone… so I think they can relate to the broader issue of equity," she said.

Clark said in preparing for the play, the students read diaries of children who were in the Holocaust, learned about the history of the time period and met with Holocaust survivors.

"It needed a teacher reviewing the history… to create a context," she said.

Meanwhile, Lustig's Grade 8 students were inspired by *Hana's Suitcase*, which is recommended for Grade 4 students.

The story chronicles the life and tragic death of Hana Brady, who was killed at the age of 13 in Auschwitz, as well as the remarkable odyssey of Japanese museum curator Fumiko Ishioka, who traced Hana's footsteps after being sent the suitcase Hana took to the death camp.

"After reading *Hana's Suitcase*, the kids became incredibly curious and… they wanted to teach other people their age about it," Lustig said.

The students created a unique exhibit titled *Children of War: Our Children's Legacy, Our Children's Voices*, which includes a song written by the students and recorded on CD, as well as a documentary video and an artistic component developed by the students with the help of artist Natalie McHaffie.

The exhibit, which contains a variety of visual displays, is being used as a teaching resource at several schools.

"With the Grade 8 students doing this project and bringing it to other students, it can hopefully make a difference," Lustig said.

Lustig believes students' growing demand for books on the topic will inevitably lead to more being published.

"Kids have become thirsty for more. They realize that's just one person's story and there are millions more, so they want to hear more," she said.

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Live & Learn

Program teaches student teachers about the Holocaust

By ADAM SEGAL
Special to The CJN

As their emotional tour of Auschwitz-Birkenau ended last summer, 27 student teachers from three countries converged at the train tracks, lit a candle and prayed together.

"Everyone joined in. It was all totally unexpected," said Katherine Flynn of Toronto, a participant in The Mark and Gail Appel Program in Holocaust and Anti-Racism Education at York University.

"It was a really powerful moment."

That moment signifies the camaraderie that has developed among the program's participants since they spent last August engaging in field study in Germany and Poland.

The group visited the historic site of the Wannsee Conference where the details of the Final Solution were planned, toured concentration camps and had many discussions.

Last month, the tight-knit group of seven student teachers each from Germany and Poland and 13 student teachers from York University, along with six mentoring professors, reunited in Toronto for a 10-day symposium.

The symposium, called "Learning from the Past, Teaching for the Future," included an international conference on Holocaust and anti-racism education, projects and school visits aimed at helping the student teachers develop curriculum responses to racism and anti-Semitism in the classroom.

"It will be very important for me to incorporate my experiences [from the program] in the classroom," said Carina Wenzler, a student teacher from Germany who is a practicing Buddhist.

"It was a good experience, but it was hard. It changed our lives and we will be different people because of it."

Flynn said the international aspect of the program was the key to its success.

"The dialogue between the German, Polish and Canadian students was the best part of the trip," she said. "By being together, we learned so much from each other."

Seven different world religions are represented in the group, with only two of the 27 participants being Jewish.

Flynn's interest in the program was sparked by her experience teaching at an inner city Catholic high school in Toronto last year.

"When I mentioned the Holocaust, none of the kids in the class knew what it is," she recalled. "It was scary."

In response, Flynn taught a series of lessons on the Holocaust and on the larger theme of the dangers of hate.

"They were totally interested," she said.

Like the students in Flynn's class, Sanjee Sivanesan grew up in an area of Toronto that has no Jews, and at school, he learned little, if anything, about the Holocaust.

"It was glossed over… [just] as a chapter of the war," said Sivanesan, who has a Tamil-Indian background.

"I wanted to find out more. For me the [program] was about pure knowledge."

From the experience, Sivanesan said he has learned "how to deal with remarks that are thinly veiled anti-Semitism."

He said he also learned to draw parallels between the discrimination Jews have faced and that of his own ethnic group, the Tamils.

Iwona Trabka, a participant from Krakow, Poland, said Holocaust education in Polish classrooms is relatively new and age-old stereotypes of Jews persist among Polish youth.

"People without knowledge think Jews are rich, that they don't want to share with anyone… and they should take from the world because they've suffered the most," Trabka said.

"But there are people who want to learn about the topic."

Flynn noted a challenge for Holocaust education is the reluctance of some teachers to incorporate it in the curriculum.

"So many teachers are afraid to teach [about it]," Flynn said. "I think the Holocaust should be part of the curriculum, as should be the broader theme of hate.

"It's not just a Jewish issue. It's about humanity and hate everywhere."

The program, which is bi-annual, was conceived in 2001 by York University professors Michael Brown and Mark Webber.

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Live & Learn

High school parent-teacher interviews: the ultimate endurance test

By BARBARA SILVERSTEIN
Special to the CJN

I consider myself a fairly fit middle-aged woman. I do some weight training and I walk about two to three miles a day. But that's barely enough exercise to get me in shape for one of the most physically gruelling events of the year: parent-teacher interviews at my son's high school.

Twice a year on a given afternoon or evening, parents are allotted five minutes each with a number of teachers dispersed throughout the school, a massive, three-storey fortress in mid-town Toronto. With five or 10 minutes between interviews, parents need an incredible amount of stamina to get to the half dozen or so appointments on time.

The kids arrange the schedules. My son tells me he takes whatever time slot he can get. Well, he has yet to line up consecutive interviews in the same wing of the school, let alone the same floor.

And I can tell I'm not alone. You see parents of all shapes and sizes sprinting up two flights of stairs, red-faced and sweating, as they make their way through the labyrinth of corridors trying to locate the classrooms. That in itself is a challenge that can raise your blood pressure a notch or two. If you get lost and arrive late, you miss the interview.

As for dress, you will see parents in full business attire with briefcases in tow racing down the halls. But as a two-year veteran of these teacher conferences, I go for a more sensible look. I show up in sweats and cross-trainers, because this is literally a case of survival of the fittest.

But, hey, I've learned from experience. My first time was a fiasco. I had come to the school directly from work in a blazer and heels, lugging books. Accessible parking was extremely limited on that wet November afternoon. I couldn't find anything within a 10-block radius of the school. By the time I actually reached the building, I was late, drenched and totally exasperated. I missed the first two appointments. My son, in his wisdom, had scheduled them five minutes apart. Even if I had been on time for the first interview, I would have been late for the second without a turbo-jet to propel me to the other end of the school on time.

I have since learned to take these parent-teacher days in stride. After all, how much can you get out of five minutes? I find that after running up a flight of stairs or two, I am usually so winded that I spend the first minute just catching my breath and checking my pulse.

And then the teacher has to figure out who my child is. High school teachers have multiple classes, so they don't necessarily know their students by name. They often have to search their class lists to find the child before they can give you any information. By the time you get down to business, the next parent is already knocking on the door.

It's a far cry from elementary school, when the teachers were so accessible. They knew you and your child, and there was no stigma if a mom or dad showed up after school for an impromptu chat with the teacher. (Parents: don't try this in high school if you want to stay on speaking terms with your teen.) Back in the good old days of elementary school, parent-teacher conferences would run at least 15 minutes, so there was actually time to have a meaningful exchange.

But at the high-school level, we parents glean what we can from morsels of information doled out to us by teachers who barely know our kids. And we willingly risk health and sanity for these tête-à-têtes that are more form than content, because that's the only contact we have with the school.

With winter term meetings just around the corner, I've started increasing my aerobic workouts. I actually feel quite confident about this academic year. It's next year that I'm worried about. I'll have to run a marathon or two to prepare for the ultimate test of endurance: two sets of interviews when son number 2 starts high school.

Girls at Community Hebrew Academy of Toronto play rugby.

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Campus hate laws are a shield, not a sword

By ED MORGAN
Special to The CJN

"Call the police if you're concerned," the university administrator says. "We have hate laws in this country."

A variation on that statement has been repeated to me at least half a dozen times during the past several years. Ever since an anti-Israel riot caused former Israeli prime minister Benjamin Netanyahu to cancel a planned speech at Concordia University in the fall of 2002, concern to keep debate on campus open and civil has been high on the Jewish community's agenda. Ironically, the hate propaganda laws that Canadian Jewish organizations have traditionally supported as a solution to racist and anti-Semitic speech have surfaced as the primary vehicle for protecting the most prevalent and offensive forms of on-campus propaganda.

The Supreme Court of Canada set out the requirements for a successful hate prosecution in the 1989 case of Alberta teacher James Keegstra, who taught his high school students that a Jewish conspiracy was taking over the world. One can understand the Court's concern to put the test as high as possible – after all, it is not lightly that a liberal society seeks to incarcerate people for what they have said, not what they have done. The criminalization of mere words – wherever they are spoken or published – goes against the grain of a society that has free speech as one of its foundational principles.

Accordingly, the Supreme Court argued that in order to qualify as criminal speech, hate-mongering must go beyond political polemics of even the nastiest kind and enter the realm of "emotions that belie rationality." It is not enough to convey gross misinformation, or to question a people's right to exist, or to ask rhetorically, Did six million really die? as Ernst Zundel did in the notorious pamphlet for which he was acquitted. Rather, the hate-mongering must be entirely devoid of rational content, appealing to the listener's or the reader's passions rather than to his or her (perhaps sinister) mind. It is, to put it mildly, a tough case for prosecutors to make.

It is with this background in mind that we turn to current campus debates on the Middle East, where there is no shortage of speakers who present messages that are disquieting for Jewish students. For example, controversial author Norman Finkelstein, who wrote the book *The Holocaust Industry*, has recently given speeches in such places as University of Toronto, University of Waterloo, McMaster University and Dalhousie University, to name a few. Likewise, visiting professor Aijaz Ahmad, author of *The Nazification of Israel*, spent several semesters deriding the Jewish state from the platform of York University's department of sociology. All of this, from the viewpoint of many, is highly distasteful. None of it, from the viewpoint of the law, is criminal.

That said, the current state of the law is as it should be. It is not only Israel's critics, but also its greatest defenders, that support the broadest possible protection for freedom of speech. Alan Dershowitz, author of *The Case for Israel*, made his mark early in his career by going on speaking tours with *Penthouse* magazine publisher Bob Guccione, arguing that the publishing industry is the ultimate "marketplace of ideas" and that under the U.S. First Amendment, virtually anything goes, from extremist politics to skin magazines. Everyone from Mussolini to Mao is, or should be, free to speak their mind.

The real question is not what people can say, but where and when they can say it. The Ontario Court of Appeal has upheld strip shows and lap dancing as free expression. However, no one suggests that the "Canadian ballet" be performed in a football stadium at half time or on nationally broadcast TV. Likewise, as schoolteachers everywhere from Moncton to Peel Region have learned, standing at the head of a classroom brings restrictions that have more to do with professionalism and the nurturing of young minds than they do with the criminal law. You can lose your job for saying things for which you can't lose your liberty.

> The society at large belongs to all speakers. The university belongs to a community of listeners.

All of which brings us back to campus. Every university faculty member knows it is the school's human rights policy, academic code of conduct and sexual harassment rules that set realistic limits on behaviour, not the federal Criminal Code. Ethnic jokes, catcalls to women, racist platforms, anti-French or anti-English or anti-immigrant or anti-Native tirades may not cause anyone to serve hard time, but they may be the platter on which lecturers and others serve up their careers. The society at large belongs to all speakers. The university belongs to a community of listeners.

The test for campus speech, therefore, is not the one set out in the Keegstra case. It is no answer to a complaint lodged against a campus speaker to say that those offended should call the police. To do so is to potentially use the hate laws as a shield for racism and sexism rather than as a sword striking at the heart of these pernicious dogmas.

Needless to say, the Israeli-Palestinian conflict should be debated in the halls of the university, as should Quebec sovereignty, women's empowerment and self-government for aboriginal groups. On the other hand, imagine a professor imposing on francophone students *The Nazification of Quebec* or a guest speaker accusing feminists of creating a "misogyny industry" or a conference questioning the right of First Nations to exist. The campus belongs to everyone who attends university, and it is up to the administration – not the police – to keep it that way.

Ed Morgan is a law professor at the University of Toronto and is chair of Canadian Jewish Congress, Ontario region.

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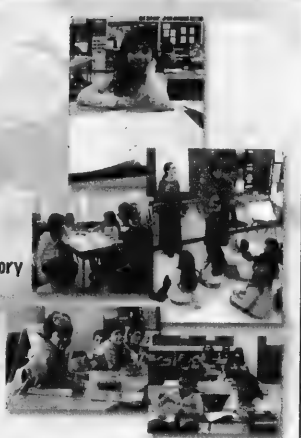

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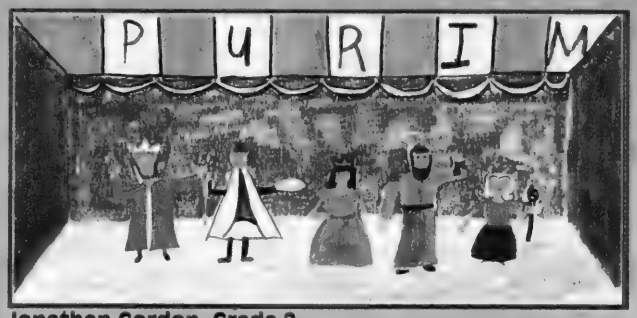

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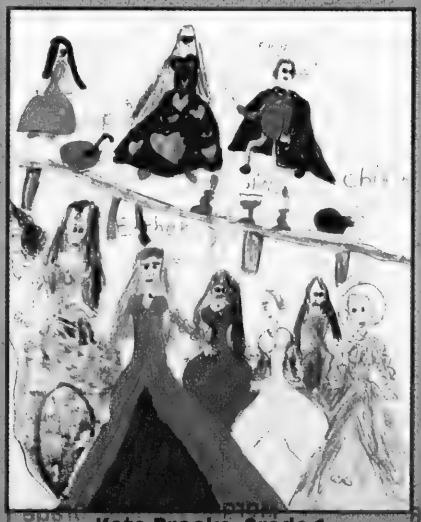
Sharice Molko, Grade 4

Howard Rosenblat, Grade 3

Rachel Szwimer, Grade 2



Kate Brooks, Grade 1

Jordan Freedman, Grade 5

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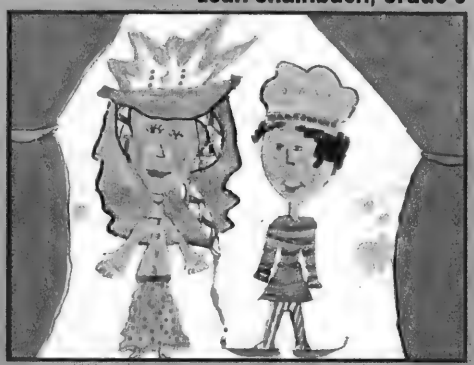

Laura Loebenberg, Grade 3

Liane Stein, Grade 5

Lindsy Greene, Grade 4

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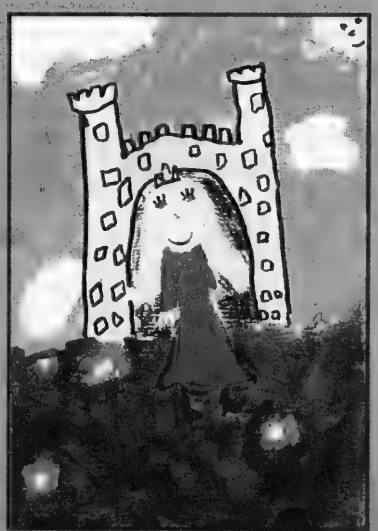

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Live & Learn

CJN Roundtable addresses value of Jewish education

By FRANCES KRAFT and ANNA MORGAN
Staff Reporters

Affordability is not the main issue in day school education, according to Rabbi Joshua Elkin, a Boston-based Jewish education expert.

"If you have a place that's outstanding, people are going to come to it," said the rabbi, who headed the Solomon Schechter Day School of Greater Boston for 20 years before becoming executive director of the Partnership for Excellence in Jewish Education (PEJE).

Rabbi Elkin spoke on a December panel at the law offices of Goodman and Carr, sponsored by *The Canadian Jewish News* as part of its annual Roundtable series. Along with co-panelists Alex Pomson, chair of Jewish Teacher Education at York University, and Seymour Epstein, executive director of the UJA Federation Board of Jewish Education (BJE), Rabbi Elkin addressed a select group of 18 Jewish educators and lay leaders about "The Future of Jewish Education."

From left, panelists Rabbi Joshua Elkin, Alex Pomson and Seymour Epstein

According to Pomson, the challenge facing educators is not necessarily "reducing the bill" but persuading people that Jewish education is worth the cost. Pomson reminded the group that in previous generations, parents chose to send their children to Jewish schools even when they were economically challenged.

Over the last 10 years, Pomson said "the total proportion of children attending Jewish day schools has plateaued" and has in fact probably been decreasing.

This may not be due to cost, but rather to changing demographics, Pomson said. In the past, Toronto "benefited from a Montreal exodus… and a post-Holocaust generation committed to Jewish education," which masked the fact that more Jewish families were choosing other types of private and public schools.

Now, attention should be paid to offering diversified learning environments so that parents and children can choose between different educational experiences. Two or three smaller schools could be offered within the framework of one umbrella institution, he suggested.

Teaching Hebrew well and making Israel relevant to students in Jewish day schools is another challenge that needs to be addressed, Pomson said.

He also pointed out that the diversity of the Toronto community is implicit in the fact that the majority of children in our city attend non-Orthodox community day schools, while south of the border, the vast majority of children attend Orthodox, if not haredi, schools.

Epstein emphasized the importance of reaching out into the Russian and Hebrew-speaking sectors, as well as into what he calls the "middle income, mildly affiliated" parts of the community.

He estimated that more than 75 per cent of the Jewish community "has nothing to do with Jewish life.

"We have to find ways to service those communities and make available to them zones in which they feel comfortable," Epstein said.

People don't ask whether they can afford to do without day school education, said Rabbi Elkin. One of the reasons the Jewish community of Toronto is so vibrant, he said, is because of its strong history of Jewish day school education.

To illustrate his point about the implications of forgoing a Jewish education, the rabbi cited a story told by philanthropist Michael Steinhardt about the lack of Jewish literacy among some Birthright Israel participants in the United States.

When the program – for which Steinhardt was a founder and major funder – was launched five years ago, a letter sent to potential participants around the time of Rosh Hashanah concluded with the words "Shanah Tovah," wishing recipients a happy New Year.

Donald Carr, left and Syd Eisen

A "not insignificant number of replies" (Steinhardt has said it was dozens) to that letter began with the words "Dear Shanah," or "Dear Ms. Tovah," Rabbi Elkin said.

In addition to Jewish literacy, day schools also build a sense of community, he added.

Rabbi Elkin recommended that schools "get very focused on what educational excellence is… I would submit that Jewish day school education in North America is one of the best values people can find. You get two educations [Jewish and secular] under one roof."

The heritage taught at Jewish day schools includes values, wisdom, purpose and guidance in life, he noted.

A strong "vision" – the element he feels is currently most lacking in North American day schools – combined with strong lay and professional leadership, adds up to a strong institution, Rabbi Elkin said.

Although historically Jewish education was free, Rabbi Elkin said he is not suggesting free education as a serious proposal.

He did suggest that every day school embrace the notion of an annual campaign, co-ordinated in the community with the annual UJA campaign.

Also, he said, the role of grandparents "needs to be brought out more directly." According to a recent survey by the American Association of Retired People (AARP), 52 per cent of respondents pay for their grandchildren's education, he said, noting that the situation in Canada may be different. "A lot is college, but a lot is not."

The Jewish community needs to explore things such as private funding and how to administer day school subsidies respectfully and with dignity, Rabbi Elkin said.

Funding for tuition subsidies in Toronto grew from $6.9 million to $7.8 million over the past year, said Epstein. Tuition fees, he noted, are dictated in large part by staff salaries, which account for the largest part of school budgets.

As part of the roundtable discussion, Paul Shaviv, headmaster of the Community Hebrew Academy of Toronto (CHAT), noted that a parent with three children at his school has annual tuition fees of $30,000 to $40,000. "It's a huge, huge amount of money."

Even to committed parents, cost is often "an effective barrier," said Berl Nadler, president of Ulpanat Orot and Yeshivat Or Chaim.

Shaviv said that schools now have "a whole different area of responsibility, because for many families schools have replaced the synagogue as the "major institution of Jewish connection." Sometimes, for example, parents call CHAT because they need to speak to a rabbi, he said.

Continued on page B15

Live & Learn

Creative approaches needed for outreach and fundraising

Continued from page B14

Pomson added that it is important to find ways for parents to feel "needed and [like] serious participants." He mentioned adult education and board membership as examples.

The issue of supplementary schools was raised by Alan Shefman, a York region public school trustee and supplementary school parent. "We desperately need to think how to provide [the supplementary school system] as an attractive system."

Among other issues raised in the discussion, Rabbi Reuven Tradburks, *CJN* editorial advisory board member and spiritual leader of Kehillat Shaarei Torah, noted that "it would seem that the greater the religious commitment, the greater the commitment to Jewish education, so I think a broader theme in the whole discussion is to address religious commitment."

Alan Shefman

Igor Korenzvit, chair of the board of governors of the Russian Jewish Community Centre and a *CJN* editorial advisory board member, added that children from the Russian Jewish community constitute less than five per cent of the Jewish day school population, even though that community constitutes up to 40,000 people out of an estimated 180,000 in the greater Toronto Jewish community.

Berl Nadler

"For them, it's more than essential," he said, because some do not have any other connection to Jewish life.

Syd Eisen, who was founding director of York University's Centre for Jewish Studies and is a life member of the board of CHAT, noted that very few points in these types of discussions are followed up. He is convinced, he said, that schools are not always given the reason when students are pulled out of day schools.

Also, he said, school boards are "not always made up of" people who understand why people leave for financial reasons.

Zita Gardner, director of Leo Baeck Day School, said that when her school tried to raise money a few years ago for an addition, they found it difficult because the perception, which she said is not true, was that "day school education in the non-Orthodox community was for the well-to-do."

CJN president and former UJA Federation board member Donald Carr noted that Toronto has a unique source of funding, Pardes Shalom Cemetery, which in the future is expected to produce "millions of dollars over a period of time for the benefit of this community," and some of that could go to Jewish education.

Rabbi Joshua Elkin, left and Alex Pomson

Sandy Brown, a *CJN* editorial advisory board member and a past president of the federation and the BJE, said the federation "has to be much more aggressive with our major donors." With major university buildings bearing names of Jewish donors, she believes that the proportion of giving to the general community versus giving to the Jewish community may have to be reversed.

Paul Shaviv

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Day school tuition puts pressure on parents

By ANNA MORGAN
Staff Reporter

Over the past three years, tuition at some Jewish day schools has gone up close to 40 per cent, and some parents are saying the latest increases are bringing them close to their breaking points.

The CJN spoke to three day school parents about the cost of Jewish education: lawyers Claire Glowinsky and David Brooker, and dental hygienist Robyn Solomons. They send their children to Associated Hebrew Schools, United Synagogue Day School and Leo Baeck Day School, respectively. Brooker and Solomons have two children in the system this year, while Glowinsky has three kids attending Jewish day school. Next year, Brooker will add his third child, and Glowinsky her fourth, to Jewish day school rosters.

Glowinsky attended Jewish day school until Grade 4. The other two never attended day schools. The three parents are committed to Jewish education for their children, but say that many of their friends have decided to opt out of day schools and into neighbourhood public schools.

"At a certain point, it becomes really uncomfortable to send two or three children to Jewish day school. You don't hear parents say 'I'll sleep on the streets as long as my children can go to Jewish day schools' anymore," Glowinsky said.

Glowinsky said many of her friends are saying they feel comfortable sending their children to a public school full of Jewish kids.

"They say you get off Rosh Hashanah and Yom Kippur. And the schools have a real Jewish feeling.

"I don't buy into that," Glowinsky said.

Many parents are angry at a discriminatory system that allows for publicly supported Catholic education, but doesn't help other religious groups, Solomons said.

Some parents are also angry at their schools for having raised tuition just as the provincial government implemented the (now cancelled) private school tax credits.

While some schools maintain that tuitions were raised to cover unexpected costs that arose from declining enrolment, Brooker said that parking lot scuttlebutt accused school administrators of a cash-grab just when families were benefiting from a tax break.

In either case, with the recent cancellation of the private school tax credit by the Liberal government, what started out as a public relations nightmare for the schools could turn into lower enrolments. When less children enrol, the schools need to charge higher tuitions to cover their costs.

Continued on page B17

Claire Glowinsky

David Brooker

Robyn Solomons

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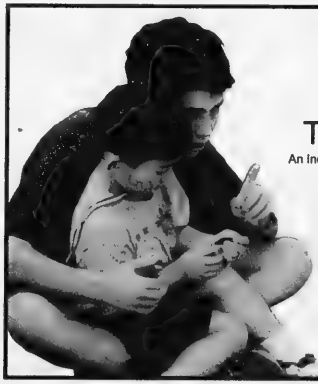
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Rising costs affect schools and parents

Continued from page B16

The cycle leaves parents uncertain of how high tuition will go, and some are choosing not to begin the process because of the uncertainty of being able to afford to send all their children to Jewish day school. "They don't want to send the oldest child and not their younger ones," Glowinsky said.

It's a problem for both parents and schools.

"Parents don't realize how much the schools are struggling to find the dollars and cents," she said, adding that UJA Federation "could really make a difference by committing itself to help families through additional funding to the schools."

At an estimated $10,000 per year per child, day school tuition really begins to hurt middle income parents.

"People at the low [income] end will qualify for a subsidy. People at the higher end will pay for the school. But the people in the middle, who maybe wouldn't qualify for a subsidy because their incomes are too high, they're the ones who are feeling increasingly uncomfortable," Glowinsky said.

"We choose Jewish education first and if there is money left over for other things, that's fine."

However, others are deciding not to send their children to Jewish day schools so they can move into bigger houses, take winter holidays in the Caribbean or afford sleepover camps, she said.

Of course, many parents do decide to stay with Jewish schools.

Some decide to have smaller families so they can provide all their children with Jewish education, Solomons said.

Those who do stay often "go into debt" to pay tuition, Brooker said.

"Some people are really choking," said Glowinsky.

But Brooker said most of his friends would never consider asking for a subsidy. "They would rather leave," he said, adding that although he has never applied for a subsidy, he's heard the process is very complicated.

Brooker and Solomons said they've also heard it's invasive and that schools involve grandparents in the application process.

They're not prepared to ask parents or in-laws for help in that way. "It's one thing if parents offer to help. It's another if the school imposes it on them," Brooker said.

Solomons said she would never apply for a subsidy because there are people much more needy than her.

For the time being, the three parents are committed to Jewish education.

"I look at my children in synagogue and I see they actually know what's going on," Glowinsky said.

"They wouldn't get that in a public school."

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Facing the Funding Challenge

By RABBI IRWIN E. WITTY

The June 12, 2003 issue of *The Canadian Jewish News* carried a story under the headline "Tuition hikes prompt calls to withhold payments." It described the formation of a new Toronto day school parents group advocating a form of civil disobedience when it came to paying tuition fees for the 2003-2004 school term.

The newly organized Jewish School Parents Association has advised its constituents not to comply with the payment of tuition fees, some of which present a 12.5 per cent increase over those which were levied during the 2002-2003 academic year. Translated into dollars (Canadian currency), the payments expected for the forthcoming year will be $8,950 at the Associated Hebrew Day School (up from $7,950), $9,950 at the United Synagogue Day School (up from $8,950), $9,100 at the Eitz Chaim Day Schools (up from $8,600), and $8,300 at the Leo Baeck Day School (up from $7,600 and not including a building fund surcharge of $633).

The Jewish School Parents Association advocates a variety of tactics for their members to embrace in order to compel schools to freeze tuition costs next year and have them reduced in subsequent years. One immediate strategy, which the association is advising parents to follow, is to remit payment to schools of an amount equal only to last year's tuition fee, without regard to any requested increase.

The fear heard in some quarters with regard to the current round of increases is that large numbers of children will be removed from day schools. One mother is quoted in the newspaper as saying, "You have to be wealthy to afford a Jewish education... It's not just this particular increase. What about next year and the year after?"

In truth, Toronto's UJA-Federation provides millions of dollars annually to day schools that meet the funding criteria of its Board of Jewish Education for tuition fee subsidies. These subsidies are distributed to qualifying schools based upon the needs of individual families within the institution's parent population. Despite a recent large increase in community funding, the escalating costs of operating day schools make it almost impossible to provide all the finances that are needed to bridge the gap between the income realized from fees that parents pay and the actual per capita cost of operating an institution.

What is reported with regard to Toronto holds true in dozens of other communities in which the struggle to keep day schools is at the top of the Jewish educational agenda. A recent column in the New York *Jewish Week* speaks of schools now reaching, or exceeding, day school tuition fees of $14,000.

The fact is that a vast number of day school parents do not pay the per student cost, even where such costs are reflected fully in the per capita fee. This is a reality even for financially "comfortable" families because if they have two, three or four children in school, they are likely to receive tuition fee remissions for every sibling beyond the first child enrolled. Such remissions, which are understandable, reduce the per child income to the school to an amount that is often below the per capita cost.

> ***Middle class parents find it hard to pay for day school education***

In a growing number of cities, local federations, recognizing the value of maintaining viable day schools and the Jewish education programs they provide, offer grants, subsidies or scholarship aid to their local day schools. But all over the continent, one senses that the identical picture is emerging, namely, that those who can afford to have their children attend a day school are the very wealthy (because they have no need for tuition assistance) or the very poor (because they can count, invariably, on scholarship aid).

The vast numbers of middle class parents of varying ideological persuasions, who constitute the key group within the Jewish community from among whom day schools recruit students, are finding it increasingly problematic to pay for the day school education of their children, even if they are prepared to make, and are already making, serious financial sacrifices. There are, after all, limits to the number of raffles, bazaars, golf tournaments, bingos, teas, rummage sales, testimonial dinners, concerts, etc., that can be mounted with success. Each of these fundraising operations requires an inordinate investment of time, manpower and energy, and even when these can be marshalled, it is the same donors to whom schools turn for repeated contributions to the various fundraising initiatives. Considering that the same givers are expected to provide financial help to more than one Jewish community institution, it is little wonder that one hears repeatedly about "donor fatigue."

While there is government funding (at least to a degree) in some Canadian provinces and various countries (England, South Africa, Holland, et al.) that assists all private schools including Jewish day schools, the burden of maintaining Jewish day schools in the United States, in those Canadian provinces that do not provide funding support to independent schools and in other countries, constitutes a true and unrelenting challenge.

While it is accepted that the primary obligation for day school tuition fees is that of parents, the responsibility for maintaining such schools must be shared by the community at large. And if this is true for the present, it is becoming increasingly clear that it will be all the more so in the foreseeable future.

What, then, can be done to manage what is already an intimidating community problem and a looming crisis?

The answer lies, in the first instance, in three unconventional and, for many, unpalatable solutions.

The first is mobilizing, where and when possible, grandparents of day school children to assist in funding the tuition payments of their granchildren. While this may not be accepted universally, and may not be applicable in schools with a high percentage of youngsters from homes that are economically challenged, some of our schools may find this an idea that can translate into sizable sums of heretofore untapped income.

The second is to approach parents with financial resources, whose children (for whom they paid full tuition fees) have graduated from day school, to agree to continue paying the tuition (in whole or in part) of a needy child. This might extend for a period of one year up to the entire time that the youngster remains enrolled in the school. Properly marketed, there is the prospect of finding in such an undertaking additional "new" dollars for a school's budget.

Continued on page B19

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Daniel and Tamar Safran at Netivot Hatorah's arts and crafts day

[Rebecca Ansel photo]

Considering some options

Continued from page B18

A third approach is one which has been suggested many times, insofar as I am aware, but has been resisted by many community leaders. It involves striking a deal with the continent-wide UJA and federations to have a percentage of all campaign funds earmarked for the support of Jewish day school education. The necessary funds would be withheld by local UJA campaign offices and then distributed on a per capita basis to all day schools in the community; or alternatively, the funds could be used to establish an independent trust for the benefit of day school education. The monies in this account would be distributed to day schools based upon the needs of individual institutions. A proper formula for the equitable distribution of these dollars can be devised without too much difficulty. The administrative costs involved might be absorbed by local federations or underwritten by one or several philanthropic foundations.

To be sure, there will be many who will argue that the last proposal means, in effect, that Israel would be underwriting Diaspora Jewish education and that many Jews who have no children in day schools, or are (even at this late date) opposed to day school education, will be contributing to the day school education of others' children.

One should not minimize either of these contentions. But these arguments can be met readily enough: Israel's contribution to meeting the steadily rising costs of intensive Jewish education is, if one takes the "long view" of such matters, insurance against the further erosion of Jewish identity among western Jews and the accompanying alienation of Jews from the support of the Jewish state as well as from an appreciation of its language, people, and culture.

As for the fact that Jews will be "taxed" with having to pay the cost of day schools, even though they may have no use for them for their own child, surely this is no different from allocating community funds for family agencies of which many of us make no use, old folks homes for which most of us have no need, or campus organizations to which neither we nor our children belong.

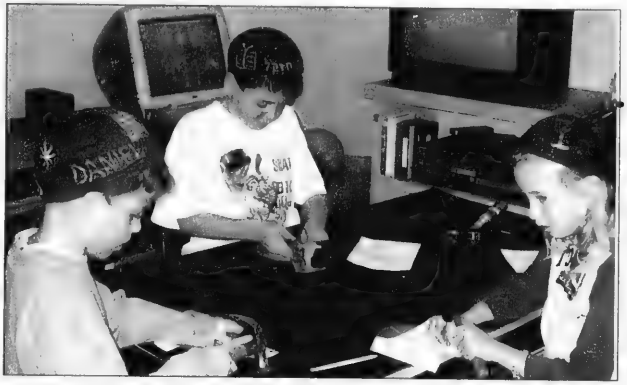
There is also one more possible "solution:" the establishment of a continent-wide foundation for Jewish education. This project, advocated at different times during the past several decades by various individuals (most recently by George Hanus of Chicago and Joseph Berman of Toronto), calls for having individuals with significant financial means designate in their bequests a percentage of their capital for a fund that would be dedicated to meeting the needs of Jewish day schools.

Regardless of the strategy that will be embraced to meet a widespread and growing need, it must be clear by now that the time has arrived to devise a continental approach to deal with the challenge we confront. We may have waited too long already. Jewish educators of all persuasions should exploit their contacts with Jewish community leaders to urge that they address this subject without delay. Indeed, there should be an organized lobby of Jewish educators and laymen committed to assuring the continued existence of day schools who will treat this issue as the truly vital concern that it is.

Excerpted and reprinted with permission from Journal of Jewish Education, Vol. 69, Number 1, Spring/Summer 2003.

Making the Grade:

Clockwise from left: Grade 4 students at the Paula Penna Downtown Jewish Day School make fleece mittens for the homeless; Toronto Heschel School student Nadav Newman participates in a poetry festival; and Heschel students Daniel Samote, Jonathon Igra and Oona Welman at a tinsmith workshop.



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Students don't need to anguish over academic or applied stream

By CAROLYN BLACKMAN
Staff Reporter

As Grade 8 students prepare themselves for high school, Ontario's new curriculum has them deciding whether they plan on pursuing the academic or applied stream.

Students and their parents often anguish over the decision, because they fear that by choosing applied subjects, which are prerequisites for college, they are narrowing their educational options.

But several Toronto educators agree that students are not necessarily locked into their decision.

According to a press release issued by the Ontario government, streaming in Grade 9 has been designed so that the courses students take will prepare them for either Grade 10 stream. Grade 9 students will be able to move to the other stream in Grade 10 if they choose.

While students need to consider that there are Grade 10 prerequisites for certain Grade 11 classes, transfer courses are available for those in grades 10, 11 and 12 who want to change streams.

If requirements for university and college are the same for a particular subject, then a joint university/college course is offered.

Joy Koplowitz, senior psycho-educational consultant at Jewish Vocational Services of Metropolitan Toronto, says both academic and applied streams teach theoretical and concrete issues, but applied subjects are less complex and the pace of learning is somewhat slower.

When students have trouble keeping up with the pace of an academic subject, she says, it is likely they will be unable to keep up at university.

"Certain university programs, such as business, for example, insist that students have academic math. If students take applied math, though, that does not mean they cannot go to university. There are a number of university programs that do not require math."

If a student who has taken applied math wants to change streams, there are bridge courses available that will enable them to upgrade, Koplowitz says. "School guidance counsellors should be able to advise them about this."

Rabbi Chaim Sacknovitz, guidance counsellor at Community Hebrew Academy of Toronto (CHAT), says by offering different streams of learning, schools are recognizing that students have different strengths and weaknesses.

"They take applied subjects so that they are challenged, but not overly so. We emphasize to students that they can take one applied subject and several academic subjects. We want them to concentrate on their strengths."

Many high schools, including CHAT, offer enriched courses for students who want a greater challenge, he says.

"These courses are not ministry defined and universities do not look at them any differently than academic courses, but many students enjoy the challenge of learning."

As a vice-principal within the Toronto District School Board, Frieda Woznica says she advises parents and teachers to look at students' learning styles before choosing the academic or applied stream.

"If a student needs to learn through concrete examples, than that student should be taking the applied subject. It is far better to put a student at their appropriate level rather than have them struggle.

"There is always an alternate path available. A student can take Grade 9 applied and move on to Grade 10 academic. Alternatively, there are transfer courses for those in higher grades."

Taking a course that is appropriate for them could build their confidence in the subject, Woznica says.

Naomi Stern, parent of a Grade 11 student in a Thornhill public high school, says her daughter thrived academically after she decided to take applied math.

"Her struggle in math spilled over to all her subjects. When math became easier for her, she felt better all around. We studied the university course requirements at several schools and discovered she is only slightly limited because she is lacking her academic math. I feel she made the best decision."

For students who plan to enter the workplace or take a training program after high school, workplace courses are also available in many public high schools. These classes focus on employment skills and on the practical workplace applications of a specific subject.

Yael Yakobi and Orly Lipsitz stand in front of the wall of fame at Asscociated Hebrew Schools.

Live & Learn

Helping boys: Understanding their learning styles improves academic performance

By BARBARA SILVERSTEIN
Special to The CJN

Years ago, professions such as law and medicine were overwhelmingly male-dominated. These days, female professionals are common, and law school and medical school enrolment figures show the gender gap is closing.

Moreover, a Statistics Canada report released last summer based on 2001 data indicates that women account for 57 per cent of all full-time university students. And the *Ottawa Citizen* recently cited figures from fall 2001 that showed there were 75,000 more women than men enrolled in full-time, university-level programs in Canada.

While all this may be good news for girls, it has many educators concerned about boys' scholastic performance.

Bob Milne, principal of Northern Secondary School, a public high school in mid-town Toronto, says that while his school doesn't keep statistics on gender performance, anecdotal evidence suggests girls are getting higher marks than boys, who are over-represented in special education classes.

Indeed, recent educational studies of high-school age students show girls are out-performing boys. A study comparing 16-year-old boys and girls by the Council of Ministers of Education, Canada, in 2003 found girls are achieving 17 per cent higher scores in reading and writing. The same study showed the gender gap that once existed in math and science has also disappeared.

Judy Libman of Ambitions Educational Consulting counsels high school students preparing for university and university students who need help evaluating their educational goals. She stresses that while every student is unique, she has noticed some basic academic differences between boys and girls.

For example, she says girls tend to be better readers and have more curiosity about the world around them. "In general, girls have an interest in learning outside the classroom."

On the other hand, boys tend to do little recreational reading. "They don't even read the newspaper. They think the classroom is the only place they're supposed to be reading."

In their free time, Libman says, boys tend to be involved in recreational activities such as sports, or music and computer games, rather than activities that encourage them to engage with the world around them.

She says their limited interest in reading affects their writing skills. "There's no template for writing: 98 per cent of writing is reading and reading good writing."

As well, boys often have weaker organizational skills. "With girls, you give them some suggestions and they're writing them down. But it's not quite the same with boys. I say, 'Aren't you going to write it down?' Boys will say, 'I'll remember it.' Then I hand them a pencil."

Libman adds that boys don't like to admit they need help because they value self-sufficiency, while girls are more likely to ask for help if they need it.

Paul Shaviv, director of education at the Community Hebrew Academy of Toronto (CHAT), says the difference in organizational skills is most pronounced in the early teen years, because most girls are more mature at that age. "More 14-year-old boys need organizational help than 14-year-old girls, but it straightens out in the later grades."

Libman offers strategies for helping boys improve their academic performance. Boys often don't know how to study, she says. Rather than memorize, they need to become active learners in order to understand the material. "The best way is to find a study partner and challenge each other."

She also stresses the importance of reading, particularly to improve boys' writing and communication skills.

"When you say to them it's not about spending more time studying, it's about using your time more strategically, they respond," she says. "When you give them an action plan, the boys pick up on it… When they develop a feeling of mastery, they begin to enjoy learning."

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AWARD

TEACHER OF EXCELLENCE AWARD
Awards Manager: Catherine Gitzel
Fax: 519-821-4123
www.teacherawards.org
The 3rd annual Teacher of Excellence Award is underway. This award, sponsored by a group of parents and citizens, honours 10 Teachers of Excellence from BJE affiliated schools. Nominations are being accepted at www.teacherawards.org If you know a teacher who demonstrates excellence, integrity, respect and innovation please nominate that teacher today.

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COMMUNITY-BASED ORGANIZATIONS

JEWISH RUSSIAN COMMUNITY CENTRE
5987 Bathurst St., #3
Toronto, Ont. M2R 1Z3
Contact: Rabbi Levy Jacobson
Tel: 416-222-7105, Ext. 221 Fax: 416-222-7812
Website: www.jrcc.org
Dynamic, enlightening and inspiring wide range of Jewish educational programs and institutions are offered in English and in Russian for the ENTIRE Jewish Russian community in the GTA, ALL ages, ALL levels of knowledge and affiliation by the Jewish Russian Community Centre. Visit www.jrcc.org

JEWS FOR JUDAISM
Mail to: **2795 Bathurst St., P.O. Box #41032**
Toronto, Ont. M6B 4J6
Outreach Centre: **Main Exchange Plaza,**
800 Steeles Ave. W. (at Bathurst)
Executive Director: Julius Ciss
Education Director: Rabbi Michael Skobac
Tel: 905-761-0040 Fax: 905-761-0070
E-mail: toronto@jewsforjudaism.org
Website: www.jewsforjudaism.org
Jews for Judaism is an international educational, outreach and counselling organization dedicated to counteracting the increased efforts of evangelical Christian missionaries who are specifically targetting Jews for conversion. We provide educational programs, lectures and classes; information, literature, books and tapes as well as counselling for Jews involved in Christian belief.

NA'AMAT CANADA
272 Codsell Ave.,
Toronto, Ont. M3H 3X2
Tel: 416-636-5425 Fax: 416-636-5248
E-mail: naamatca@aol.com
web: www.naamat.com
A dynamic fighter for women's rights in Israel and Canada. Na'amat Israel, with 450,000 members, has dramatically affected the lives of women by providing child care, high schools, shelters and counselling centres for family abuse and legal advisory clinics. In Canada, Na'amat sponsors Bialik Hebrew Day School, Camp Gesher, Habonim-Dror Zionist Youth Movement, the Legal Aid Advisory Clinic and provides school supplies for children living in shelters.

CONSULTANTS/COUNSELLORS

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Judy Libman,
44 Strathearn Rd.,
Toronto, Ont. M6C 1R6
Tel: 416-780-0288 Fax: 416-781-3549
E-mail: jlibman@ambitions.ca
Website: www.ambitions.ca
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Tel: 905-889-8535 Fax: 905-889-8420
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Monica Weissmann, CFP, can assist you with your insurance and investment needs including GICs, stocks, bonds, mutual funds and annuities. Advice is available to individuals focused on building long-term financial security. You can benefit from an analysis of your financial situation at no charge. Call today, 905-889-8535.

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Tel: 905-889-9121
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www.j-f.ca
J&F Home Child Care Services Inc, where education and care go hand in hand. Now celebrating 25 years of excellence, J&F is a licensed, supervised agency with homes in Thornhill, Richmond Hill, Maple, North York and Scarborough areas. Children welcome from ages 6 weeks to 12 years. Full, part time and after school care available. 416-494-5898.

DAY SCHOOLS

ASSOCIATED HEBREW SCHOOLS OF TORONTO
Director of Education: Dr. Mark Smiley
Executive Director: Arthur Landa
Administration Office
252 Finch Ave. W.,
Toronto, Ont. M2R 1M9
Tel: 416-494-7666 Fax: 416-494-2925

Hurwich Education Centre
Danilack Centre: Middle School (Gr. 6-8)
252 Finch Ave. W.,
Toronto, Ont. M2R 1M9
Middle School Principals:
Rabbi P. Brumer, Jerry H. Rosenfield
Tel: 416-494-7280 Fax: 416-494-3477

Kamin Education Centre: Pre-School—Gr. 5
300 Atkinson Ave.,
Thornhill, Ont. L4J 8A2
Bet Hayeled (Pre-School) Supervisors:
Surie Nagel, Susan Herberman
Elementary Principals:
Rabbi P. Tessler, Sandy Rabinowitz
Tel: 905-889-3998 Fax: 905-889-5183

Posluns Education Centre: Pre-School—Gr. 5 18
Neptune Dr.,
Toronto, Ont. M6A 1X1
Elementary Principals:
Rosalie Sniderman, Betty Katzman
Tel: 416-787-1872 Fax: 416-787-6155

The mission of Associated Hebrew Schools of Toronto is to continue our long history of providing our students with an excellent Jewish and General Studies education based on Torah values in a safe and supportive learning environment. Since 1907, Associated has continued to offer outstanding educational programs for a pre-school to grade 8 population exceeding 2,000 annually.

BIALIK HEBREW DAY SCHOOL
2780 Bathurst St.,
Toronto Ont. M6B 3A1
Education Director: Dr. Uri Korin
Tel: 416-783-3346 Fax: 416-785-8287
E-mail: bialikschool@bialik.on.ca
Serves children from JK-Gr. 8. Through our integrated General and Jewish studies program and, with the most up to date instructional strategies including the use of technology, students learn to value their Jewishness and love for Israel while developing a sense of membership in the Canadian community.

PAUL PENNA DOWNTOWN JEWISH DAY SCHOOL
Miles Nadal JCC, 750 Spadina Ave.,
Toronto, Ont. M5S 2J2
Principal: Elysa Cohen
President: Michaele-Sue Goldblatt
Tel: 416-928-3537
E-mail: info@djds.ca
The Paul Penna Downtown Jewish Day School is a creative and dynamic full-time school located at the Miles Nadal JCC. The Paul Penna DJDS is committed to providing students with an education of academic excellence, creative artistic expression, and the development of critical thinking skills. Our enriched and integrated curriculum presents children with a holistic view of the world, weaving together the Jewish and general facets of their lives. Registering now for SK-Gr. 6. For more information, or to arrange for a tour of the school, phone 416-928-3537.

EITZ CHAIM SCHOOLS
Dean: Rabbi I. Pliner
Menahel Girls' School:
Rabbi M. Gewirtz
General Studies Principal:
Rabbi Y. Steinman
Early Childhood Education Director: Mrs. E. Kapian
Executive Director: Mr. Elias Levy
Director of Development:
Rabbi A. Rothman

Viewmount Campus
1 Viewmount Ave.
Tel: 416-789-4366
E-mail: view@eitzchaim.com

Patricia Campus
475 Patricia Ave.,
Tel: 416-225-1187
E-mail: patricia@eitzchaim.com

Spring Farm Campus & Development Office
80 York Hill Blvd.
Tel: 416-764-6633
E-mail: spring@eitzchaim.com
Yeshivas Eitz Chaim is dedicated to instilling within its students the foundations for living a Torah observant life and to provide the skills to understand and succeed in today's world in accordance with Torah values and ideals. Eitz Chaim stnves for excellence in education in all areas of its curriculum. Rooted in tradition with over 80 years of history, Eitz Chaim continues to provide its students with the finest Torah and general education in an environment filled with the love of Yiddishkeit and the Jewish people.

KEHILA JEWISH COMMUNITY DAY SCHOOL
215 Cline Avenue North,
Hamilton, Ont. L8S 4A1
Principal: Carol Desoer
Tel: 905-529-7725 Fax: 905-529-9694
E-mail: kehila@interlynx.net
Website: www.kehilaschool.com
In its 5th year and growing fast, Kehila is an egalitarian community school (S.K-Gr. 6) committed to academic excellence and the continuity of Judaism. Students thrive with our child-centred instruction, creative staff and cutting edge curriculum that integrates Hebrew and Judaica into language arts, social sciences, math, science and technology.

THE LEO BAECK DAY SCHOOL
Director: Zita J. Gardner, M.Ed, RJE
Tel: 905-709-3636 Fax: 905-709-1999

Atkinson Campus
36 Atkinson Ave.,
Thornhill, Ont. L4J 8C9
Principal: Jan Lapedus

Holy Blossom Campus
1950 Bathurst St.,
Toronto, Ont. M5P 3K9
Principal: Eric Petersiel
A Reform Jewish day school; sensitive to the educational needs of its children; providing for individual learning styles; music, art, drama and computers enrich a curriculum integrating Hebrew/Judaic and general studies. Students are prepared to be knowledgeable, practicing Liberal Jews and contributing Canadian citizens.

MONTESSORI JEWISH DAY SCHOOL
585 Cranbrooke Ave.,
Toronto, Ont. M6A 2X9
Contact: Dr. Max Dublin
Tel: 416-784-5071 Fax: 416-784-5071
E-mail: mjds@on.aibn.com
Offering a first-rate Montessori program with integrated Jewish studies. Montessori is tried and true; it means an early start in the education world's foremost learning environment; optimum, individual pacing – children are never bored or lost; specially trained teachers bring out the best. Multi-denominational, egalitarian, inclusive. Now enrolling 2½-9 yr. olds.

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www.netivot.com
Netivot HaTorah offers a challenging and exciting curriculum of Judaic and general studies from nursery to gr. 8. Netivot HaTorah is committed to addressing the social, emotional, physical and intellectual needs of each child in an atmosphere embued with Torah, Israel and Derech Eretz.

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THE TORONTO HESCHEL SCHOOL
55 Yeomans Rd.,
North York, Ont. M3H 3J7
Principal: Ms. Gail Baker
Tel: 416-635-1876 Fax: 416-635-1800
E-mail: office@torontoheschel.org
Ideology: pluralistic. Affiliated with the BJE. The Toronto Heschel School is a multi-sensory, integrative, arts-based Jewish Day School. The educational philosophy of The Toronto Heschel School is based on the principle that the students can learn only in a supportive and validating atmosphere and that arts play a major role in the transmission of academic knowledge. Small classes ensure high academic achievement within a positive, joyful, relaxed learning atmosphere. JK-Gr. 8.

TORONTO JEWISH ACADEMY
DHR MENACHEM
8808 Bathurst St.,
Thornhill, Ont. L4J 8A7
Principal: Rabbi Yisroel D. Goldstein
Tel: 905-881-1800 Fax: 905-881-7173
Web: www.tjaom.org
Day school for Nursery-Gr. 8. TJA is passionate about Jewish education. We pride ourselves on our highly qualified educators, individualized attention, and exceptional academic program, which stimulates students and drives them to excel. Children enjoy Judaic studies in Englsh, our enriched math and science curriculum and challenging extra-curricular activities.

UNITED SYNAGOGUE DAY SCHOOL
Administation House:
3072 Bayview Ave.
Head of School: Lucy Cohen

Bathurst Campus
1700 Bathurst St.

Bayview Campus,
3080 Bayview Ave.

Richmond Hill Campus,
9711 Bayview Ave.

Tel: 416-224-8737, ext. 137
Fax: 416-225-9106
JK - Grade 8. Offers a warm, stimulating, Jewish environment where students can develop socially, cognitively, physically and emotionally. Quality general and Jewish studies programs integrating computers, creative arts, music, physical education and family education. Teaching strategies enable students to develop their critical thinking and problem-solving skills. Association: Conservative movement.

EXTRA-CURRICULAR ACTIVITIES

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Tel: 416-961-1502 Fax: 416-961-2677
Website: www.avenueroadartsschool.com
The Avenue Road Arts School offers high quality arts programs in a warm, supportive environment. Preschoolers 9 months-5 years participate in classes with or without a parent. Children 4-15 enjoy visual or performance arts after school and Saturdays. Adults attend visual arts programs both day and evening. Visit our website at www.avenueroadartsschool.com

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4936 Yonge St., Ste. 257,
Toronto, Ont. M2N 6S3
Director: David Carmichael
Tel: 416-636-6700 Fax: 416-636-9864
E-mail: info@humanmovesdaycamp.com
Human Moves Day Camp will help your child develop the fundamental skills needed to feel competent participating in a variety of physical activities and sports for life. Every aspect of the program has been designed to support the individual development of your child, working toward building their confidence and self-esteem.

THE RENANIM CHILDREN'S CHORUS & THE RENANIM YOUTH SINGERS
205 Owen Blvd.,
Toronto, Ont. M2P 1G8
Director: Susan Michaels
Tel: 416-449-2296 Fax: 416-449-5926
E-mail: susan.michaels@rogers.com
These Jewish award-winning community choirs are comprised of auditioned, capable students from all denominational backgrounds. These ensembles enhance Jewish functions and are the Jewish community's sole representative in the Greater Toronto Area, performing at many prestigious venues. Weekly rehearsals are at the Beth David Synagogue. High school students earn community hours

HIGH SCHOOLS

CHAT (Community Hebrew Academy of Toronto)
Director of Education:
Paul J. Shaviv, MA, M.Phil
Tanenbaum Campus: 200 Wilmington Ave.,
Toronto, Ont. M3H 5J8
Tel: 416-636-5984 Fax: 416-636-7717
Richmond Hill Campus: 51 Wright St.,
Richmond Hill, Ont. L4C 4A2
Tel: 905-787-8772 Fax 905-787-8773
Toronto's community high school (gr. 9-12) providing courses leading to university entrance. A comprehensive Jewish Studies Program is an integral part of our school, including a community service requirement. Our reputation is based on individual care for every student. We offer an extensive program of sports and extra-curricular activities.

ULPANAT OROT GIRLS' SCHOOL
45 Canyon Ave.,
Downsview, Ont. M3H 3S4
Rosh HaYeshiva: Rabbi Shlomo Gemara
Gen. Studies Principal: Dr.Norman Smith
Executive Director: Jerry Solomon
Rosh HaYeshiva Assistant:
Mrs. Shari Weinberg
Tel: 416-630-6772 Fax: 416-638-7905
Philosophy: Orthodox girls' high school operated by Bnei Akiva Schools. Excellent Judaic and general studies programs in a vibrant, caring religious, Zionist environment. Jewish studies in Hebrew. 4 year general studies program inspected by Ministry of Education.

YESHIVA DARCHEI TORAH OF TORONTO
2327 Dufferin St.,
Toronto, Ont. M6E 3S5
Development Director: Jeff Toledano, MSW
Tel: 416-782-7974, ext. 27,
Fax: 416-782-7811
E-mail: toledano@bellnet.ca
Website: www.darcheitorah.org
Darchei Torah's High School offers multi-leveled Limudai Kodesh with a low student-to-Rebbe ratio. General Studies are university preparatory, exceed Ministry guidelines and feature separate Sciences and Humanities tracks. We also provide a *Beis Medrash* program, which makes special accommodation for each student who attends university while continuing his *Yeshiva* learning.

YESHIVAT BNEI AKIVA OR CHAIM
159 Almore Ave.,
Downsview, Ont. M3H 2H9
Rosh HaYeshiva: Rabbi Shlomo Gemara
Executive Director: Jerry Solomon
Gen. Studies Principal: Mr. Frank Samuels
Mashgiach: Rabbi Neil Applebaum
Tel: 416-630-6772 Fax: 416-398-5711
Provides excellent Judaic and general studies program in a vibrant, caring, religious, Zionist environment. Offers computers, guidance, modern Beit Midrash and gym. Jewish studies taught in Hebrew; 4 year general studies program inspected by Ministry of Education.

PRE-SCHOOLS

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Cont'd on Page B23

DIRECTORY OF EDUCATION ADVERTISERS CONT'D

Cont'd from Page B22

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Executive Director: Alan T. Domb
Tel: 905-731-2797 Fax: 905-731-2213
E-mail: bnaishalom@bellnet.ca

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Director: Devorah Weinberg
Tel: 905-764-6663 Fax: 905-764-0743
Our pre-school offers a friendly, nurturing and fun environment for children 18 mos. to 8 yrs. incorporating English and Hebrew heritage studies, language arts, mathematics, science, social studies and music. Alphabet "Letterland" and Aleph Bait programs. Government subsidies available. E.C.E. certified staff. Full course nutritious meals served daily. Hours 7:30 a.m.-6 p.m.

MENORAH NURSERY INC.
4300 Bathurst St.,
Downsview, Ont. M3H 3R4
Also at: 18 Reiner Rd.
Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

PLAYLEARN PRESCHOOL INC.
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Director: Mrs. Necha Jakubowicz
Tel: 905-737-3336 Fax: 905-886-0059
Licensed by the Ministry of Community and Social Services, the warm nurturing atmosphere and carefully thought-out programing fosters socialization skills, builds self-esteem and allows each child to reach his/her fullest potential. The joys of being Jewish are carefully transmitted through hands-on activities, forming an awareness and love for people and Eretz Israel.

TEMPLE SINAI NURSERY SCHOOL
210 Wilson Ave.,
Toronto, Ont. M5M 3B1
Principal: Bibi Goldberg
Tel: 416-487-3281 Fax: 416-487-5499
At Temple Sinai Nursery School parents actively participate in their children's education! Each month spend a morning helping in your child's classroom. Witness your child's growth and development in all areas of our enriched curriculum while meeting their new friends. Join us on trips and special events! Call 416-487-3281 for information.

TORAH TOTS PRE-SCHOOL
83 Green Lane,
Thornhill, Ont. L3T 6K6
Director: Goldie Plotkin
Tel: 905-886-0420
Torah Tots children are exposed to a rich Jewish program consisting of holidays, traditions and the Hebrew alphabet and language, through music, art, sensory, science, drama and creative play. We offer a comprehensive secular curriculum including reading readiness, number and science concepts and social studies. New this year our Montessori program for Nursery, JK and SK. Enrollment for 2004/5 closing soon.

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ACADEMY FOR GIFTED CHILDREN - P.A.C.E.
12 Bond Cres.,
Richmond Hill, Ont. L4E 3K2
Director: Barbara Rosenberg
Tel: 905-773-0997 Fax: 905-773-4722
The Academy for Gifted Children - P.A.C.E. provides high-powered learning experiences to challenge bright minds and ensure intellectual growth and achievement, while simultaneously addressing the social-emotional needs of the child. P.A.C.E. offers a differentiated education, built on greater depth and breadth of instruction, and a more complex approach to learning.

BLYTH ACADEMY
9 Sultan St., Ste. 300,
Toronto, Ont. M5S 1L6
Registrar: Dina Poulopoulou
Tel: 416-960-3552 Fax: 416-960-9506
For more than 30 years, Blyth has been the leading provider of accredited high school courses for university bound students wishing to improve their academic standing and benefit from enriched learning environments. We offer great teaching in small classes leading the way to excellent results. Students can earn Gr. 11 & 12 credits at their choice of campuses - England, France, Italy, Costa Rica, the Amazon and Galapagos Island, Cozumel as well as Toronto, Canada. The international programs are offered in July and the Toronto programs are offered year round.

FREEMONT ACADEMY
240 Duncan Mill Rd., Ste. 303,
Toronto, Ont. M3B 1Z4
Principal: Sean Meggeson
Tel: 416-385-2888 Fax: 416-385-2909
Freemont Academy is a small private secondary school where students receive an uncompromising education in a positive and co-operative environment. Freemont is for students who want more — something different — than what traditional schools offer. Freemont's school year is semestered, and longer class periods allow for in-depth and meaningful teach-

THE STERLING HALL SCHOOL
99 Cartwright Ave.,
Toronto, Ont. M6A 1V4
Tel: 416-785-3410 Fax: 416-785-6616
E-mail: admissions@sterlinghall.com
The Sterling Hall School offers a secure environment for the education of boys in mind, body and spirit. Our supportive community and small classes nurture and challenge the students to become critical thinkers, self-directed learners and successful contributors. SHS is an independent school for boys from JK-Gr. 8.

THE YORK SCHOOL
1320 Yonge St.,
Toronto, Ont. M4T 1X2
Head of School: Barbara Goodwin-Zeibots
Tel: 416-926-1325 Fax: 416-926-9592
For almost 40 years, York has enjoyed a reputation for academic excellence and innovative teaching. The school uniquely combines International Baccalaureate Primary Years, Middle Years* and Diploma programmes, co-education, a mid-town location and balanced academics, music, art and athletics to create an engaging, challenging and relevant learning experience. *Candidate school.

WILLOW ACADEMY
243 St. Clair Ave. W.,
Toronto, Ont. M4V 1R3
Director: Tammy Barrett
Tel: 416-972-6717 Fax: 416-972-9344
Willow Academy is a co-educational elementary school, located in mid-town Toronto. Willow offers enriched academics in a nurturing environment; offering both a Specialized Gifted Program as well as an academic program for all students. The differentiated curriculum is designed to meet the needs of bright, creative, curious children.

YMCA ACADEMY
42 Charles St. E.,
Toronto, Ont. M4Y 1T4
Project Leader: Moira Johnston
Tel: 416-928-0124 Fax: 416-413-1730
E-mail: academy@ymca.net
Website: academy.ymcatoronto.org
We are an independent secondary school offering teacher-delivered Ontario Ministry of Education credits. Designed for young people who struggle to see the relevance of school to their life goals, our program includes experiential and career education opportunities, small classes and 4 semesters. Summer school June-July 2004.

SPECIAL EDUCATION

ATTENTION DISORDERS NEUROFEEDBACK CENTRE (ADNC)
208 St. Clair Ave. W.,
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Director: Tamara Druckman
Tel: 416-944-0103
Neurofeedback is a non-invasive alternative to medication for Attention Deficit Disorder. By utilizing feedback from their brainwave activity, individuals are able to learn to increase their concentration and control impulsivity and restlessness. In conjunction with the intensive training program, the ADNC teaches learning and memory strategies which enhance the increased ability to focus.

C.H.I.L.D. LTD.
Neurodevelopmental Treatment Centre
2200 Rutherford Rd., Unit #8,
Maple, Ont. L4K 5V2
Administrative Co-ordinator: Frank Da Silveira
Tel: 905-417-3111 Fax: 905-417-0379
Website: www.childmdim.com
Our organization offers treatment and education for children with various disorders and disabilities. C.H.I.L.D. Ltd. offers year round services that include an **Education Learning Centre, Intensive Behavioral Intervention** (for individuals and groups of children), **Social Skills Groups**, and Summer/March Break and Winter **Camp Programs**.

DR. ABRAHAM SHORE
SHE'ARIM HEBREW DAY SCHOOL
Sara & Sam Hennick Education Centre
4588 Bathurst St.,
Toronto, Ont. M2R 1W6
Principal: Kathy Manoim
Executive Director: Faigie Davids
Tel: 416-633-8247 Fax: 416-633-4783
Provides special education for children with learning disabilities and attention deficit disorder, focusing on the needs of the whole child in academic, social, organizational and other areas for both Judaic and general studies. Special programs include: social skills, computer skills, Feuerstein thinking skills, art therapy, music therapy, parent education and support.

KADIMA SCHOOL
(Beth Emeth Synagogue) 100 Elder St.,
North York, Ont. M3H 5G7
Supervisor: Galya Ouanounou
Tel: 416-638-8235 Fax: 416-631-6572
Kadima Sunday School, founded by Rabbi Joseph Kelman, offers an exciting Jewish learning experience for youth with special needs. Classes held at Beth Emeth include Hebrew study, holidays, customs and prayers. Students enjoy participating in crafts, music and community programs. A low yearly fee applies. Subsidies and transportation available.

REENA
Toby & Henry Battle Developmental Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
Executive Director: Sandy Keshen
Tel: 905-889-6484 Fax: 905-889-3827
Reena is a non-profit social service agency supporting individuals with a developmental disability, and their families through residential and social work programs. Community day, evening, respite and Sunday programs focus on recreation, education, life skill/vocational training, support and leisure. Charitable donations can be made through the Reena Foundation at 905-731-8254, ext. 3033, or toll free 877-324-4141, ext. 3034.

THE DUNBLAINE SCHOOL
21 Delorsaine Ave.,
Toronto, Ont. M5M 2A8
Contact: Charleen Pryke
Tel: 416-483-9215 Fax: 416-483-0903
Website: www.dunblaineschool.com
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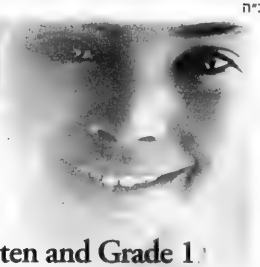

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Israel's first Arab ambassador promotes education. *Page 7*

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Sharing some of our favourite recipes. *Page 28*

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Vaad bans OU-certified matzah for Montreal food producers

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Vaad Ha'ir has broken with longstanding practice and told kosher food manufacturers and caterers under its supervision they may no longer use machine-made matzah or matzah products from the United States to make their own Passover products.

In a letter dated Feb. 10 obtained by *The CJN*, Vaad executive director Rabbi Saul Emanuel says that effective immediately, the only products it approves are those "18-minute matzahs" with a hechsher it finds acceptable. He states that "no U.S. machine matzah currently in production meets this requirement."

Well-known brands affected

The products the Vaad approves, such as cake meal and farfel, must have been made using the 18-minute rule – that is, stopping production every 18 minutes and thoroughly cleaning equipment so as not give the matzah time to ferment and become chometz because of contact with water.

The notable certification that the Vaad no longer recognizes belongs to the New York-based Orthodox Union, which issues the internationally recognized OU. The OU, which speaks for some 1,000 North American Orthodox congregations, certifies many of the best-known kosher brands on the market, including Manischewitz, Goodman's and Horowitz Margareten.

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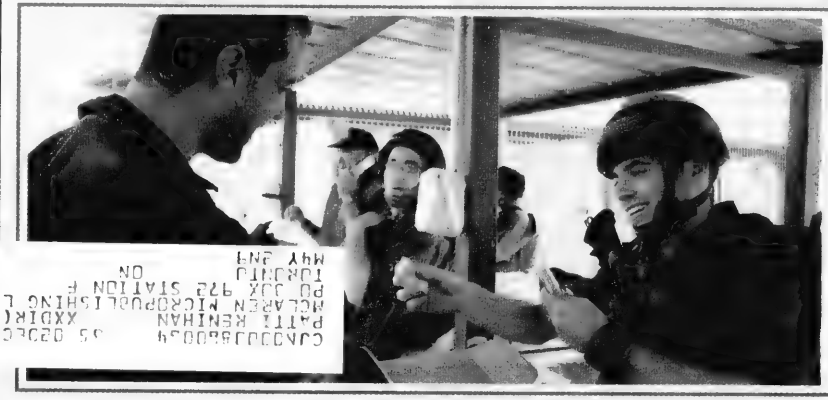

Fellowship through food

An Israeli soldier at a crossing point on the West Bank offers hamantashen to Palestinian workers about to enter Israel.
[Israeli photo]

MP stands by 'concentration camp' remark

By PAUL LUNGEN
Staff Reporter

Representatives of the Jewish community are disappointed that their meeting with Liberal MP Pat O'Brien failed to sway the parliamentarian from his view that Israel is turning the West Bank and Gaza into giant "concentration camps."

Leo Adler, director of national affairs for the Canadian Friends of the Simon Wiesenthal Center, and Jacob Peretz, chair of community relations for the London Jewish Federation, said their one-hour meeting with O'Brien went poorly. Both were scathing in their criticism of O'Brien, with Peretz saying "I've seen a lot of people say things [when] they don't know what they're talking about," while in a letter to O'Brien, Adler said one of the MP's arguments justifying his use of the term was "breathtaking in its foolishness."

Leo Adler MP Pat O'Brien

Adler said he and four representatives of the London Jewish community met with O'Brien to sensitize him to the inflammatory nature of the term "concentration camp." That kind of language is "hurtful" to the Jewish community, he said.

"His right to agree or disagree with the wall is not in dispute. He's entitled to his opinion, but there's no necessity for that language. He said he deliberately used it. He knew it would raise flak. He knew others had used it."

Continued on page 26

Shabbat Parah: Ki Tasa
Candlelighting: 6:01
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Greater Toronto Area

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Canadian youths help victims of terror attacks — please see page 38

The News in Brief

CANADA

Accused in Court

TORONTO — Christopher Steven McBride, accused of first degree murder in the July 2002 killing of David Rosenzweig, is to appear in court this month for a procedural remand. He will then go back to jail until his next appearance. A trial date is not expected to be set for at least a few weeks. Rosenzweig, an observant Jew, was stabbed while helping his son with a flat tire at Bathurst Street and Lawrence Avenue.

More Flights to Israel

TORONTO — Air Canada is planning daily service from Toronto to Israel starting June 1, an airline official said last month during a short stop in Israel. The airline, the only scheduled carrier beside El Al flying between Canada and Israel, now offers four flights a week. In the past, it has increased flights to meet demand.

Cineplex Creator Dies

TORONTO — Nat Taylor, the creator of the world's first multi-screen movie theatre in Ottawa in 1948 who later owned a theatre chain, film studio and movie distribution firm, died last week of natural causes at 98. Taylor and Garth Drabinsky also opened the 18-screen Cineplex complex in Toronto's Eaton Centre in 1979. It later became a national chain.

WORLD

A Jewish Russian PM?

MOSCOW — Russian President Vladimir Putin last week named little-known Jewish politician Mikhail Fradkov as prime minister. Fradkov, Russia's envoy to the European Union, is an unknown figure in Russian politics. Putin fired his entire cabinet last month, just weeks ahead of Russia's March 14 vote. Fradkov needs to be endorsed by the Russian Parliament, but the pro-Putin majority there was expected to back him in a vote last week. Russian Jewish leaders said he has had no interaction with the organized Jewish community.

Citizenship Stripped

ST. LOUIS — A retired clothing worker from St. Louis has been stripped of his U.S. citizenship for serving as an armed SS guard at three Nazi concentration camps. A federal court judge found Romanian-born Adam Friedrich, 82, volunteered for duty in the SS and in January 1943 was a guard at Gross-Rosen concentration camp. In August 1943, he was transferred to Dyhernfurth, a sub-camp of Gross-Rosen and later guarded inmates who were taken to the Flossenburg concentration camp.

Papon Appeal Allowed

PARIS — Maurice Papon will be allowed to appeal his 10-year jail sentence, but his demand for a retrial has been rejected. A court in Paris said last month that Papon, a convicted war criminal, could appeal his 1998 conviction for complicity in crimes against humanity for his role in deporting 1,500 Jews to Auschwitz when he was a senior Vichy official in southwest France during World War II. The court called a French law denying Papon an appeal unjust, but rejected a demand by his lawyers for a retrial. The nonagenarian, who served as a cabinet minister in postwar French governments, was released from a Paris prison in September 2002 for health reasons, but may still go back to jail if his health improves.

Help for Haiti

NEW YORK — The American Jewish World Service, a Jewish relief agency, is collecting money for humanitarian aid in war-torn Haiti. Donations can be sent to AJWS, Haiti Relief, 45 W. 36th St., 10th Floor, New York, NY, 10018, or made online at www.ajws.org.

Kerry Shoah Revelation

NEW YORK — Some of U.S. Senator John Kerry's relatives were killed in the Holocaust. The Jewish-born grandfather of the Democratic presidential hopeful lost a sister in Treblinka and a brother in the Czech ghetto of Terezin, *Newsday* reported. Last year, the Massachusetts Democrat learned his paternal grandfather, Frederick Kerry, who immigrated to America from the Austro-Hungarian Empire, was born Fritz Kohn and later converted to Catholicism. The news that family members died in the Holocaust "gives an even greater personal sense of connection" to the Holocaust "that is very real and very touching," Kerry said.

New Jewish Museum

COPENHAGEN — A museum paying tribute to Danish Jewry is set to open in Copenhagen June 8. The foundation of the late Danish pianist and satirist Victor Borge has donated $250,000 (US) toward the museum, designed by U.S. architect Daniel Libeskind and funded by the Danish Ministry of Culture and private foundations. The Danish-born Borge, a Jew, fled to New York in 1940 when Denmark was occupied by the Nazis.

Group's Assets Frozen

WASHINGTON, D.C. — The U.S. Supreme Court kept frozen the assets of a charity the Treasury Department says is linked to Hamas. The Richardson, Texas-based Holy Land Foundation for Relief and Development had its assets frozen in December 2001 for allegedly funnelling millions of dollars to Hamas, a U.S.-government designated terror group. Lower courts had ruled its due process rights had not been violated, and the high court rejected its appeal without comment.

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WAR PRIZE: Hezbollah leader Sheikh Hassan Nasrallah, left, presents Iranian Defence Minister Ali Shamkhani with an Israeli rifle during Shamkhani's two-day official visit to Lebanon last month. The gun was seized when Israel withdrew from southern Lebanon nearly four years ago. Shamkhani's visit came about a month after Hezbollah and Israel exchanged prisoners. [RNS/Reuters photo]

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Justice Department names alleged war criminal

By PAUL LUNGEN
Staff Reporter

83-year-old St. Catharines man faces loss of citizenship

An 83-year-old St. Catharines man is facing loss of citizenship for allegedly lying about his wartime service as an armed SS guard at three Nazi concentration camps.

Justice Department lawyers filed court documents last week alleging Jura Skomatchuk was recruited from the region of Stanislav, then in Nazi-occupied Poland but today part of Ukraine, to serve as an SS Wachmann (guard) at the Trawniki training camp.

Skomatchuk was part of a group of recruits who were sent to Trawniki, near the city of Lublin, in late March or early April 1943. Following a period of basic training, he allegedly guarded Jewish internees at the Poniatowa forced labour camp near Trawniki. SS guards there "had standing orders to shoot any prisoner attempting to escape," court documents state.

"The primary role of Trawniki guards was to assist the SS and police in carrying out 'Operation Reinhard' [the plan to kill Poland's Jews] in 1942-43. In that regard, Trawniki guards took part in more than 200 anti-Jewish operations, including ghetto clearings and mass shootings in the Lublin district during 1942-43. In addition, the Trawniki guards were used as escort on deportation transports, guard detachments at 'Operation Reinhard' killing centres, and security details during the confiscation and registration of Jewish property and valuables. The participation of the Trawniki guards in the extermination of the Jewish population of the General Government [of Poland] continued until November 1943," the documents state.

Skomatchuk's service coincided with the "Harvest Festival" massacre of thousands of Jews, part of Operation Reinhard, which lasted until November 1943. The killing spree was launched that October after Jewish inmates at the Sobibor death camp attempted a revolt.

"During the so-called 'Harvest Festival' massacres, the 40,000 Jewish inmates of the labour camps at Poniatowa, Majdanek and Trawniki were executed. While the role of the Trawniki guards in the actual executions is subject to historical debates, these guards are known to have participated in the 'clean-up' operations thereafter," the documents say.

After the Harvest Festival, which marked the end of Operation Reinhard, Skomatchuk was transferred to the Sachsenhausen concentration camp near Berlin, where he served as an armed guard. Later, he was transferred to the Mauthausen concentration camp in Austria, and its satellite camp, Gusen, where he served until the end of the war, the documents allege.

At the conclusion of hostilities, Skomatchuk worked as a farm labourer before moving to Britain. In 1952, he was granted a Canadian visa and in May of that year, he arrived in Quebec City as a permanent resident.

The court documents allege Skomatchuk did not disclose his wartime service to Canadian authorities. As a member of the SS, he would have been ineligible to enter Canada, the documents say.

Skomatchuk obtained citizenship in 1957, but the documents also claim he would never have been granted that privilege had his wartime service been known.

Terry Beitner, head of the Justice Department's war crimes unit, said "the government is pleased to begin this action as a demonstration of its resolve." A second, unnamed individual is also facing loss of citizenship, but that person has not yet been served with legal documents, he added.

With the Skomatchuk case, the number of Nazi-era war crimes proceedings rises to 21.

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Greater Toronto Area

Tourism in Israel (2)

From the editor's desk

Last month, in Jerusalem, *The CJN* joined a foreign delegation of more than 600 travel industry officials and tour operators who participated in the Third Prime Minister's Conference for Tourism to Israel.

The conference began on Sunday night and lasted through Tuesday. It coincided with Tourism Week 2004, whose centrepiece event was the opening of the 10th International Mediterranean Tourism Market (IMTM), an exposition that showcases tourism centres throughout the Mediterranean basin – although some of the places displayed ranged as far as Thailand as well – in a specially designed convention and trade exposition grounds in north Tel Aviv.

Some 26 different countries were represented at the exhibition. And according to Francesco Frangialli, the secretary general of the World Tourism Organization, their participation was an inherently positive, bold statement about their faith in the future.

"Tourism is a harbinger of peace," the former French government tourism official said with specific reference to the troubled Middle East. "Direct contact between individuals is irreplaceable in forging human relations.

"Moreover," he added, "this is a small region, and thus the [trade and commercial] interests of the countries here are essentially the same.

"The day will surely come," Frangialli told us with unquestioned confidence, "when tourism and peace will resume their march forward."

Michael Federman, chair of the Federation of Israeli Tourism Organizations was less "messianic" in his message to us. He was both pointed and poignant.

"You were invited to this conference to join us in a major effort to bring Israeli tourism back as soon as possible to where it was in 2000."

By the end of September 2000, just before the launch of the terrorist war against Israel, nearly 2.7 million tourists had visited the Jewish state.

The violence brought a virtual end to tourism for that year. In 2002, merely 800,000 tourists visited Israel. In 2003, the number reached almost 1.1 million. (It is interesting to note that no tourism figures were distributed for the year 2001. It is not unreasonable to conclude, therefore, that the number of tourists that year was smaller in number than even the paltry 800,000 figure.)

"We know that this [bringing Israeli tourism back to where it was in 2000] cannot be done within a short period of time," Federman said, "but we believe that with a concentrated and well co-ordinated effort, we can reach the second million in the near future."

Federman had told the audience at the opening ceremonies, after he joyfully welcomed a tourism delegation from Jordan, that Israel realistically hopes to receive between 1.3 and 1.5 million tourists in 2004.

"We count on you to help us achieve this goal and *we promise you to remember in better times those who stood by us and helped us in the more difficult times.*"

Federman repeated the latter message, in various iterations, a number of times throughout the three-day colloquium. He expressed his gratitude without embarrassment or hesitation, openly and emotionally. It was a remarkable display of *hakarat hatov* (acknowledging the good that others have done for you), by a buttoned-down, business-suit, silk-tie executive.

"Thank you for your friendship and belief in Israel's tourism industry." It was as if Federman had reached into the audience and personally extended his hand of appreciation to each of the hundreds who were there.

The underlying basis, of course, for Federman's gratitude (and, it must be added, for that of the prime minister and all the officials who addressed the conference) is that, because of the country's size, tourism plays a core, structural role in underpinning Israel's economy. It directly touches the lives of Israelis more quickly and more efficiently than any other industry.

Every 100,000 tourists to Israel contribute $210 million (US) to the GDP and add 5,400 jobs. It is not difficult, therefore, to understand how the "disappearance" of tourists to Israel these past three years has wounded the economy.

But even this macro-economically valid statement cannot convey the more profoundly painful "micro" truth, that countless families and individuals – Israeli and Palestinian – have been economically, psychologically and emotionally wounded by the disappearance of the tourists.

To be sure, there has been a marked upswing in tourism to Israel in the past six months. But, Federman pleaded, there is still a long recovery ahead, as indicated by the most recent unemployment figure in Israel, which stands around 12 per cent.

The tourism industry produces the highest, speediest rewards of all of Israel's economic sectors to the overall economic well-being of the country.

What is, however, often lost on the potential tourist when he or she hears or reads this message is that being a tourist to Israel also produces one of the highest and speediest rewards to oneself as well. In the word of Benjamin Elon, Israel's minister of tourism, "Tourism to Israel is not just an industry, or a visit, or a trip. It is a spiritual experience."

If only more people would come to know and understand this for themselves.

—MBD

SeeJN

HAGUE PROTESTERS:

Canadian students, back row from left, Ryan Nadel of Vancouver, Michael Goldstein of Ottawa, David Weinberg of Toronto and, front, Hindy Poupko of Montreal were among more than 100 Yeshiva University students who made a 48-hour trip to the UN's International Court of Justice in The Hague last month to protest the court's hearings on Israel's West Bank security barrier.

PURIM@BIALIK: Students from grades 2 and 4 at Bialik Hebrew Day School worked co-operatively to create a figure of Queen Esther in celebration of Purim. Proudly displaying their creation are, back row left to right, Kyle Ludmer, Harrison Pencer, Michael Gans and Zev Shapero, and front row left to right, Amit Nofeh Moses and Jonathan Green.

Life insurance available for Israel travellers

By PAUL LUNGEN
Staff Reporter

An American insurance company recently announced it will introduce a life insurance policy that does not exclude travellers to Israel.

MassMutual Financial Group stated it would provide up to $1.5 million (US) in coverage for visitors who spend 30 days or less per year in the Jewish state.

"After an extensive review of the risks associated with travel to Israel, we determined it was appropriate to revise our underwriting practice," states promotional material from MassMutual. "As a result, clients travelling to Israel may now be eligible for up to $1.5 million of permanent coverage without any extra premiums due to travel."

In addition to the 30-day restriction, travellers to Israel must visit "for a purpose other than missionary or military."

The CJN reported recently that Canadian applicants for life insurance policies were being turned down if they indicated they planned to visit Israel within one year. Large re-insurance companies, who are responsible for paying most of the benefits for successful claims, compelled local insurers to deny coverage to travellers to Israel, said David Brown, a spokesperson for Al G. Brown & Associates. That practice left many travellers to Israel without coverage. Brown contended that very few tourists to Israel have been killed in terrorist attacks – certainly not enough to warrant refusal of coverage.

The announcement by MassMutual gives Americans the option of receiving coverage and travelling to Israel, he said. A second American insurer, New York Life, may soon be announcing a similar policy, he said.

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Greater Toronto Area

'Don't let my brother's murder be forgotten'

'Chezi' Goldberg honoured at memorial service

By LEILA SPEISMAN
Staff Reporter

"This is my son. This could be your son, your brother, your father. I could be your mother standing here."

The nearly 1,000 people who jammed the hall at Beth Avraham Yoseph of Toronto Congregation sat silently as they listened to the simple, yet poignant, words of Ruth Goldberg as she held up a picture of her dead son. She was speaking at the end of a March 2 memorial ceremony for her son, Yechezkel (Chezi) Goldberg, who was killed in a Jan. 29 suicide bombing in Jerusalem.

The evening was sponsored by B'nai Brith Canada and Mizrachi of Canada.

Although Goldberg was a Torontonian, and most of his family still lives in Thornhill, he, his wife and seven children lived in Jerusalem.

A social worker, he specialized in working with troubled children and adolescents. He also wrote a regular column for New York's *Jewish Press*.

Democracy, Ruth Goldberg said, owes every mother three things: "safety, security, defence."

Her son would still be alive, she said, "if the world would abide by one standard with regard to the wall in Israel... We must admit that terrorism does not respect borders, zip codes, culture, race or religion."

Thanking ZAKA for its efforts to maintain the dignity of the dead and injured, she said, "If only the leaders of the world would give equal value to the living as ZAKA gives to the dead."

Joe Volpe, the federal minister of human resources and skills development, brought condolences from the federal government. Stressing several times that there is a new prime minister in Ottawa, he pledged the government's support for Israel, "the symbol of all we hold dear.

"We stand by Israel's side and the values it generates... against terrorism and barbarism."

Stockwell Day, representing the Conservative Party, echoed Volpe's words. "We will not let you stand alone."

He said representatives of all four parties plan to put a motion before Parliament to declare suicide bombings a crime against humanity.

Ontario Minister of Community Safety and Correctional Services Monte Kwinter, speaking on behalf of the provincial government, said that while everyone shares in the "despair" that should be shared "by all of good conscience," at the core is a family's tragedy.

"All other layers [of emotion] shouldn't hide the true tragedy – the loss of a son, a brother, a father, a husband."

Rabbi Baruch Taub, spiritual leader of Beth Avraham Yoseph, said sympathy and love for the family must be converted into a "pragmatic commitment." He urged people to help Chezi Goldberg's family, which includes seven young children, by contributing to the Chezi Goldberg Memorial Fund, which is being administered by B'nai Brith.

Ruth Goldberg holds a poster of her son Yechezkel before a recent memorial service in his honour. He was killed Jan. 29 in a suicide bombing in Jerusalem. With her is her son Ronn Goldberg, left, and Ya'akov Brosh, Israel's consul general in Toronto. [Carrie Devorah photo]

Rabbi Taub disputed the statement by a Hamas leader that the Jews' greatest weakness is that they cherish life. "That's not our weakness – it's our greatest strength."

Hamas, he said, "calls on their kids to kill themselves. We call on ours to dedicate their life to Torah," and to building up a strong and healthy state.

Chezi Goldberg's brother, Chaim, concluding his study of a passage of Talmud, as is traditional during the month after death, called his brother "a holy soul, who died just because he was a Jew, sanctifying the name of God."

Asking audience members to "take on one more mitzvah, put on tfillin if you are a man, light Shabbat candles if you are a woman," he urged them not to "let my brother's murder be forgotten. Let it be an inspiration to us all."

Messages of support and condolence were also brought by Ya'akov Brosh, Israel's consul general in Toronto, from Israeli President Moshe Katsav and from Haim Divon, Israel's ambassador to Canada. Also delivering support and condolences were Rabbi Yitzchok Feigenbaum, principal of Tiferet Bais Yaakov high school and a friend of Chezi Goldberg's; Harold Davis, senior vice-president of B'nai Brith Canada; and Kurt Rothschild, co-chair of World Mizrachi.

Rudy Bromberg sang *K'El Malei Rachamim* and led *O Canada* and *Hatikvah*. Aaron Goldberg, another brother, said Kaddish.

Among the dignitaries in attendance were Don Sinclair, Canadian ambassador to Israel; Vaughan mayor Michael Di Biase and councillor Susan Kadis; MPP Mario Racco; MPs Elinor Caplan, and Art Eggleton; representatives of the consulates of Bulgaria, India and Romania; Tony Clement, candidate for leader of the Conservative Party; Rabbi David Schochet, chair of the Vaad Harabonim of Greater Toronto; York Region police chief Armand Labarge; Insp. John Wallace, representing Toronto police chief Julian Fantino, and representatives of several Christian organizations.

Israel's first Arab ambassador promotes education

By PAUL LUNGEN
Staff Reporter

Ali Yahya may be a diplomat – the first Arab to serve as an Israeli ambassador – but his greatest passion was, is and remains teaching.

As the former head of an immersion program in Israel, teaching different languages was always important to Yahya. But these days, education for tolerance, mutual understanding and the improvement of relations between communities tops his agenda.

"I'm an educator in my soul," he says, as he taps his chest in one of the many animated gestures that punctuate his comments.

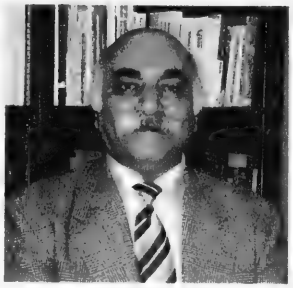
"I think it's the most important thing, whether in developed or less developed countries. Education is the master key of what we do in our society, especially in areas of conflict. Coexistence, that [requires] education."

Yahya's current posting in the Israeli foreign service as co-ordinator/advisor for special projects in the Department for Middle East and the Peace Process allows him to practise what he preaches. Before that, he was Israel's ambassador to Finland from 1995 to 1999.

Yahya was in Canada recently for a series of lectures and meetings with academics, politicians and civil servants. The theme of his discussion was addressing the challenges of multiculturalism and identity in Israel.

As co-ordinator of special projects, his job is to reach out to Israel's Arab neighbours and create joint programs to advance peaceful relations. Yahya, 57, visits Egypt and Jordan, two Arab countries that have concluded peace treaties with Israel, and he's met diplomats and political leaders in Tunisia, Morocco and Qatar. He plans to attend an interfaith conference in Oman as Israel's representative.

"I know the mentality on both sides," he explains.



Ali Yahya

Based on his experiences visiting the wider Middle East, Yahya believes the atmosphere is not yet ripe for expanding the list of countries that will agree to official relations with Israel.

However, over the past 20 years, leaders and elites in these countries radically changed their views of Israel and many now acknowledge Israel as a permanent fixture in the region, he said. They are ready to accept it, but the populations of these countries, many radicalized by Islamic fundamentalists, aren't ready to take that step.

"The Arab world does not know Israel. They know what the media and extremists tell them.

"If we create an atmosphere that it is in their benefit to have relations with Israel, the populations will understand it," he suggested. "First we must create a situation where people are not being killed."

Many Arabs are surprised when they learn he represents the government of Israel. But, he said, many minorities have risen to high ranks in the Jewish state. The Israel Defence Forces (IDF) boasts a Druze general, while the national police force also has a Druze general. Meanwhile thousands of Arabs and Druze serve in the IDF.

Israel's Declaration of Independence, he notes, states that Arabs would be equal citizens of Israel.

Yahya dismisses the description of Israel's security barrier as an "apartheid wall," calling it "political terminology."

Israel must defend its people, including its Arab citizens, he said. Israeli Arabs, many of whom support construction of the barrier, were among the victims in the attack on the Maxim restaurant in Haifa and he points out he and his five children all ride public buses in Israel.

Yahya believes that like other minorities, such as Russians, Ethiopians and Moroccans, Israel's Arabs can and do complain about their treatment. That is typical of minorities everywhere, he said.

The October 2000 protests and riots by Israeli Arabs that led to police shooting 13 demonstrators, marked a low point in relations. That incident has been thoroughly examined by a reputable inquiry, he said.

"The mistake has been done. Everybody is sorry for that. For sure it wasn't a bouquet of flowers. People were killed. People are sorry for that. Now, the question is to learn to live together," he added.

Ya'akov "Kobi" Brosh, Israel's consul general in Toronto, said the incident was the result of "a lack of understanding and lots of suspicions. So, the Israeli government took a decision to establish community police, police stations within the villages and towns, and work in co-operation with local leadership."

"I try with a group to make a kind of reconciliation between the Israeli Arabs and the police," Yahya added.

Prior to his diplomatic career, Yahya served as general manager of Ulpan Akiva, a language immersion program in Netanya that educated thousands of visitors to Israel, including U.S. senators, clergymen and international students.

His resumé includes numerous educational and lecture positions, and he is often sought by the Israeli media for comment on issues related to coexistence and multiculturalism.

"I was very involved in the life of Israel," he said. "I am involved in the matter of coexistence. That is my purpose in life. There is no choice."

"Israelis, as Arabs and Jews, must learn how to live together."

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Ominous development

The attack last Saturday on the Israel Defence Forces (IDF) at the Erez junction in northern Gaza was the fourth attempt there against Israeli lives since last June. In the three previous attacks, eight soldiers and one Israeli civilian were killed. And while there were no Israeli casualties in the assault on Saturday, it was an ominous, new development in the Palestinian war of terror against Israel.

The operation was a joint effort of the Fatah's Al Aqsa Martyrs Brigades, Hamas and Islamic Jihad. The three groups warned it was only the beginning of a new combined offensive.

Despite its failure, the assault demonstrated a great deal of planning and sophisticated preparation. The attackers were suicide killers armed with automatic weapons in vehicles packed with explosives. Two of the three cars were painted in Israeli army colours with Hebrew lettering. The drivers wore IDF uniforms.

The operation was thwarted by the quick, decisive response of Israeli soldiers manning their guard posts, and according to some preliminary evidence, by Palestinian policemen as well. At least three Palestinian security officers were killed and some 20 were injured when one of the bomb-laden cars exploded beside the Palestinian police station rather than at the Israeli guard post.

The Erez junction is the main crossing point from Gaza into Israel. Thousands of Palestinian workers enter Israel at Erez each day. The junction is itself in an industrial area in which many Palestinians work in factories. It is generally crowded with the traffic of Israelis, Palestinians, the IDF and Palestinian security forces, and thus an attractive staging ground for terrorists to kill Israeli soldiers while exploiting the sheltering cover of unarmed civilians.

The attack Saturday was part of the ongoing campaign by extremist Palestinian rejectionists to disrupt any sense of economic order or co-operation between Israelis and Palestinians. Their purpose is to sever and render untenable all relations between the two nationalities and to sabotage any possibility of coexistence. It was probably also an attempt simply to inflict heavy losses of Israeli life, thereby reinforcing the false impression that any unilateral dismantling by Israel of its Gaza communities would be a retreat by the Jews in the face of withering Islamic fire.

That may explain, in part, the IDF's incursion the day after the failed attack into Nuseirat and Al-Bureij, heavily populated refugee camps in the Gaza Strip. Fifteen Palestinians – three of them under the age of 16 – were killed. The army had set out to destroy missile-production facilities. But it had probably also set out to destroy the image of an army fleeing from enemy territory, the image many Arabs celebrated in their minds after Israel withdrew from Lebanon in May 2000 and which, many Israeli observers believe, contributed to the decision by Palestinian Authority President Yasser Arafat to launch his war of terror some five months later.

Alas, Israel is still fighting that war. And Israelis and Palestinians both are suffering.

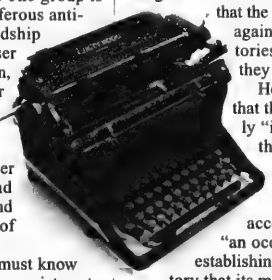
LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Jews and South Africa

As a former South African living in Toronto, I feel I must respond to your article on Judge Albie Sachs's lecture on Jews in South Africa. ("Apartheid fighter discusses Jewish role in struggle," *CJN*, Feb.12).

- Sachs, Joe Slovo and other Jewish anti-apartheid activists fled South Africa in the 1960s and lived in luxury in England and Russia.
- The true Jewish fighters who remained in South Africa were people such as Helen Suzman, Harry Schwartz, Roly Arenstein, Raymond Suttner and others.
- Sadly, those mentioned in the first point above were Jewish in name and by birth only, having married out of the faith and not practising any form of Judaism.
- The African National Congress (ANC) has gone out of its way to alienate Jewish supporters. The group is actively pro-Palestinian and takes a vociferous anti-Israel stand. When asked about his friendship with Palestinian Authority President Yasser Arafat, former Iraqi leader Saddam Hussein, Libyan leader Moammar Gadhafi and other known terrorist leaders, Nelson Mandela said the ANC will not alienate its friends at the expense of America and Israel.
- The majority of South African Jews never supported the nationalist government and were at the forefront of trying to educate and uplift the standards and living conditions of the black population.



I feel Jews in Canada, my new home, must know that it was not only the Jewish ANC/Communist party members who fought for a better South Africa. Two former chief rabbis, Bernard Casper and Moses Weiler, also made themselves heard in the fight for social justice.

Bernard Lapidus
Thornhill, Ont.

* * *

Questions for Claims Conference

I am confounded by the amount of time the Claims Conference takes to make pay-outs to those who have submitted applications for Holocaust reparations.

The Claims Conference is staffed by Jewish officers whose job it is to distribute monies turned over to it by the government of Germany.

My application is now more than two years old, and all I get are letters advising me that in some distant future, I can expect to receive compensation.

If the Claims Conference is trying to show enough contempt so that claimants will be disappointed with Jewish officials, it's doing one hell of a job.

Zak Lamont
Orillia, Ont.

* * *

Double standard against Jews

Swastikas are illegal in The Hague, yet Arabs were allowed to carry them on their signs and flout them at a memorial tribute to the six million Jews at the International Court of Justice, where the hearing on Israel's security fence began last month.

By contrast, Jews were not allowed to carry and wave Israeli flags in the streets as they walked to their bus, and Arabs carried a large flag, undisturbed by the police.

Once again, the theme is the same: one standard for the world and another for Israel.

Carrie Devorah
Washington, D.C.

* * *

Barrier will bring more misery

Ed Morgan presents an interesting account of Israel's potential arguments before the International Court of Justice in defence of its separation barrier ("Hak'n the great wall of chainik," *CJN*, Feb. 19). Morgan states that the question before the Court shows bias against Israel, since it describes the territories as "occupied," while Israel argues they are "in dispute."

However, even accepting the argument that the territories' sovereignty is currently "in dispute," can anyone, in view of the reality on the ground, credibly argue that they are not "occupied" by Israel?

Indeed, Morgan himself seems to accept this reality, since he argues that "an occupying power can protect itself by establishing defensive installations in the territory that its military controls."

Furthermore, even if a territory is "disputed," that does not erase its inhabitants' human rights. On the contrary, as Morgan states: "If we are to take the law seriously, we must also concede that an occupying power is obliged to treat the population of the territory benevolently, disrupting civilian life as little as possible."

According to the *Globe and Mail*, the barrier, as currently planned, will affect 206 Palestinian communities, representing 38 per cent of the West Bank population. Forty-two villages will be completely enclosed. Others will be cut off from farmland, jobs and education.

Given that this encroachment deep into West Bank territory is being done to protect Israeli settlements, with their own continuing legacy of land expropriation and dispossession, how can one credibly argue that the barrier complies with Israel's obligation to act "benevolently, disrupting civilian life as little as possible?"

The barrier is supposed to separate Israelis from Palestinians, but, as presently conceived, it will only engender more dispossession, misery and violence. Even Israeli Prime Minister Ariel Sharon, with his recent Gaza evacuation initiative, seems to have reached the inescapable conclusion that there is no way to "separate" without ending the occupation.

Richard Goldman
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Parents should find other ways to discipline children

By RON LEVIN

"If we ever turn towards a kindlier society and a safer world, a revulsion against the physical punishment of children would be a good place to start." – Dr. Benjamin Spock.

There is never any justification, in my judgment, for spanking a child. At Jewish Family and Child Service, we strongly believe all forms of physical violence including physical punishment (spanking) are harmful and unacceptable.

So why do parents spank? Some spank because they were spanked as children and are modelling the environment in which they grew up. Some honestly believe spanking is an appropriate way to teach and discipline children. Some spank, not because they believe it to be the right thing to do, but because they, like all of us, become frustrated or angry and lose their self-control.

There are those who claim spanking is about the use of light taps and slaps on the hands and buttocks and insist that spanking should not be considered a form of physical punishment. They are wrong. Thousands of children in Canada suffer abuse each year in the name of discipline. Health Canada recognizes that "child physical abuse is usually connected to physical punishment or is confused with child discipline."

Ron Levin

Physical punishment can never be considered as an appropriate way to discipline children. We cannot condone even what is considered to be "reasonable force," because to do so is to put children at risk.

The accumulated research of five decades underscores the ineffectiveness and harm caused by physical punishment. Recently, a coalition of children's hospitals, child welfare and family service agencies and public health organizations agreed that physical punishment places children at risk of physical injury, is linked to impaired parent-child relationships and is a risk factor for poorer mental health. Furthermore, children who receive physical punishment are less likely to internalize moral values and have increased levels of aggression and greater tolerance of violence in adulthood.

Studies carried out at the University of New Hampshire indicate children who are frequently spanked have lower scores on tests of cognitive ability than children who are never or rarely spanked. In addition, results from research done at McMaster University demonstrated that children who are spanked are twice as likely to develop drug and alcohol problems in adulthood and have increased rates of anxiety disorders, anti-social behaviour and depression.

Other studies have shown that spanked children show less creativity and are less inclined to take healthy risks, but more likely to take inappropriate risks. They report that children who are spanked tend to be less happy as adults and in their marriages, and tend to have a higher than average chance of being in an abusive relationship.

Of course, not all children who are spanked develop these symptoms.

So what does constitute effective discipline? The Canadian Paediatric Society states: "Effective and positive discipline is about teaching and guiding children, not just forcing them to obey. The goal of effective discipline is to foster acceptable and appropriate behaviour in the child and to raise emotionally mature adults."

Effective discipline that is age appropriate and incorporates non-violent techniques that we can all acquire, helps children learn to control or change their behaviour because they come to understand what is right and wrong. It is about explaining and reasoning, establishing rules and consequences. It is about being good role models as parents.

Israel and 10 other countries have explicitly abolished all forms of physical punishment by parents and caregivers, and 90 nations have abolished physical punishment in their school systems. In June 2000, the Israeli Supreme Court outlawed all physical punishment "or methods that demean and humiliate the child as an educational system."

Millions of dollars are spent each year to address the tragedy of child abuse. As well, across the nation, schools are responding to bullying and violence among students, by using costly programs aimed at character education and safe and caring environments. It is inconsistent and confusing to tell a child that inflicting pain and being violent is wrong and then to inflict pain by spanking or hitting him or her.

There is no situation that changes hitting from a wrong thing to do to a right thing.

A child learns to become the kind of human being that he or she has experienced. As parents, as citizens and as Jews, we must reject spanking.

Ron Levin is executive director of Jewish Family and Child Service in Toronto. Prior to assuming this position, he was a professor of social work at the University of Calgary.

The Supreme Court of Canada recently ruled that spanking is legal, and protected under the constitution, "if the force does not exceed what is reasonable under the circumstances." The CJN asked two noted individuals in the community to respond to this decision.

Corporal punishment - a very qualified yes

By RABBI WAYNE ALLEN

There is no commandment and thus no Jewish requirement to physically punish a child who misbehaves. Nevertheless, the biblical tradition, consistent with that of other ancient cultures, presumed that the application of physical force was an essential ingredient of the educational process.

The Book of Proverbs (13:24) declares that "he who spares the staff hates his son, but he who loves his son should discipline him daily." Ibn Ezra and Gersonides are no doubt correct in thinking that the ancient understanding of "discipline" was a physical beating.

The Book of Proverbs (29:15) goes on to state that "the rod and reproof give wisdom, but a child left to himself causes shame to his mother," and (29:17) "Correct your son, and he will give you rest; indeed, he will give delight."

Apparently, the ancients held that physical force was necessary to prevent delinquency and inculcate morality. This is reflected in the midrash (Exodus Rabbah 1:1) that teaches: "If one refrains from punishing [*mardut*, in Hebrew, which means physical force] a child, the child will end up being utterly depraved."

Rabbi Wayne Allen

It was on the basis of the latter verse that the Talmud (Makkot 5a) rules that if a parent or teacher beats a child and the child dies as a result, there is no crime of manslaughter, even if the child is beaten as a preventive and not because of some misdeed.

By the third century of the common era, rabbinic opinion moderated. The Babylonian scholar Rav (Baba Batra 21a) advised that schoolchildren were only to be beaten with a shoe strap which, according to Rashi, meant the application of light and non-debilitating blows. To do otherwise would violate the talmudic injunction (Gitin 6b) against excessively terrorizing one's children.

Further limiting the possible application of physical force to children, Maimonides (Mishneh Torah, Laws of Rebels 6:9) rules that if a man beats an adult son, the former is placed under the ban since he has transgressed the commandment against placing a stumbling block before the blind (Leviticus 19:14). In other words, Maimonides acknowledged that corporal punishment is counterproductive when children are mature.

This led 13th-century Rabbi Yom Tov ibn Ashbili (cf. Birkei Yosef to Yoreh De'ah 240:2) to add that maturity is not restricted to ages but to stages as well. Even a child under the age of bar mitzvah should not be physically punished if such punishment is deemed psychologically harmful to that particular child.

While our tradition has effectively limited corporal punishment, it has not eliminated it. Let me speculate on why this is the case. First, our tradition intuited that psychological punishment may be far worse than corporal punishment. Thus, for example, the popular Yiddish saying proclaims, "*A potch fargeyt, a vort bashteyt*," a slap passes, but an insulting remark remains. Light physical reprimands may not be as painful or enduring as other forms of discipline. Sometimes psychological harm is far worse than physical.

Second, light physical reprimands are attention-getters more than actual punishment. The story is told of the fellow who claimed that he could train even the most stubborn mule with kindness alone.

When faced with the challenge, he took a club and hit the mule squarely on the muzzle. "But you claimed to use kindness alone!" the onlookers objected. "That is true," the man replied, "but first I have to get its attention."

Others forms of punishment will work better when the subject's attention is first gained. Light, physical contact may serve as the vehicle for establishing the seriousness of the offence and getting the child's attention.

Finally, corporal punishment – in certain circumstances – may be the only deterrent that works.

Since the socialization and future integration of a child into civil society is at stake, no parent or teacher should be denied a tool in the arsenal of effective education.

By its recent decision, the Supreme Court of Canada has not added anything to what the Jewish tradition has long realized, nor does it contravene Jewish tradition. The Supreme Court has simply confirmed it.

Rabbi Allen has served Beth Tikvah Synagogue for almost 17 years. He was ordained by the Jewish Theological Seminary of America in 1977 and is currently pursuing a PhD in philosophy at York University.

Jews by choice

Jews by choice have become quite common in the West. Often they're women and men who, for reasons of marriage, have chosen to embrace their spouse's religion to make sure their children will be Jewish. They've had to make sacrifices in the process that involve much study and considerable re-adjustment to a different way of life. In Canada, as in Europe, all branches of Judaism seem to be following criteria of conversion established by Jewish law and hallowed by time, albeit at different levels of stringency.

Rabbi Dow Marmur in Toronto

It's different in countries of the former Soviet bloc. There, Jews never had the right to choose. Most had to endure their Judaism. One young man, who is now a leader in his Jewish community in Ukraine told me when I visited there a couple of weeks ago that as a youth he suffered much humiliation from his classmates and discrimination from the authorities. When he complained to his head teacher, he was told a nose job might relieve his problem.

After the fall of Communism, he sought out the Jewish community and now walks the streets of his city wearing a large black kippah. He's not really observant, perhaps not even religious, but he wants to identify as a Jew and his headgear is a badge he wears with pride. Having suffered as a Jew, he now wants to celebrate his Jewish identity. His is very much a Judaism of choice.

Ironically, it was often non-halachic Jews who suffered most. Though they had non-Jewish mothers, they carried their fathers' Jewish surnames and had "Jew" written in their documents. Today, they – even more than children of Jewish mothers and non-Jewish fathers – are among those who want to show that they belong.

Formal conversion according to Jewish law is, of course, an option, but few take it. It's not the Jewish legal definition that's on their minds, but their identification with the Jewish people. Both Orthodox and progressive religious leaders tend to accept the reality and don't seem to probe too much. Thus, many of the Jewish schools and kindergartens I visited – even those under religious auspices – had many non-halachic Jews as students and staff.

A more stringent approach would probably keep many of them out. They would be lost to our people. As emigration to Israel has declined, most will make their lives in the countries where they live. Many hope to lead the same kind of Jewish life you and I do, irrespective of the demands of Jewish law.

After all we did to fight for their freedom from Communist oppression, how can we now question their Judaism by quibbling over their status?

Controversy in Israeli courts

An international scholar and sociology expert came to the University of Calgary earlier this month to present a provocative and controversial set of findings on the way legal matters are handled in Israeli courts.

Arye Rattner, the director of the Center for the Study of Crime, Law and Society at the University of Haifa, has been a consultant on national public policy issues and has served as an expert witness in the courts.

Barbara Balfour in Calgary

In his presentation, he discussed the results of a study that looked at more than 60,000 police records to determine if there were any racial or ethnic disparities in the sentencing and trial process in Israel's court system.

Specifically, the study looked at two ethnic groups: Jewish and Arab citizens who live within the boundaries and borders of the state of Israel.

The audience's reaction to Rattner's study was mixed, as it found many more instances of discrimination against Arabs than Jews in Israel's criminal justice system.

For instance, Rattner found that Arabs have a significantly higher probability of being convicted than Jews do.

"Taking into account such factors as the same prior criminal record, the same offence, same age and family status, the probability for an Arab to be convicted is much higher than for his Jewish brother," Rattner said.

"Some recent studies identify race or ethnic origin of the victim as a key factor in determining the course of criminal justice," he added, describing a similar finding for prison sentencing among the two groups.

In addition to the ethnicity of the victim, the key factors in conviction and sentencing are the ethnicity of the judge and the ethnicity of the offender, he said.

For the first stage of his research, Rattner and his associates read 60,000 computerized police records that were randomly retrieved from the Israeli police computer system.

In addition, they studied more than 3,000 court records from two major regional courts in the northern part of Israel – Haifa and Nazareth, where there is a greater mix of Jews and Arabs than in other areas.

"Each file contained comprehensive information on the judge, defendant, victim and prosecution," said Rattner.

"We found that Arab defendants always had a much higher probability of receiving prison sentences in relation to the nationality of the judge compared to Jewish defendants.

"When a Jewish judge handles the trial of either a Jewish or an Arab defendant, we found that the victim's nationality doesn't matter."

However, for Arab judges, the difference in their handling of the trial process was significant, as they tended to treat Arab criminals more harshly.

If the judge is Arab, the criminal is Jewish and the victim is Arab, the probability of the defendant receiving a prison sentence is lower than if the victim were Jewish, the study found.

But Arab criminals are more likely to receive a prison sentence if the victim is Jewish than if the victim is Arab.

A possible explanation, Rattner said, was that "those who have made it as judges from the Arab community do not want to be perceived by the judicial community as being more lenient towards their peers. This would create headlines and result in unwanted publicity."

Rattner concluded that the lives of Jewish victims are more highly valued in the courts than the lives of Arab victims.

Some audience members disputed his findings, and I suspect the results will always be questioned because this is a sensitive topic.

It's no surprise that negative attitudes and stereotypes have invaded the courtroom. We see similar cases all the time in Canada when aboriginals are tried in court in a manner that differs significantly from the way Caucasian defendants' cases are handled.

In my mind, this disparity leaves open the question of whether the underdogs in the courtroom are really the Jews or the Arabs.

It also raises another question: whether this discriminatory attitude in the courtroom will create more discrimination in wider Israeli society, resulting in the victimization of more innocent people.

Regardless of ethnic origin, what the lecture made poignantly clear to me is that the players on the legal scene are human beings who don't live in a vacuum, and it is naive to assume otherwise.

Barbara Balfour can be reached at bbalfour@ucalgary.ca.

Oy, my aching tush!

Reading week may be the best invention ever. Unfortunately, the same cannot be said of the snowboard. As I type this column, my fingers are the only parts of my body that have free range of motion without pain.

After a solid week of relaxation, I tried a day of physical activity, and I can honestly say that I don't know what I was thinking.

Joanna Grossman in Halifax

I've been skiing almost as long as I've been walking. But my baggage allotment on flights back to Halifax from my home in Toronto ends up being filled with kosher meat and clothing (necessities for every Jewish girl), leaving no room for skis and boots. Without my own gear, I figured it made no sense to use second-rate rental equipment. So snowboarding it was. Silly, silly me.

I grew up during the rise of snowboarding as a popular sport, so I've been exposed to different sentiments about it. From my father's contention that the only difference between a vacuum cleaner and a snowboard is the dirtbag attached to them, to my friends who relish every minute on their boards, I have heard all sides of the ski/snowboard debate.

As a skier, I have my own biases, and it would be a lie to say I haven't made a comment or two about reckless boarders who park in the middle of runs or tear down the hill out of control. Nevertheless, I like to try new things, and if it involves snow and hills, how bad could it be?

This was not my first time snowboarding, but the five-year hiatus was enough for me to forget exactly what snowboarding entails for a beginner. I felt like a TV blooper highlight reel: every few minutes, I would come crashing down in the snow and wonder why snowboarding was supposed to be fun.

After two runs, I could no longer feel my rear end, which, in retrospect, was for the best, given the pain I felt once the numbness subsided. Now, my bum is black and blue, creating a nice shade of purple, but it no longer makes for a comfy seat.

My snow stunts became a sort of running joke. As I fell over and over again on my bum, it became clear my happiness level was not exactly soaring. I tried to be a trooper, but when you're in pain, it's not easy. When I finally fell on my front, having ventured onto the toe-edge of the snowboard in the hope of actually turning, as the sport demands, I was relieved to at least be inflicting abuse on another part of my body. But the relief was short-lived, since the force of the fall threw me over onto my tailbone, ensuring that the misery would be spread all over my poor little body – and straight back to my bum.

After my failed attempts on the large hill, I was advised to tackle the bunny hill. The funny thing about the bunny hill is that it's harder to get up than to get down. If you're a skier, you'll know what I mean: the rope tow. The most dreaded of all lift apparatuses, the rope tow does not work well with a snowboard. I quickly learned this sad fact as I fell off the thing three times before taking off my board to walk up the hill.

By the end of the day, I was back on the chairlift making solid turns down beginner runs. I felt a sense of pride and accomplishment for having persevered, and, on some level, conquered the snowboard. Or so I thought.

The next day, I woke up to find my entire body in pain. We're not talking aches from newly worked muscles or that satisfying soreness from a good workout. Not quite. I can't turn my neck, bend my back or lift my arms and shoulders. The day-after pain destroyed every remaining ounce of satisfaction and pride I was able to salvage from a day spent mostly on my butt.

And so it's back to the daily grind of school and work. I might be brave (or stupid) enough to venture onto a snowboard again, but for that to happen, my recent experience will have to become a rose-coloured memory.

The Kirshner File

The decision to invade Iraq was sound

The strongest American rationale for launching last year's invasion of Iraq was that Saddam Hussein harboured illicit weapons of mass destruction and the long-range missiles required to deliver them, and that he thereby posed a clear and present threat to U.S. allies in the Middle East, including Israel.

Sheldon Kirshner in Toronto.

"This is what the war was about," said President George W. Bush's former press secretary, Ari Fleischer, in no uncertain terms.

In the runup to the war, whose first anniversary will be marked on March 19, Bush declared: "If we know that Saddam Hussein has dangerous weapons today – and we do – does it make any sense for the world to wait to confront him as he grows even stronger and develops even more dangerous weapons?"

Donald Rumsfeld, the U.S. secretary of defence, was even more emphatic: "We do know that the Iraqi regime currently has chemical and biological weapons of mass destruction."

The United States, on the basis of pre-war intelligence estimates, was not the sole country making these claims.

Tony Blair, the British prime minister, warned that Iraq could unleash weapons of mass destruction within 45 minutes of an order.

Hans Blix

And proceeding from a similar assumption after being struck by 39 Iraqi Scud missiles during the 1991 Gulf War, Israel girded itself for another attack. Gas masks were distributed. Health care workers were inoculated. Reserves were called up. Arrow missile sites were readied for doomsday scenarios.

Even France, Russia and Germany, which opposed the rush to war and called for more intrusive United Nations inspections of Iraqi facilities, assumed that Iraq had a massive stockpile of weapons of mass destruction.

But a year on, the real, unvarnished truth about Iraq's non-conventional weapons has begun to emerge in dribs and drabs.

And what the picture shows is that while Saddam had fearsome arms programs, he did not actually have the weapons he was widely credited with possessing, as U.S. Secretary of State Colin Powell has admitted. Powell's statement is of the utmost importance, because he presented the definitive case for going to war to disarm Iraq.

And no less a person than George Tenet, the director of the Central Intelligence Agency, now acknowledges that the United States may have overestimated Iraq's capacities.

Hans Blix, the former chief UN weapons inspector, is even more categorical. "My guess," he observed recently, "is that there are no weapons of mass destruction left."

In light of these statements, serious questions have been raised about the professionalism of the CIA and other spy organizations. Some observers have even impugned the integrity of the CIA, suggesting that it cynically manipulated data. Indeed, the Carnegie Endowment for International Peace has concluded that the Bush administration systematically misrepresented the menace emanating from Iraq.

Still other critics believe that the war to topple Saddam's Baathist regime has diverted scarce resources from the battle against Islamic fundamentalist terrorism, as exemplified by Al Qaeda.

In all probability, the United States and its allies genuinely assumed that Iraq had not disposed of its weapons of mass destruction. When the war started, Washington dispatched a specially-equipped unit – the 75th Exploitation Task Force – to search for them. Ninety high-priority sites, from the Military Industrialization Commission to the Amiriyah Serum and Vaccine Institute, were scoured, but no "smoking gun" was found.

Nor did senior Iraqi scientists or top-ranking former government officials, from Saddam on down, yield incriminating information. They consistently maintained that UN arms inspectors had fulfilled their mandate and destroyed Iraq's illegal armoury.

Having come up empty in the pursuit of such weapons, the Bush administration appointed David Kay, an ex-UN inspector, to study the matter. Kay was put in charge of the Iraq Survey Group, whose task, essentially, was to confirm the Bush administration's worst fears about Iraq.

Last October, Kay issued a report. It fell far short of U.S. expectations. His team uncovered "dozens of weapons-related program activities and significant amounts of equipment" that Iraq had concealed after the resumption of UN inspections in late 2002 – but no banned weapons.

After resigning from his post earlier this year, Kay dropped another bombshell – disclosing that Iraq had no stockpiles of proscribed weapons at the start of the war.

In a subsequent interview with *The New York Times*, Kay made a number of points:

- Iraqi scientists created fanciful weapons programs to curry favour with Saddam, who was increasingly out of touch with reality. In a reprise of the egregious miscalculations he made during the first Gulf War, Saddam thought the United States would not dare to invade Iraq.
- UN inspection teams eliminated most of Iraq's weapons of mass destruction between 1991 and 1998.
- The U.S. bombing campaign on Iraq in December 1998 destroyed existing chemical weapons programs.
- By 2003, the Iraqis were no longer producing biological weapons on a large scale, though they were researching better methods for weaponizing them.
- In 2001 and 2002, Iraq tried to resurrect its nuclear program, but it was never as advanced as programs in Iran or Libya.
- Iraq had an active missile program up to the moment of last year's invasion.
- Iraq kept a supply of defensive chemical- weapons suits and antidotes out of fear of an Israeli reprisal for the 1991 missile attacks.
- Severe looting after the 2003 invasion led to the loss of many key documents and other materials.

David Kay

Kenneth Pollack, a former CIA analyst and the author of *The Threatening Storm: The Case for Invading Iraq*, writes in his latest book, *Spies, Lies and Weapons: What Went Wrong*, that Saddam most likely scaled back his weapons program in 1996, keeping only what was absolutely vital to restart the programs at some future date. In doing do, Saddam hoped to persuade the UN to lift crippling economic sanctions. According to Pollack, the Bush administration relied on false information, fed by Iraqi exiles, to support its objective of regime change.

And in a major investigative piece, the *Washington Post* debunked the administration's hypothesis that Iraq had a concealed arsenal of old weapons and had the capability to manufacture a new generation of weapons.

Kay's successor, Charles Duelfer, a seasoned UN arms inspector, has asserted that "the prospect of finding weapons is close to nil." The task at hand, he believes, is to try to ascertain Iraq's pre-war intentions rather than to press on with a fruitless search for non-existent weapons in Iraq or Syria.

He may be right.

Saddam, currently languishing in an Iraqi cell following his capture on Dec. 13, was a self-aggrandizing, megalomanic serial aggressor whose ambitions exceeded his grasp. In an attempt to redraw the map of the Middle East and succeed Gamal Abdel Nasser as leader of the Arab world, he invaded Iran and Kuwait, attacked Israel and funnelled tens of millions of dollars to the families of Palestinian suicide bombers.

Had Saddam been left alone by the international community and had he succeeded in lifting the burdensome UN sanctions, he would have eventually rebuilt his weapons programs, and the Middle East might have been at his virtual mercy.

Condoleezza Rice, Bush's national security advisor, hit the mark when she said that Saddam had a terrible track record of aggression and that the United States "had no choice but to deal with that gathering threat to American interests and to the interests of our friends abroad."

In retrospect, the United States – deliberately or not – may have exaggerated Iraq's military capabilities. A bipartisan American presidential commission, established last month, is presently examining pre-war U.S. intelligence operations. And if heads must roll after its findings are released next autumn, so be it. But the basic decision to unseat Saddam, and to de-fang Iraq, a destabilizing force, was fundamentally sound and necessary.

If the United States and its allies, in the face of fierce opposition from Baathists and their ilk, can bring a measure of democracy to Iraq, the much-maligned invasion will have been worth every penny and every life lost. And if that historic objective is achieved, the global battle against Islamic jihadist terrorism can be joined with even greater vigour.

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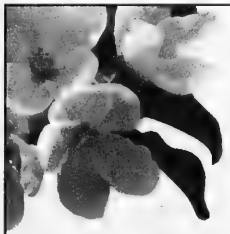

Choice, Dignity, & Comfort

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Jewish Life

Kerry family comes full circle

By ZE'EV GLICENSTEIN

About a century ago, Fritz Kohn, a 29-year-old Czech-born Jew living in Austria, visited a government office in Vienna and officially changed his name to Frederick Kerry, for all intents and purposes abandoning his Jewish heritage at the same time.

When Kerry and family arrived at Ellis Island in 1905, they were listed in the manifest as Germans from Austria. The family settled initially in Chicago, did well in business, then moved a few years later to the Boston area, where the family would attain a reputation of being of solid Irish Catholic descent. But their American success story went sadly awry in 1921 when Frederick Kerry, facing bankruptcy, shot himself in the lobby of Boston's fancy Copley Plaza Hotel.

These obscure facts have come to light recently because Frederick Kerry's grandson is Senator John Forbes Kerry, the leading presidential contender for the U.S. Democratic party.

According to articles in the *Boston Globe* and *Reform Judaism Magazine*, Senator Kerry expressed amazement when a *Boston Globe* reporter presented him with a thorough dossier of his own family history. The file, compiled by reporter Michael Kranish, contained ship manifests, Ellis Island records, genealogical records, newspaper clippings and other materials.

"This is amazing… fascinating to me," Kerry said, explaining that he hadn't known his grandfather had been Jewish.

"This is incredible stuff. I think it is more than interesting; it is a revelation… It has a big emotional impact, because it obviously raises questions. I want to know what happened, why did they do this, what were they thinking, what was the thought process, and why, once they got over here, they never talked about it."

Kerry seemed to become emotional when reviewing the front-page newspaper stories about his grandfather's suicide, which had also been kept from him. "God, that's awful. Oh God, that's awful. This is kind of heavy," he said as he examined the material in his office.

"That explains a lot. It connects the dots. My dad was sort of painfully remote and shut off, and angry about the loss of his sister [who had died of cancer] and lack of a father."

Kerry is not the first prominent American government official to discover long-forgotten Jewish roots. Seven years ago, former U.S. secretary of state Madeleine Albright expressed amazement after making a similar discovery about her own Czech-Jewish ancestry. In Albright's case, she hadn't known that more than a dozen of her Jewish relatives, including three grandparents, had perished in Nazi concentration camps.

In a feature article published in *Reform Judaism* last fall, writer Jennifer Anne Perez explained that Frederick Kerry was one of many thousands of European Jews who turned their backs on their roots when they decided to come to America. Her story contained the astonishing postscript that John Kerry's younger brother Cameron, an attorney, converted to Judaism and married a Jewish woman in 1983.

"As a member of a Boston Brahmin family [perceived to be of supposedly Irish stock], Cameron thought he was entering uncharted territory," Perez wrote. "Only later did he realize that he was returning to his genealogical roots."

Cameron, who belongs to Temple Israel in Boston, told Perez he was delighted upon discovering the news. "It's been wonderful for the whole family," he said. "It's ironic – I guess things come full circle."

* * *

Hamilton genealogist Barry Spinner has also been exploring his family's Jewish roots lately. He and others have scheduled an inaugural meeting of the Jewish Genealogical Society of Hamilton and district. Dundas Public Library, April 27, 7 p.m. For further information, call 905-528-3776.

Muslims seen as members of the Jewish brotherhood

By RABBI YEHIEL BEN AYON

It is a well-known mitzvah that a Jew may not lend another Jew money with any sort of interest charged. This prohibition, however, does not extend to the lending of funds to non-Jews, from whose transactions one may indeed profit.

The rationale is that as a member of a brotherhood, a Jew should be ready to assist his co-religionists with no other gain than the knowledge that he is doing a mitzvah. With this explanation in mind, it would be reasonable to conclude that if a Jew should choose to leave his religion and accept another, this Jew, by virtue of his own separation from the Jewish people, is no longer a part of the brotherhood. One may then lend this individual money and charge him for the service as one would for any non-Jew.

A remarkable Halachah – point of Jewish law – follows this thought: should an individual who relinquished his faith and membership in the Jewish people join the Islamic faith, this person, even after disclaiming his Jewishness and totally embracing Islam, is nevertheless considered part of the Jewish brotherhood, and hence we are not to lend him money with interest.

Apparently, although Islam is clearly a faith altogether different from the Jewish faith, enough similarities exist in its fundamentals that a Muslim will retain his membership in the Jewish brotherhood, and we may not charge interest to this Jew-turned-Muslim.

The same is not true of the other major faith – Christianity. Although in the eyes of the world, the two are happily combined as the Judeo-Christian heritage, the halachic reality is otherwise.

One hopes the brouhaha caused by Mel Gibson's film *The Passion of the Christ* will soon pass and that no new overt anti-Semitism will be born of it. But one must remember that the issue here is not the anti-Semitism in Gibson's film but the anti-Semitism of the Gospels to which this film is true. ("It is as it was," the Pope reportedly said after he saw the movie.)

The Gospels were written decades after the death of Jesus. Their accuracy was not only faded by time, but the different versions were coloured by a very specific agenda. In order to appeal to the Romans, the early Christians wanted to establish their new faith by clearly distancing themselves from Judaism (as the Jews would have nothing to do with them). The account of the crucifixion had to put the blame on the Jews – and more specifically, the Jewish leaders, the priests of the Temple.

The fact remains that during the Roman occupation, thousands, perhaps hundreds of thousands, of people were summarily killed (and crucified) in the most barbaric fashions.

The Romans' lust for violence needs no further documentation. Our own account of their sporting murder of the 10 martyrs, including Rabbi Akiva and Rabbi Yishmael, makes that of Jesus' crucifixion seem tame by comparison.

We forget that, politically, the 20th century may have aligned the Christian religion more closely to Judaism. Politically today, the Muslim faith may seem the antithesis to our own, but reality says the opposite. Halachah concurs.

Jewish Life

Can democracy and Islam co-exist?

***After Jihad: America and the Struggle for Islamic Democracy*, by Noah Feldman, Farrar, Straus & Giroux $36.**

This surprising book raises difficult and intriguing questions: Are Islam and democracy compatible? Could they interact or flourish together? Would democratic Islamic countries be friendly to Israel? Is democracy possible in Afghanistan and Iraq?

Books
Bernard Baskin

The author of *After Jihad*, Noah Feldman, is a young American observant Jew who is a highly regarded student of the Arab world. Recently, he helped to fashion a new Iraqi constitution. Feldman believes most Muslims feel a deep attraction to, and admiration for, American values of freedom, democracy and even the free market. After all, the United States has succeeded in generating prosperity for its people and unparalleled world power. In the minds of many Muslims, these are successes to be emulated, not resented.

"The criticism that is voiced again and again in the Muslim world is not that the United States is fundamentally flawed, but that it has failed to live up to its own values in its policies toward the Muslim world. Part of this has to do with the perception that the U.S. government has not been sympathetic to the situation of the Palestinian people, but an equal measure derives from American support of undemocratic Muslim governments."

Where Israel is concerned, the author asserts that democracy in the Arab world should actually make lasting peace with Israel more likely. Democratic governments that must respond to public pressure will have to deliver on economic development, he argues, saying trading relationships and business partnerships with Israel will be efficient ways to make that development happen. Commerce is the way for Israel to integrate itself into the Middle East, and commerce will be better served by governments that must stand for re-election.

Muslim anger at the hypocrisy of the United States may be wide, but it is not deep, Feldman contends, and it is a mistake to think that ordinary Muslims, or even Islamists, are inevitably or unalterably opposed to the United States. They watch American television, buy American goods – at least when not in the grip of exceptional frustration – and are learning English in schools and on television and the Internet. Indeed, the very fact so many Muslims say they are prepared to embrace democracy, a system they associate with the United States and its success, provides striking evidence that anti-Americanism may be overcome if the United States loosens its embrace of autocratic, corrupt and unfit Muslim rulers and regimes, Feldman says.

After Jihad suffers from a variety of problems. Often, its tentative solutions lack definition – they are more shadowy then specific. In addition, nowhere is there any serious discussion of the rights of ethnic and religious minorities within future and hoped-for democratic Islamic regimes. Finally, the word and concept "democracy" often acquire vague and shifting political meanings that differ widely from country to country around the globe.

Feldman looks forward to a time when Muslims will no longer understand jihad as a struggle against the "other," but as an inner struggle to master one's self and become a better Muslim, truly submissive to the will of Allah.

But judging by events in 2004, it seems the "old fashioned" jihad is still with us and is likely to be with us for the foreseeable future.

Kashering your kitchen

By MARK MIETKIEWICZ

Have you decided to keep a kosher kitchen? If you look in the Torah for guidance, you will find instructions such as "Thou shall not boil a kid in its mother's milk" (Deuteronomy 14:21) **[http://makeashorterlink.com/?D25652977]** or "Everything among the animals that has a split hoof… and that brings up its cud, that one you may eat." (Leviticus 11:3) **[http://makeashorterlink.com/?G57715977]**

Essential information, but it doesn't quite tell you how to kasher your oven, whether Corelle dishes are considered glass or whether you'll still be able to use your heirloom silverware. Today, advice from the Web on making the move to kosher both spiritually and practically. As always, keep in mind that for any halachic question, the final arbiter should be a rabbi you know and respect.

Before we get to the nitty gritty of *how* to make the transition, let's first look at the *why*. Rabbi Joseph Grunblatt poses the fundamental question, "Do you really think God cares what we eat?" His answer: "The G-d of Abraham, Isaac and Jacob does care about every individual… He is 'our Father in Heaven.' A father cares about the moral and spiritual development of his child but also takes care that the child is properly fed." **[www.ou.org/kosher/intro.html]**

For Leah Lederman, "[keeping kosher] was not a quick or easy decision; in fact, it wasn't until it became clear to me that, as a Jewish woman, I could no longer live any other way that we made the commitment." In her article "Easing into Kashrut," she writes that "just as a woman who is expecting her first baby may have difficulty envisioning caring for her child when he is 10 years old, a newcomer to kashrut may feel overwhelmed when encountering a person who has kept kosher all her life." Leah's advice:

- Give away your non-kosher foods to non-Jewish friends.
- Through experimentation and substitution, learn how to prepare your favourite foods.
- Set a clear family standard to reduce tensions and create a sense of unity.
- Relax and enjoy. **[http://makeashorterlink.com/?T6634 2C77]**

The Kosher Kitchen guide explains how to clean your kitchen and determine which pots and utensils can be made kosher. While it's relatively easy to kasher a refrigerator, an oven requires more work. **[www.okkosher.com/Content.asp?ID=115]** Also, while porcelain sinks are problematic to kasher, metallic ones require a thorough cleaning and boiling water. **[www.njop.org/html/how_kosher. html]** The rules for kashering a kitchen for Passover are similar. Some utensils merely require "hagalah" or boiling. Others require "libbun," or being heated until red-hot. For details, see the Star-K website. **[www.star-k.org/kashrus/kk-passover-kashering.htm]**

While many utensils can be kashered, others can't, or they're just not worth the effort. So how do you restock your drawers and pantry? Just before she went kosher, Fran Snyder threw a "Kashering Shower." Friends came to her home with brand new spatulas, mixing spoons and even a rice cooker. In return, she gave out party favours: spatulas marked "meat" and "dairy." **[www.forward.com/issues/2001/01.10.05/fast3.html]**

Going kosher isn't something you should try without professional assistance, and Rabbi Shoitel Lebovic comes into homes to help. He says he can usually kasher a home in one session, "including taking all the utensils for ritual dunking in a mikvah, blowtorching the oven, cleaning out the refrigerator and kitchen cabinets, and advising the client on what has to be thrown away. 'It's not rocket science. Lots of rabbis do this. But we have the system down.'" **[www.okkosher.com/Content.asp?ID =240]**

In "Our Family's Journey to Kosher," Jay Meyers describes the process and aftermath. "The first two weeks were the hardest. It was a challenge to remember in which pot to cook the hot dogs and which spoon to use to with the bowl of cereal." **[http://torah.org/features/kosherhome/]**

"Our family and friends who don't keep a kosher home look at us as if we are from another planet. I tell them that they too are Jewish. We are just more observant… I don't preach to others, because I don't like it when others pressure me. We see the process we've begun as a lifetime endeavour. We know we still have much to learn."

Next week, how to fill your pantries with kosher food.

* * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Young Jewish journalists explore their craft

By ELYSSE ZAREK
Special to The CJN

Does being Jewish have anything to do with being a journalist? Are the two even related? Are newspapers biased against Israel? What's with all the talk about Mel Gibson's *The Passion of the Christ*? And who *really* owns the media?

These are some of the questions and issues that were raised at a recent panel discussion of young Jewish journalists called "On the Record." Coming up with answers were Hal Niedzviecki, former editor of *Broken Pencil* magazine and freelance culture reporter; Sarah Liss, music co-ordinator at *Now* magazine; *Wall Street Journal* reporter Elena Cherney; and *National Post* reporter Heather Sokoloff; while the CBC's Evan Solomon moderated.

So did their Jewish identity play a role in their decisions to work as journalists? Sokoloff said she wanted to be a Mideast correspondent because of her interest in Israel, until she got hooked on writing about education. Cherney went on the first March of the Living in 1988, going behind the Iron Curtain and into Poland before the Berlin Wall fell, and said the experience taught her the importance of bearing witness to historical events.

But in their day-to-day life, does being Jewish influence their work? All say no. Liss especially emphasizes that writing music reviews for *Now* has nothing to do with Judaism.

"I write about pop music. I think I've written about a klezmer band, like, once. It's kind of esoteric."

Later, she added that people have told her she has a Jewish style of writing.

"Maybe it's because I have a chatty style, I complain a lot? Oy…" she quipped.

But to Liss, an admitted skeptic of organized religion, the politics of her publication matter. *Now*, which billets itself as an alternative news source, is often criticized for being anti-Israel.

"If my politics differed that much from the paper then I wouldn't be writing for it, even a right-wing paper if it paid the bills."

Cherney, meanwhile, makes a habit of avoiding the *Wall Street Journal*'s conservative editorial pages because she says they make her lose her appetite.

Interesting to note is that no one laid claim to complete objectivity.

"I don't claim to be objective," insisted Cherney. "I claim to be fair. A journalist's job is to be a lens."

Being fair, said Sokoloff, is giving equal coverage to both sides of an issue.

"Pro-Israel, pro-Zionist, isn't exactly fair," added Liss.

If there is a bias in the media, Solomon said, it doesn't always mean that the journalist or the network is biased. How a news outlet works can be whittled down to economics. Time is a scarce resource. Information is plentiful.

"Every Rwandan, Belgian, Jew, Arab, and Palestinian wants to get their story on our one-hour show," said Solomon, referring to the time-slot allotted to newscasts.

"If there's a terrorist bomb or a wall going up then you're going to report it… There are only so many pages [in a newspaper] and you need a story that's relevant."

Solomon compared that to a kind neighbour story, but said there is a limit to how many neighbour stories can be aired or published.

That's why CBC and the *Wall Street Journal* have policies to purge the word "terrorist" in order to appear less biased toward one side of any given conflict, said both Solomon and Cherney.

"It's such a pejorative term that you end up passing around a bias," Solomon said.

"If you call everyone a terrorist then it's just name-calling," Cherney added. "The important thing is the way you cover an event. It should be clear that if someone blew up a bus, it wasn't a nice thing."

But "the *Post* uses the word terrorist," Sokoloff said.

The panellists agreed that it's important to look at news coverage over a period of time to determine whether the media is biased or not.

What did they think of the coverage of *The Passion of the Christ*?

"It's probably good for the Jews because there's an overall sentiment that it's a bad movie," said Niedzviecki.

"It's coming out that Mel Gibson's religious beliefs are extremely radical and weird, but it needs to be taken seriously because he's a movie star, and movie stars need to be taken seriously," he said with sarcasm.

Niedzviecki said he think Jewish culture is represented positively in the media, aside from the Israeli-Palestinian conflict.

For example, Liss said *Now* covers the Jewish community in apolitical ways, with reports on standing in line outside the Harbord Bakery to buy challah for Rosh Hashanah.

"On the Record" was part of a speaker series sponsored by Holy Blossom's Generation Aleph, aimed at attracting young Jewish adults.

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Greater Toronto Area

NCJW launches annual Passover food drive

By LEILA SPEISMAN
Staff Reporter

For the 21st year, the National Council of Jewish Women, Toronto section, (NCJW) will be providing Pesach food baskets to people who need them.

Executive director Terry Winston said the annual Passover food drive brings together people of all ages, all levels of religious observance, Jews and non-Jews, individuals and corporate sponsors. "It knits the community," she said.

Volunteers help at drop-off points, as well as sorting, packing and delivering baskets, which include both basic Pesach foodstuffs (such as matzah, matzah meal, gefilte fish, grape juice, wine and frozen chicken) and ingredients for the seder, as well as candles and a Haggadah, including one in Russian if a recipient is Russian-speaking.

There is also a packet called "Community in an Envelope," Winston said. Agencies such as Jewish Family & Child Services, Toronto Jewish Free Loan Cassa, Circle of Care and Baycrest provide pamphlets about their services, since many recipients don't know what help is available.

Originally, the food drive was started to help the influx of immigrants from the former Soviet Union. Today, recipients also include students away from home, people with disabilities, the physically or mentally ill and people in shelters or hostels. NCJW gets referrals from some two dozen agencies, including Circle of Care, Reena, and JF&CS Chaplaincy Services, which provides baskets to inmates in jails.

"We also often help inmates' families," Winston said.

Last year, more than 10,000 people received packages, and NCJW expects that number to increase this year.

The project also helps Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee make seders for the homeless, Winston said.

While anyone who needs help gets it, Winston said, NCJW must have a referral from an agency, rabbi, doctor, educator or lawyer. People like that, she said, often know when a person or a family is going through a difficult time, even though no one else does.

Those wishing to help can bring food to the NCJW office at 4700 Bathurst St., or to depots in grocery stores around the GTA. Food must be non-perishable and have reputable and current Pesach hechshers.

Winston also urged people to keep in mind that children get the baskets too, and really enjoy getting treats such as chips, candy and cake. Sweets and coffee and tea are items that are often in short supply, although she said that, depending on who needs help in a given year, NCJW might run out of staples such as gefilte fish or cake meal.

For this reason, Winston said, NCJW also appreciates donations of money, which are tax deductible. "Our money goes farther, since we can get stuff in bulk from wholesalers. Plus we know what we need."

Packing of the baskets began earlier this week, and they will be delivered March 28.

Nothing is wasted, Winston said. Donated food that isn't appropriate for Passover – last year there were two tons of it – is donated to women's shelters or women who have just left shelters.

NCJW paper bags will be distributed with *The CJN*, and there will be information tables at many supermarkets to accept donations of food or money.

For details, call 416-633-5100 or visit www.passoverfooddrive.ca.

OUT OF THE COLD: The Grade 7 girls of Bnos Chaya Mushka–Chabad elementary school and two Out of the Cold volunteers posed for a picture recently after the girls' weekly volunteer stint helping set up tables to feed the homeless in Beth Emeth-Bais Yehuda Synagogue. The girls forgo their Monday recess to take part.

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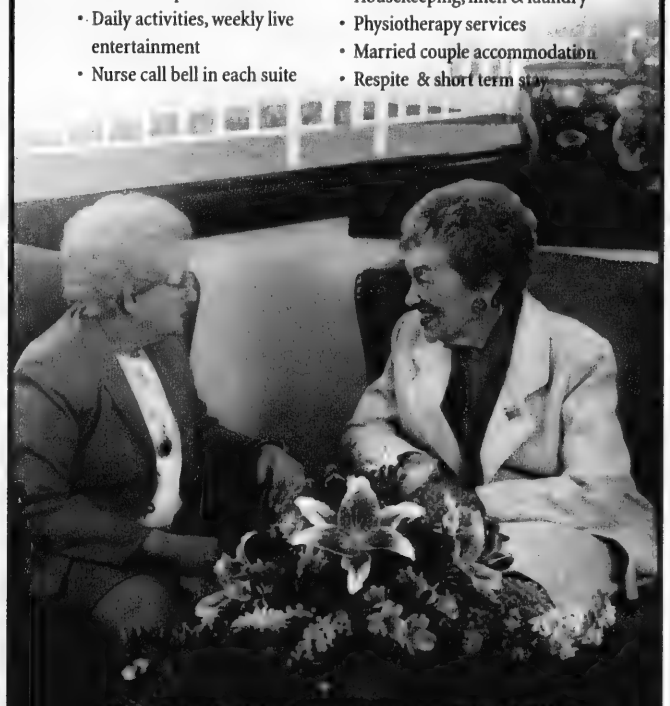

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Montreal Vaad says it won't sanction OU 'leniencies'

Continued from page 1

The change, however, does not affect pre-packaged products sold at the retail level. Consumers will find the same matzah products on the shelves, Rabbi Emanuel said. The Vaad is not issuing any alert to consumers. "What's made under the OU is OK. At the retail level, there is no problem… There's nothing wrong with using it."

He said the Vaad has simply decided that when it comes to establishments it supervises, it must uphold the highest standards of kashrut so that even the most stringently observant Jews can feel comfortable with foods bearing its MK.

He said some other American kashrut supervisory bodies, such as New York-based OK and Star-K in Baltimore, have adopted a similar policy.

Rabbi Emanuel said the OU is allowing for certain "leniencies" permitted under Halachah, which the Vaad is not prepared to sanction.

It's not that products made this way are un-kosher for Passover, he said, it's just that they're "regular" matzah, as opposed to "18-minute."

The 18-minute matzah brands the Vaad accepts are made in Israel, and Rabbi Emanuel said there is "no shortage whatsoever."

Two weeks after the first letter, Rabbi Emanuel sent out a second letter that "regular" matzah from previous years that the manufacturers have in stock can be used until depleted. He also reminds them to make their order for approved products "immediately," as "time is running out for the importers to make these products available."

Rabbi Moshe Elefant, executive rabbinic co-ordinator of the OU's kashrut division, said the OU's requirement for certification is that matzah be baked within 18 minutes. It does not require that production be stopped every 18 minutes and the equipment dismantled and cleaned. He did not dispute the Vaad's assertion that no U.S. machine-made matzah meets this requirement.

> *Pre-packaged matzah products sold in stores not affected by MK ban*

"There are different interpretations of what is correct," he said, but would not otherwise comment on the Vaad's decision.

Kosher food industry consultant Bill Stubina said the Vaad's decision is unrealistic, inconsistent and makes little sense.

He said issuing the edict on Feb. 10 was too late to make compliance easy. The major bakery he works with, which supplies not only Montreal, but also Toronto and New York, begins Passover production three months before the holiday.

Secondly, matzah from Israel is much more expensive and, in any case, Stubina does not believe there is a sufficient amount available and some products, such as matzah rolls and balls, will be in short supply. He believes the Vaad's follow-up letter on Feb. 24 came as a result of him raising this issue.

But what bothers Stubina the most is the inconsistency of setting one standard for producers, with non-compliance meaning they will lose their MK hechsher – and not for consumers.

"The people the Vaad is trying to protect – the very religious – don't need it because they are not using these products anyway. But the ones who might want to know are not being told," he said.

"As a private citizen, I ask 'If it's not good enough for the manufacturers, why is it allowed in my home?'"

In addition, he can't understand how matzah that was acceptable for "years and years" is no longer good enough.

Moreover, Stubina contends that even the most strictly observed machine production cannot be completely cleaned because it is a conveyor system.

The Vaad has posted on its Web site a detailed article which was originally published four years ago by Rabbi Zushe Blech, a widely respected independent mashgiach in New York. It explains the finer points of matzah production and the halachic questions that have arisen since the advent of machines.

What he says, however, appears to contradict the Vaad's position.

Most machine-made matzah, Rabbi Blech writes, is produced on equipment that is cleaned thoroughly at the beginning of a production cycle, but not every 18 minutes.

This adheres to a Talmudic passage that says the time it takes dough to become chometz is longer if it is constantly being worked.

"These machine matzah factories therefore design their systems to keep the dough in a constant state of motion. Furthermore, the equipment is designed to prevent the dough from sticking to the equipment or otherwise remaining in the system for 18 minutes.

"Since the speed of the matzah production is such that every mixture of dough passes through the system into the oven well within 18 minutes, it can be assumed that all of the matzah has indeed been baked within 18 minutes of the time it was first kneaded. Any minor amount that might remain on the equipment would be halachically insignificant."

Rabbi Mordechai Levin, executive director of the Toronto-based Kashruth Council of Canada, which issues the COR hechsher, said he has heard of the Vaad's decision but could not comment about its implication for Toronto producers, nor would he comment about his own organization's policy.

With files from Carolyn Blackman.

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Coast to Coast

Masorti aims to bring Jewish content to secular Israelis

By FRANCES KRAFT
Staff Reporter

Rabbi David Golinkin wants nothing less than to revolutionize Israel's educational system.

The American-born, Jerusalem-based president of the Schechter Institute of Jewish Studies – a prolific writer and respected halachic authority in the Masorti (Conservative) movement – was in Toronto recently as part of a 2½-week North American fundraising tour.

Rabbi David Golinkin

In an interview at the offices of *The CJN*, Rabbi Golinkin outlined what he sees as a worsening "crisis in Jewish education" in Israel. "There is a tremendous gap between most Israelis and their own tradition."

Offering an example of the paucity of Jewish content in Israeli secular schools, he noted that this year, students at a school affiliated with Hebrew University chose a Christmas theme for their Chanukah party, including a Christmas tree and Santa Claus hats.

Also, he added, most Israeli kids in Tel Aviv mark their bar or bat mitzvah with a dance party instead of a religious ceremony.

Last September, Rabbi Golinkin said, Israel's Ministry of Education changed its core curriculum guidelines for secular schools, reducing mandatory Bible study from four hours a week to two.

The Masorti movement offers an alternative through its system of TALI schools, comprising 72 kindergartens and 53 schools serving elementary, junior high and high school students and sponsored by the Schechter Institute. Two TALI schools are identified with the Reform movement, the rabbi noted.

The first TALI school was established in 1976, when, "if you wanted serious Jewish education [in Israel] and you weren't Orthodox, the closest school was in Toronto," Rabbi Golinkin said.

"The purpose of the Schechter Institute," he said, "is to bring about a quiet revolution of Jewish education in the State of Israel, to restore Jewish studies to the 80 per cent of the population who go to secular public schools, [including] the masses who have made aliyah from the former Soviet Union."

The rabbi also sees the institute's rabbinical school and the 55 rabbis it has ordained so far as part of the endeavour. Although roughly half those rabbis work in Masorti synagogues, of which Israel has about 50, other rabbis are "trying to branch out" into areas such as local community centres that were "previously untouched by rabbis."

Most Israeli rabbis, unlike Schecter alumni, do not have a high school diploma, according to Rabbi Golinkin."There is a gap between rabbis in the field and the people they're trying to serve."

Another aspect of the Schechter Institute's multi-pronged approach to Jewish education in Israel involves an interdisciplinary post-graduate master's program in Jewish studies for teachers, Rabbi Golinkin said. The program is offered one day a week.

"We have 455 students, and 600 have already graduated – over 1,000 teachers, each teaching at least 30 children. That means our students and graduates are teaching more than 30,000 children every year."

The majority of funding for Schechter programs, including the TALI schools, comes from the Jewish Agency, Rabbi Golinkin said. The rest is from foundations, individuals and Jewish federations, he added. TALI schools receive some tax money, but not for their Jewish studies component.

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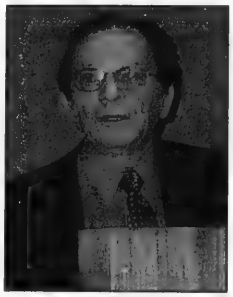
Jewish Toronto

Seeking solutions for Toronto's Jewish vulnerable

By DANIEL HOROWITZ
UJA Federation

A new model is in place today to help vulnerable members of Toronto's Jewish community, thanks to the Hope for Tomorrow Symposium, held earlier this year.

The symposium, chaired by Gordon Wolfe, included over 60 concerned members of the community who came together to map out a strategy based on three manageable initiatives designed to address the day-to-day issues faced by those living in poverty.



Gordon Wolfe

That new model – created by UJA Federation's Social Planning Committee and UJA's Jewish Toronto Tomorrow initiative – is comprised of a community council, a volunteering/mentoring program, and a housing initiative.

"Through these three initiatives, we hope to take action and better the lives of our fellow Jews living at, or below, poverty levels in our city," says Wolfe. "These three projects are a small step in the right direction to diminish the impact of poverty even though we may never be able to eradicate it."

The formation of a community council, which will include all of Toronto's available agencies involved in assisting Jewish people living in poverty, will create access points for those in need, making it easier for them to take advantage of various services.

Through the volunteering/mentoring program, a bank of professionals with specific skills, willing to donate their time will be matched with those in need.

Under the housing initiative, members of the community council will go to landlords and developers offering them incentives to help those needing shelter.

"It is our goal to increase the availability of affordable housing for the Jewish community within the Bathurst Street corridor," says Paul Braun, chair of the housing committee. "We want to create this inventory from the existing housing owned by private landlords. The committee will work with the private sector to create a bank of rental apartment units, which will be affordable and sustainable on a long-term basis."

Included in the symposium was a panel made up of Jewish Family & Child Service (JF&CS) clients who spoke emotionally of their own personal experiences and needs.

Among participating UJA Federation partner agencies in the Hope for Tomorrow Symposium were JF& CS, JIAS (Jewish Immigrant Aid Services) Toronto, Jewish Vocational Service, Kehilla Residential Centres, and Reena.

Viewpoint

Ahavat Yisrael – Love for Israel!

By RABBI HOWARD MORRISON
Beth Emeth Bais Yehuda Synagogue

I recently had the privilege of representing Toronto's Rabbinic community at the 10th annual Keren Hayesod Rabbinic Forum Conference in Jerusalem.

The conference, for rabbis from outside the U.S., brought together 30 of us from the proverbial "four corners of the earth" - Italy, France, Mexico, Venezuela, Argentina, Australia, South Africa, England and Switzerland. Rabbi Reuven Bulka of Ottawa, one of the conference organizers, also represented the Canadian rabbinate.

The one language that all the rabbis understood was Hebrew. How appropriate that a rabbinic conference in Jerusalem had virtually all of its lectures and informational briefings conducted in Hebrew. As Hebrew unites Jews from around the world, so too Hebrew united rabbis from around the world, who represented different streams of Jewish religious thought.

We took part in a series of briefings led by expert speakers covering topics such as the new security fence in Israel. The popular sentiment was that Arafat is the source of the fence, and that it divides democracy from anarchy; those who value life from those who would commit suicide.

An expert on *hasbara* (public relations) told us how Palestinians influence the media through intimidation, contriving the events that journalists cover and supplying media material for the world from unreliable Palestinian news sources. Unlike the coerced media of the Palestinians, Israel's media speaks with more than one voice. Israel offers a free press. We were encouraged to state Israel's position strongly and affirmatively.

At Kiryat Moriah's Institute for Jewish Studies, we watched a class of new immigrants serving in the Israel Defense Forces (IDF) who were studying conversion to Judaism. The Institute, financially supported by the Jewish Agency for Israel, UJA Federation's overseas partner, employs lecturers with diverse and pluralistic approaches representing the major streams of Jewish thought in a uniform and shared program.

About 60 per cent of the Institute's students are not registered as Jews. Graduates who finish their studies and are interested in conversion are referred to the Chief Rabbinate's special conversion courts. Since the Institute was founded, 3,289 students who were not registered as Jews expressed a desire to convert and began the process. Of these, 2,947 have finished their studies, and 1,153 of them have been converted to Judaism. All of the students were eligible to immigrate to Israel under the provisions of the Law of Return.

Rabbi Howard Morrison (2nd from far left), of Toronto's Beth Emeth Bais Yehuda Synagogue, joined 30 rabbis from around the world – excluding the U.S. – at the recent Keren Hayesod Rabbinic Conference in Jerusalem. Keren Hayesod is the fundraising arm of the Jewish Agency.

At the rabbinic forum conference, a pluralistic composition of 30 rabbis from around the world came together in Jerusalem. We learned Torah together; we prayed together; we visited sites together; and we built friendships with each other. All of the above was accomplished in the language of the Jewish people and in the spirit of Ahavat Yisrael – Love for Israel.

A mother's first glance

By SIMON GRIVER
The Jewish Agency for Israel

For the first time in more than 15 years, Dorit Cohen has been able to clearly see the faces of her three sons. By placing photographs of Aviram, 21, Ofir, 19 and Adam, 16 - under the electronic video magnification system given to her by the Jewish Agency - she is able for the first time ever to carefully scrutinize their features.

Dorit Cohen
(Photo by Shimi Nachtailer)

"They look so much older and so much more handsome than I imagined," observed Cohen as she exuded maternal pride.

Cohen, 51, from Yavne, south of Tel Aviv, suffers from deteriorating eyesight because of a genetic eye disorder. Even as a child growing up in Dimona from a family of Turkish immigrants she had problems seeing, and by first grade she wore glasses with thick lenses.

"I was one of seven children and we grew up in great poverty," she recounted. "The big tragedy is that corrective surgery would have been available when I was a child. But by the time I consulted ophthalmologists when I was older, they told me that the damage was irreversible."

In fact, using glasses, Cohen was able to get by sufficiently for many years. For 15 years she worked for the Jewish Agency before failing eyesight forced her to retire in 1987.

"It was a coincidence that the Jewish Agency – my former employer - gave me this gift," she explained.

The electronic video magnification system costs about $3,000 – a modest sum which is nevertheless well beyond her means. Cohen's husband, Avner, a former warehouseman, has been unemployed for more than three years.

The high-tech electronic video magnification system, which vastly magnifies whatever is placed on its platform, has opened up new horizons for Cohen.

"You cannot imagine the crises caused by not being able to see," she continued. "I remember a few years ago receiving a telegram when nobody was in the house. I sat there worried out of my mind thinking that somebody was dead. When my husband finally came home and read it to me, it turned out that it was a Mother's Day greeting from my son."

"After so many years of darkness," she said, "I now literally feel that there is some light at the end of the tunnel."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Eilat awarded for excellence in education

Students benefit from Toronto partnership

By DANIEL HOROWITZ
UJA Federation

The Israeli city of Eilat – Toronto's "partnered community" through the Partnership 2000 (P2K) initiative – is being awarded the prestigious Israel Prize for Education.

The annual honour will be presented to Pnina Ziv, head of Eilat's Educational Administration, in Jerusalem later this month by Israel's minister of education, Limor Livnat.

The educational system of Eilat currently accommodates more than 9,000 youngsters in eight day-care centres, 67 pre-kindergartens and kindergartens, 10 elementary schools, and four high schools.

Despite numerous government cutbacks, including a reduction in Eilat's education budget, the educational system developed several programs over the past few years thanks to P2K funding. Among them were initiatives enabling Eilat's teachers and students to improve their skills and training outside the classroom.

P2K funds also go toward focused curricula for underachievers, students with special needs, and gifted students.

Students at Eilat's Alon High School enjoy the gift of books they received from P2K Toronto and Eilat Young Leadership groups.

A teacher at Eilat's Alon High School, along with young leaders from Toronto and Eilat, explain the P2K partnership to the students.

As a result of these programs, the percentage of students eligible for matriculation diplomas in Eilat has more than doubled, rising from 27 per cent to 60 per cent.

"The true partnership and huge contribution of the Toronto Jewish community has made the operation of unique, significant and cutting-edge projects possible," says Ziv. "This contribution has enabled Eilat's educational system to take tremendous strides."

"We have many partners in our educational efforts, and the first among them is the Jewish community of Toronto," says the mayor of Eilat, Meir Yitzhak Halevi. "The Toronto community has led the way with its contributions to Eilat's educational system, which has helped to pave the way to achieve this vision. Each and every one of the partners in the educational family of Eilat is a blessed drop in the sea of achievement."

Other contributions to Eilat's school system - made through UJA Federation's 2003 Israel Emergency Campaign - funded additional security for kindergartens and schools, first aid courses for school staff and medical equipment for ambulances.

Sonshine seeks a louder voice for women

Perhaps it's the fact that Fran Sonshine was born to Holocaust survivors. Maybe it's because she spent the first five years of her life in Israel. Whatever the reason, Sonshine, incoming chair of UJA Federation Women's Campaign & Advocacy (WC&A), is anxious to roll up her sleeves and get started.

Fran Sonshine

Sonshine, a proponent of the "power in numbers" theory, feels that her major challenge will be to engage more Jewish women in UJA.

"Our Jewish community – as a whole - is one of the best anywhere," she says. "In terms of women, we have some of the most committed, passionate, and talented ones around. Still, I want to bring more women in, have them become educated to the issues that affect us. As individuals we may have a voice, but brought together, as one powerful entity, we have a roar. With anti-Semitism and anti-Jewish sentiment so prevalent today, we must be vigilant and we must be heard."

Sonshine brings an impressive resume to her new role with UJA. She is the past chair of the Baycrest Centre Foundation where she initiated the very first aannual campaign. She is a past president of Toronto Hadassah-WIZO, and currently a national vice president of Canadian Hadassah-WIZO. She has also been actively involved with State of Israel Bonds and Aish Hatorah.

"It was incredibly flattering just to be asked by UJA," says Sonshine, a former elementary school teacher born in Cyprus. "I've been working in Toronto's Jewish community for my entire adult life, and I've been involved with UJA over the past 10 years, and yet, to have this new opportunity is a tremendous challenge, one that I can't wait to meet."

During the recently completed UJA Federation Campaign 2004, WC&A, chaired by Barbara Bregman, raised a record seven million dollars.

"They did just an absolutely tremendous job this past year, and I'm sure that this year's team will be inspired and motivated by that success. The torch has been passed," says Sonshine.

"The work we do at UJA Federation is so important for Jewish life today and in the future, in both Toronto and in Israel," she says. "What we do today directly affects our children and our children's children. What could possibly be more important than that? It's part of our role – as women – to educate our families, our children; it's our responsibility as Jewish women, as has been the case throughout history, to get things done."

Food for thought

Volunteers of Hands On Toronto, a program of UJA Federation's Young Adult Division, recently participated in a day full of mitzvah projects around the city. Pictured here are volunteers who rolled up their sleeves to help sort and package food at the Second Harvest Food Bank. Chairs of *One Cool Day* are Barry Barnett, Scott Greene, and Benjamin Mogil. Volunteer Sharlene Milgram (front row, 3rd from the left) put together the Food Bank initiative.

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Rabbi holds hunger strike against anti-Semitism

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Rabbi Ross Singer, spiritual leader of Vancouver's Congregation Shaarey Tefilah synagogue, staged a three-day hunger strike last week to protest attacks against Jews in Israel and in the Diaspora.

"I wanted to get the word out to the non-Jewish world that there is a serious problem of worldwide anti-Semitism and that something needs to be done about it," Rabbi Singer said.

"People don't like to venture too far out of their boxes, especially about issues they don't know much about. Sometimes they need to be prodded, and that was my goal."

Rabbi Singer said he received offers from two supporters living in B.C.'s Lower Mainland to join him in the hunger strike, but he declined.

Rally raises over $400 to rebuild Istanbul synagogues

"I definitely didn't want to encourage anybody else to fast for three days," he said. "Before deciding to fast for three days, I had a full physical examination."

Rabbi Singer drank water during his fast and a doctor monitored his health.

His fast began at nightfall on March 1, two days before the Fast of Esther. Rabbi Singer said that when the Jews of the Persian empire faced extinction, Queen Esther called for Jews in the city of Shushan to fast before she asked the Persian king to spare their lives. The original fast lasted for three days, but today it is typically commemorated with a 12-hour fast from sunup to sundown.

Rabbi Singer said the goal of his fast was to highlight recent attacks worldwide against Jews, and to inspire Jews in the Lower Mainland and the rest of Canada to connect with other Jews during this year's 12-hour fast.

He said he got the idea for the hunger strike when two synagogues in Istanbul were attacked by terrorists in November 2003.

"I forgot about it, but when [Toronto native] Chezi Goldberg was murdered recently by a suicide bomber on a Jerusalem bus, I decided I had to do something," he said.

His hunger strike culminated in a rally in the late afternoon of March 4 outside the downtown Vancouver Art Gallery. The one-hour event attracted 80 Israel supporters, including members of the Friendship Circle, a group of pro-Israel Christians.

Rabbi Singer said the hunger strike and the rally "raised more than $400 for the rebuilding of the Istanbul synagogues, and the rally enabled us to express our pain about attacks against Jews."

A celebration of aliyah

By LEILA SPEISMAN
Staff Reporter

An Israel Aliyah Awareness Shabbat is being sponsored March 13 by the Mizrachi Organization of Canada; Tehilla, the Mizrachi aliyah division; and the Israel Aliyah Office of the Jewish Agency for Israel.

Guest speakers who will address the congregations in most of the Orthodox synagogues in Toronto that day include Solly Sacks, director of World Mizrachi; Rabbi Ian Azizollohoff, director of Tehilla for North America; Yoske Shapira, former cabinet minister and chair of Tehilla, and Ido Katz, Jewish Agency shaliach for Orthodox aliyah.

A melaveh malka at Beth Avraham Yoseph of Toronto at 9 p.m. will feature Israeli minister of housing and chair of the National Religious Party Effi Eitam, speaking on the importance of western aliyah.

Jack Kahn, president of Mizrachi of Canada, is an enthusiastic supporter of the project. "At recent meetings of the board of governors of the Jewish Agency, the subject of aliyah from the West was a major topic," Kahn said.

The board feels it is essential to encourage it "if the demographic situation in Israel is to continue to maintain its Jewish character."

Mizrachi appreciates "the enthusiastic support the rabbinic leadership of Toronto has given this special Shabbat," Kahn said.

The Jewish Agency and its chair, Salli Meridor, have endorsed the concept, the first of its kind in North America, Kahn said. "The hope is that other segments of the community, not only in Toronto but all over North America, will follow our lead and bring the subject of aliyah to the fore."

Strong support also comes from shaliach Gadi Anazi, Jewish Agency aliyah director for Toronto and Western Canada. Anazi said it is his "fervent wish that Mizrachi will demonstrate its commitment to promote aliyah as a primary means of support for Israel."

Kahn said the "flavour of Israel" will continue Mar. 17, with the Jerusalem Cantorial Choir, at Shaarei Shomayim.

For information or to reserve for the melaveh malka, call the Mizrachi office, 416-630-9266.

Coast to Coast

Torah dictum to pursue justice guides Cotler

By JANICE ARNOLD
Staff Reporter

MONTREAL – When Irwin Cotler was sworn in as justice minister and attorney-general in December, he wore a kippah and attentive observers might have noticed him mumble something after stating his name. Those words were "son of Nat and Fay Cotler."

He had wanted to say them out loud, but was told no change could be made to the oath.

Both the head covering and tribute to his parents (his mother is 92 and in poor health) were a statement that Cotler, 63, remains true to where he came from as a devoted only child raised in traditional Judaism.

In fact, he has adopted the Torah's instruction "Justice, justice shall you pursue" as his credo.

Cotler has been a reluctant politician almost since the day he was elected MP for Mount Royal in a 1999 byelection and, in fact, made public his intention not to run again after his re-election in 2000. It was well-known he and his Israeli-born wife Ariela were considering moving to Israel, where a daughter lives.

What changed his mind, he said in an interview, was his experience as a member of the human rights subcommittee of the foreign affairs committee, hearing first-hand testimonies about the grave risk facing Africa due to disease, conflict, poverty and environmental degradation.

"I felt I had to lend my voice… I said I've got to do what I can… I went into politics not to be a bystander," he said.

At the Stockholm International Forum in January, Cotler spoke on the Rwandan genocide, which he calls preventable. "No one can say that we did not know about the incitement." He urged more co-operation among countries in warning of incipient mass atrocities and in prosecution of perpetrators.

He has been invited by the Rwandan president to the 10th anniversary commemoration in April.

In Canada, Cotler has made the pursuit of war criminals, both of the Nazi era and of more recent times, a priority. "I am putting war criminals on notice that they will not find sanctuary in this country. If we have not managed to keep you out, we will bring you to justice."

The dossier on Nazi war criminals has never been closed, he said, and the government remains committed to their pursuit, although he admits the long passage of time makes this difficult.

Cotler is staying mum on matters related to Israel and is guarded when asked about it. If the Jewish community had hoped they would have a strong advocate for Israel in cabinet, they are not likely to see evidence of it in public. (Justice is generally seen as among the six most senior portfolios.)

He said Israel is the responsibility of the foreign affairs minister, and Cotler has plenty to do as "legal adviser to the Crown and steward of justice policy," as well as representing a multicultural riding.

Within cabinet, he says he "can make a case," but he said the community should bear in mind that the Middle East is not "prominent on the radar screen. Ninety per cent of our agenda is domestic… but when it does come up, I will address it from the perspective I have always pursued."

One of the first Jewish organizations to directly petition him was the Los Angeles-based Simon Wiesenthal Center, which asked that he lend support to a campaign to have suicide bombings designated "crimes against humanity" by the United Nations.

"I regard suicide bombing as a crime against humanity, but I don't think there is a need for a particular international treaty. It is covered right now under international criminal law. It's a matter of enforcing it," he said.

Being a cabinet minister, he indicated, is about give-and-take, with each minister bringing their respective concerns to the table. "It's unfortunate we can't let the country into cabinet meetings. The level of debate is equal to that at an academic seminar."

Maintaining cabinet solidarity is likely the biggest challenge for Cotler, who has spent a lifetime speaking out.

Another priority of Cotler's is upholding Canada's anti-terrorism legislation, which he defends as promoting human rights, not infringing on them. "However, in its enforcement we must ensure equal application and not single out any group or individual." He is similarly adamant about the need to maintain effective hate-speech laws.

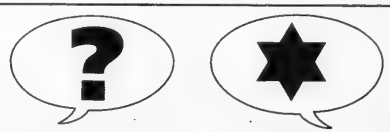
One of his pet projects as minister has been travelling around the country asking law students what they think the justice agenda should be.

One memorable meeting was in Nunavut with young aboriginals. He was intrigued by their suggestion of an aboriginal seat on the Supreme Court. Although he says he would not recommend such a designation, he does believe there is room for more consideration of aboriginal traditions in the justice system.

In February, Cotler tabled four bills, which he refers to as a "social rights basket," including the decriminalization of possession of small amounts of marijuana. "We strongly believe, much like a majority of Canadians, that while marijuana use must be discouraged – and remain illegal – it should not result in a criminal record for possession when small amounts are involved. We'll also be tougher on large-scale growing operations."

Cotler said he and the government remain committed to same-sex marriage as a matter of equal rights and that asking the Supreme Court for a reference on an additional fourth question, as he did in January – and thereby delaying the process – will allow for a more comprehensive picture of the issue and more time for debate and input by Canadians, who he said are divided.

The question is whether limiting common-law marriage to opposite-sex couples is constitutional, he added.



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Coast to Coast

Israeli ambassador gets mixed reception on Vancouver campuses

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Haim Divon, Israel's ambassador to Canada, got very different receptions during recent visits to the campuses of two Vancouver post-secondary institutions.

On March 2 at Langara College, noisy protesters repeatedly interrupted Divon's speech on Israeli current affairs, while a day later, at the University of British Columbia, he encountered a generally friendly and receptive audience.

According to Alexis Pavlich, Vancouver Hillel's director of Israel affairs, as he walked into the classroom that was booked for his Langara College speech, Divon encountered a group of students who heckled him and shouted anti-Israel slogans .

Shortly after he began speaking to a quiet audience of 20 to 30 students, the anti-Israel group in the hallway entered the classroom and continued its heckling.

"The room soon filled up to about 50 people," Pavlich says. "The anti-Israel group used their cellphones to call in friends from outside and the heckling and shouting got worse. One of them was swearing. The moderator asked the protesters to behave, but they ignored him. Essentially, they hijacked the ambassador's speech."

The next day, Divon had a much different experience when he spoke to a standing-room only audience of 120 at International House on the University of British Columbia campus.

Sponsored by the UBC Israel Advocacy Club and the Centre of International Relations, Liu Institute for Global Issues, Divon's speech was titled "Update on the Middle East." The 45-minute presentation on Israeli political history from 1947 to the present, which concentrated on Israel-Palestinian conflicts, was followed by a 45-minute question-and-answer session.

Hillel director Eyal Lichtmann said about half of the International House audience members were Israel supporters, with the rest split evenly between curious students and anti-Israel protesters.

"The protesters were few in number and quite civil," Lichtmann. "There was some heckling from the back of the hall, but RCMP and UBC campus security were on hand to make sure things didn't get out of hand. They were extremely professional and did an excellent job."

Recent UBC audiences have been noticeably friendlier to pro-Israel speakers than those at Langara.

Last Dec. 5, controversial U.S. academic Daniel Pipes spoke to a supportive audience of 400 at UBC's Student Union Building, but last November, just days after the college hosted a presentation titled "Why Israel is an Apartheid State," Langara's student government blocked an Israeli Bedouin from speaking about multiculturalism in Israel.

HAVING FUN WITH PURIM: The women's prayer group last week staged a costumed Megillah reading at the Spanish and Portuguese Synagogue in Montreal.

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ש'שאר ב'נינו

גידי קורן וחברים

מה יהיה

לפני שבוע חופיע בערב של ידידי אוניברסיטת תל אביב בטורונטו ואקון הפאקולטה למנהל עסקים באוניברסיטת תל אביב. לדברי הפרופסור, הידידה של כחשעים אחוז בפעולת הטרור חיבת להיזקף לגדר הבטחון. מפיו לאוזי אלוהים. דעה יחודית אחת של הפרופסור הפתיעה אותי מאוד. לדבריו יש לטרור השפעה קטנה בלבד על כלכלת ישראל. את הידידה בכלכלה בשלוש השנים האחרונות הוא תולה בידידה הגלובאלית בחיי קק, שלישראל יש חלק חשוב בה. התעשייה היחידה שנפגעה בעקבת האינתיפאדה היא התיירות, שלדברי הדואקון מהווה פחות מעשרה אחוז מכלכלת ישראל. אם צודק הפרופסור- מצפים לנו ימים טובים, כי כלכלת העולם משתפרת. אבל שישאר בינינו.

שם טוב עלי שמו

אין דבר שמעיד יותר מהימנה על כך שאתה משם ולא מכאן. מי שלא היסב לפחות את שמו הפרטי, מעיד שהוא עדיין שם רגשית. ולא הנדרתי ניאוגרפית את "שם" ו "כאן", מכיון שזה נכון לגבי מי שמהגר מישראל ובודאי לגבי ישראלי תחי בגולה. התאמה לשם מקומי אפשרה ליהודים בגולה להתאקלם בארצות מושבם לאורך התסטורית. אולם בישראל נשאה החלפת השם מסר אידיאולגי עמוק של ניכור וניעור הגולה. כך נער פליט שואה בשם מוסיה תהילים זיינר הפך לא רק לדן בן אמוץ אלא גם לטיפוס של הישראלי החברמני תוך שנים ספורות. אין ספק שתהילים זיינר לא היה מגיע למעמד חזה.

בנוגע לשם הפרטי, כמעט לכל יחודי הגולה יש שם עברי משני. רק שעם העליה לארץ חלק גדול מהעולים אימצו אחר. אך המצב יחתר סבוך רגשית ובירוקרטית באשר לשם המשפחה. שם המשפחה קושר אותם במקרים רבים לדורות קודמים ושינוי עלול להיחת מלחה ברגשי אשמה על כך שאתה מנתק מגע מהתסטוריה שלך.

ואלה חקירה לא מעמיקה במיוחד עלולה לגלות שגם חדורות הקודמים לך לא התלחבו במיוחד משם המשפחה שלהם, שחרי שמות משפחה הם המצאה אירופאית מודרנית יחסית שנכנסה למחור אם אינני טועה לפני כ 200 שנה וברוב המקרים זו לא היזנה בחירה חפשית, אלא החלטה שרירותית של פקיד הרשות שמטרתה להעליב ר'לסמן". כך נכנסו לספר היזחסין שמות משפחה כמו רויטקופ-ראש אדום, או שוורצנגר-כושי שחור. ואתם יכולים לדמיין לכם כמה נתנו נושאי שמות אלה כאשר המורה הקריא את שמם במפקד הבוקר. החלפת שם באירופה היזנה משימה לא קלה ומי שלא זכה למידת חסד מפקיד הרשות היה צריך לשאת את שם משפחתו כמו את קלון, מעין טלאי צהוב המאפשר היזהר מידי.

כאשר התגברה התגידה מאירופה לעולם החדש חלק מחמחגרים תפסו טרמפ ובחרו בשם חדש, מקומי יחולם יותר, ואחרים שחתגלו לשמם חסתפקו בכך שטשקשו מעט את האיות,בחתאמתו לשמות מקומיים.

או מה עושים?

לפי דעתי- הסוזאה, דהייט בחרים לפחות שם פרטי מקומי בשילוב סמוי של שם פרטי שני בעברית לשימוש פנימי בלבד. אני לא המצאתי את האסטרטגיה חשמית חזאת שחרי אפילו החרדים בקהילה אימצו אתנו (ראו פאול ריימבן מבעלי אלימפיה, האלח היזוניזח ויורק, ולא שאול מבעלי עזח ובנותיח). או כמו שאמרה סבתי לפני שאכלח עֶרֶך יָמִי ורדרד בחנתה יחודית בשיקאגו לפני חמשים שנה "שיהיה כפרה על הגויים".

חיי כלב

המרומה שפרצה כאן בעקבות הנסיון להרעיל כלבים בפארק שכונתי היזנה מדהימה. כל יום ישנים ברחובות טורונטו מאות אנשים במיוח שלושים ואיש לא מציץ גם כשחם מתים. אבל כלבים שיקים חשם. איזו חברה דפוקה ומעוכרת. אבל בחשבה שניה זה לא ממש מפליא. בחברה שחמון אנשים בח לא רוצים לגדל ילדים- חכלב הוא חחליף נאות לילד. יש פח אנשים שדורשים מן המעביד ימי מחלה כשחכלב חולה, וימי חופשה בחשלום כשמביאים כלב חדש הביתה-ממש כמו ימי חופשה כשמאמצים ילד. אבל שישאר בינינו.

הפלישה הברברית

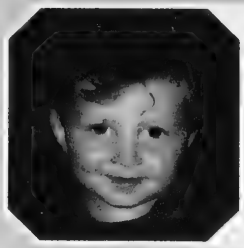
חזכיח בארסקר חזר של סרטו הקנדי חצפלא של דניס ארקנד (מחטרחאל) עשוח לי טוב. סרט נוגע ללב וחכם מאין כמוח. רוצו ל- Barbarian Invasion.

Mazel Tov MOMENTS

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Big brother Jonah Adam, 3, helps sister Lilly Maranda celebrate her first birthday in Melbourne, Australia. Proud parents, Paul & Robyn Fruitman.



Happy second birthday Alexander Giannoulis and mazel tov to his wonderful parents Heidi & Paul, All my love, Bubbie Leanna Starke.

Mazel tov Joe & Phyllis Salamon celebrating 30 years of marriage. All our best wishes. Love, your children Errol & Eli Salamon.

Mazel tov on your 80th birthday Morry Naster, and 57th anniversary Morry & Shirley. With love from your children and grandchildren Paul, Jay, Veronique, Ben, Emma and Jeremy.

Eli Oppenheimer, wishes a happy first birthday to brother Ezra. Proud grandparents are Jacquie, Harold, Rudy and Stefanie. Much love, Mom and Dad.

Happy fourth birthday Jordyn Bailey Forman, daughter of Fara & Michael. Love, your sister, Samantha Taylor.

Mazel tov Ildi & Andy on your 36th anniversary. Love, your children and grandchildren, Lisa, Areyeh, Lisa & Ed, David & Michelle, Michael & Edina, Chantal, Dillon, Yonah, Shuee and Tovi'yashi.

Marvin & Lynn Katz and children Dianna, Rozzy, Nathan, Stephanie, Danielle, Jessica, and grandchildren Amanda and Cameron, celebrated their marriage and new family in August.

Shoshana & Harry Fleischer of Montreal and Marvin & Helen Mendelson announce the engagement of their children Osy & Mark. A May wedding is planned.

Ron & Cathy Kaufman, Kayla Greenberg Vallieres and Howard Gold announce the engagement of Jodi & Steven. Grandparents, Zita Kaufman, Frances Lusthaus and Laura & Irving Meshwork.

Happy 45th anniversary to Ruthie and Len Kahane. With much love, your kids, Joni, Danny, Aaron, Brandon, Tyler, Sheri, Ian, Steve, Wendy, Brittany and Aidan.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, March 15 is the deadline for the March 25 issue and Monday, March 22 is the deadline for the April 1 issue. Please note special Passover deadlines: Friday, March 26 is the deadline for the April 8 issue; Wednesday, March 31 is the deadline for the April 16 issue; and Wednesday, April 14 is the deadline for the April 22 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Friday, March 12

SHABBAT ACROSS CANADA

Temple Har Zion invites the community to their annual Shabbat Across Canada and the United States service and dinner program. Call to register and share the warmth of Shabbat. 905-889-2252, ext. 5.

Sunday, March 14

WALK FOR HOPE

Join Jewish Women International for their 5th annual indoor walk-a-thon to help put an end to domestic violence against women and children. Centerpoint Mall, Yonge and Steeles Ave., 10 a.m. to noon. Minimum $25 in pledges required. Walkers get a goodie bag and a chance to win great prizes. For information, call 416-630-9313.

HELP SAVE A LIFE

If you are between the ages of 18 and 60 and in general good health, you could save a life by registering with the Gift of Life Bone Marrow Registry. **Matthew** and **Amy** are two young leukemia patients who are in need of a transplant but have not yet found matches. All that is needed is a simple swab from inside your mouth. Come to Holy Blossom Temple between 10 a.m. and 5 p.m. 416-789-3291 or www.giftoflife.org.

BREAKFAST & STORIES

Habonim Breakfast Club hosts humorist **Lillian Friendly** telling funny family stories in a talk called, "What New Uncle Shlomie?" 10 a.m. at 5 Glen Park Ave. $6.

CHARITY AUCTION

Beth David Synagogue presents their Annual Charity Auction featuring collectibles, original art, toys and gifts. Preview at noon. Auction begins at 1 p.m. A portion of the proceeds will go to The Association for The Soldiers of Israel. 55 Yeomans Rd. 416-633-5500.

STILL LIFES & LANDSCAPES

An opening reception of an exhibit of still life and landscape paintings by **Jodi Shuster-Sniderman** is between 2 and 4:30 p.m. in the Pearl Gallery at Holy Blossom Temple. Runs until April 21. For more information, call 416-485-8810.

PHOTOGRAPHY EXHIBIT

David Zvi Epstein, a young Toronto photographer, has an exhibit called "Life of the Listener: Visual reflections on the Shema" at Moonbean Coffee Company, 30 St. Andrew St. Opening reception between 5:30 and 7:30 p.m. Exhibit runs until April 9. For more information, call 416-638-2475 or visit www.davidzvi.com.

A HEALING SERVICE

Experience hope, comfort, faith and support at a healing service led by **Rabbi Ronald Weiss** and musician **Judy Shier Weisberg**, 3-4 p.m. Lipa Green Building, 4th floor. Wheelchair accessible parking, no fee, open to the public. Call **Etta**, 416-944-3359.

CAVALCADE OF STARS

Join "The Tenth Annual Musical Evening of Jewish Song," in support of Jews for Judaism, for an evening of entertainment and fun. 7 p.m. at Shaarei Shomayim Congregation. $15 or $25 per couple.

ORIGINS OF YIDDISH

Friends of Yiddish present novelist **Michael Wex** discussing the social and psychological origins of Yiddish. 7:30 p.m. at 471 Lawrence Ave. W. Members free, guests $7. To reserve, call 416-736-8073.

Continued on page 25

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What's New

Continued from page 24

Monday, March 15

BOOK REVIEW
The Holy Blossom Library Book Club with **Andrea Most** discusses *The Apprenticeship of Duddy Kravitz* by **Mordecai Richler**. 10 a.m. 416-789-3291, ext. 235.

WORLD HISTORY
Oraynu Congregation for Humanistic Judaism continues its Jewish history series with a lecture by **Frank Bialystock** on "The Birth of Zionism." 7:30 p.m. at the North York Central Library, 2nd floor, room 2. Non-members $15. 416-385-3910.

CHUG HATANACH
Marty Lockshin leads a discussion of chapters 4 and 5 of Psalms. 8 p.m. at Beth David Congregation. All welcome.

CELEBRATING DAUGHTERS
Beth Emeth Sisterhood presents "Thank Heaven for Little Girls: Simchat Habat, How to Celebrate the Birth of a Daughter" with **Rabbi Howard Morrison**. 8 p.m. All welcome. 416-633-3838.

MAKING A DIFFERENCE
Beth Avraham Yoseph of Toronto Sisterhood presents **Jack Doueck**, founder of Stillwater Capital Partners, discussing "Chesed: Making a Difference in the Lives of our Children." 8 p.m. Open to both men and women.

Tuesday, March 16

PASSOVER SHOP-A-THON
Hadassah-WIZO invites the community to a one day Passover Shop-a-Thon at Dominion Save-a-Centre, Lawrence Plaza. A portion of your purchase will support medical services in Israel. For information, call 416-630-8373.

BAIS CHOMESH PRESENTS
Bais Chomesh High school presents *Symphony of The Soul*, a student musical production of song and dance. For women only. 7 p.m. at the Leah Posluns Theatre. Advance tickets $15 for adults, $12 for children. $3 additional at the door. Call 416-631-0585, ext. 22.

Wednesday, March 17

LILIAN NATTEL SPEAKS
Beth Tzedec Library and the Association of Jewish Libraries, Ontario chapter, presents the launch of **Lilian Nattel**'s new novel *The Singing Fire*. The author of *The River Midnight* will talk about her sources of inspiration and her writing experiences. 7:30 p.m. Free admission. 416-781-3514, ext. 25.

ADVOCACY IN VANCOUVER
Jewish Federation Greater Vancouver presents "Advocacy in Canada: Nasty Weather Versus Our Better Umbrella," featuring Canadian Council for Israel and Jewish Advocacy CEO **Hershell Ezrin** and Israeli Consul General **Ya'acov Brosh**. 7:30 p.m. at the Vancouver JCC. 604-257-5100 or www.jfgv.com.

Other news

JRCC LECTURES
The JRCC Institute of Jewish Studies presents "Do Dreams Foretell our Future?" with **Rabbi Levi Jacobson**. Sunday, March 14 at 8 p.m. "Why is Love Such a Paradox?" with **Chana Weisberg**, Monday, March 15 at 7:45 p.m. 18 Rockford, 416-222-7105, ext. 230. $7 per lecture.

PROBLEMS OF MODERNITY
The Jewish Studies program at the University of Toronto presents **Reuven Kimelman**, the 2004 Shoshana Shier Distinguished Visiting Professor, giving three public lectures on "Judaism and the Problems of Modernity": Monday, March 15, "The Jewish Ethics of War and Weapons of Mass Destruction"; Monday, March 22, "From Vulnerability to Visibility: The New Jewish Assertiveness"; Monday, March 29, "Soloveitchik Versus Heschel on Jewish-Christian Relations." 8 p.m. at University College, 15 Kings' College Circle, room 140. 416-978-8118.

FAMILY SHABBAT DINNER
Kehillat Shaarei Torah invites the community to a Family Shabbat Dinner with **Dr. Elliot Malamet**, Friday, March 19. $50 per family, $18 for adults and $10 for children. Malamet will be the guest scholar during services on Saturday, March 20 talking on "The Haggadah: Modern Lessons of an Ancient Story." 2640 Bayview Ave. Call 416-229-2600, ext. 3 to reserve.

PARENT-TO-PARENT MTG
Jewish Family & Child Service offers 3 sessions to connect Jewish parents raising children with special needs. The first, "Siblings of Special Needs Children," is on Tuesday, March 23, 7-9 p.m. BJCC, 4588 Bathurst, room 211. The next two are on April 20 and May 18. RSVP to **Debbie** 416-638-780, ext. 257.

AISH20s SHABBAT DINNER
Former TV host **Adrienne Gold** speaks on "From Hollywood to Holy Land" at a Shabbat dinner for people aged 20-30 only. Friday, March 26. Kabbalat Shabbat at 6:15 p.m. dinner at 7:15 p.m. Students $20, young professionals $25. Call **Ilana** to register at 905-764-1818, ext. 21.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

GUESTS FOR PESACH
Pesach is just around the corner and Jewish Immigrant Aid Services of Toronto is looking for families to host recent Jewish immigrants at a seder in their home. Share the warmth of your family with new members of our community. Call **Suzanne Solnik** at 416-630-6481, ext. 30 before March 15.

FOR SENIORS

The Association of Jewish Seniors opening general meeting takes place on Thursday, March 18, 9:30 a.m. at Shaarei Shomayim Congregation. **Esther Fairbloom** and **Terri Noy** will discuss "An Overview of Baycrest Centre's Services." For more information, call **Tammy** at 416-635-2860.

LZA Seniors Cultural Club meets weekly beginning Tuesday, March 16 at 10 a.m. in the Borochov Centre's boardroom. 272 Codsell Ave. Call 416-630-9444.

Earl Bales Seniors' Club: Casino Niagara, March 25; Casino Rama, April 14. Call now to book Thousand Islands trip May 9-13. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 11, bingo. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

Seniors Bowlers meets every Tuesday at Playtime Bowl, 33 Samor Rd. at 1 p.m. Call **Milt Cohen**, 416-495-1999.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

The Lifelong Learning Institute presents **Judy Gordon** discussing her book *400 Brothers and Sisters*. Tuesday, March 16, 10-11:30 a.m. Members $1.50, non-members $3.

The Canadian Arthritis Society presents a talk on arthritis followed by a question and answer session. Tuesday, March 16, 1-2 p.m.

Visit The Dead Sea Scrolls at the Museum of Civilization in Ottawa. March 30-31. $199. Call **Barbara** at ext. 134 for more information.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. April 16, lecture with **Nava Israeli**. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Centre Camp offers camp programs for kids during the school breaks: March Break, March 15-19, and Passover Camp, Apr. 5, 8, 9 and 14. Call ext. 378.

Sunday, March 28, 1 to 4 p.m. Free bus tour from downtown to the Koffler Gallery and the Art Gallery at York University. Bus departs at 1 p.m. from Ontario College of Art and Design's main entrance, 100 McCaul St. Returns to OCAD at 4 pm. To reserve a seat, call 416-636-1880, ext. 270.

Pre-school and daycare registration is now open for September of 2004. Call ext. 351/248 to arrange a tour or for a registration package.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Registration for March Break Camp, March 15-19.

Registration underway for preschool programs starting March 22, including Shabbat Kids, Wild and Free in the JCC, Alphamania, Creating Together, Tumbling Tots, Now You're Two, Let's Get Cooking, Movement Adventure and Families Making Music. Call for information and registration.

STUDYING TOGETHER: Ora Shore and her mother Miriam learn at Ulpanat Orot's recent Mother-Daughter Night. The evening, which included singing, dancing and a text study led by Jewish studies teacher Lori Grysman, raised more than $3,500 for Yachad, which brings people with special needs into the Jewish community, and the Yechezkiel Goldberg Memorial Fund.

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House Party - dairy buffet, March 13, 45+. Call Sonya at 905-731-3022. $15.

Passover - 1st Seder, singles sit down dinner, ages 45+. Private home. Accepting first 20 persons only. Call Sonia at 905-731-3022.

Special Oneg Shabbat for Young Adults
Friday, March 26th
8 p.m. at Adath Israel
Guest speaker: **Jonathan Kay**
Editorials Editor of the National Post newspaper
"The Middle East in the Media"
Everyone welcome, no charge
37 Southbourne Ave.
416-635-5340
Program hosted by Adath Israel Young Professionals Network

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-William Arthur Ward-

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Join us March 16 as best-selling author Ellie Rubin shares insights on redefining success based on your own personal approach. Whether you own a business or are investing for your retirement, this broadcast event will help you get prepared. You'll hear how to differentiate between desire and skill, how to leverage the importance of mentors and team members, and how to balance your time.

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MP stands by comments

Continued from page 1

But the MP for London-Fanshawe said "members of the Jewish diaspora [also] used that phrase," including Norman Finkelstein, the controversial critic of Israel.

"If people of that calibre say it, I'm going to use that phrase in the House," he told *The CJN*.

O'Brien, who has served on a number of parliamentary committees, including foreign affairs and international trade, drew the ire of the Jewish community when he told parliament on Feb. 17 that the security barrier being constructed by Israel "denies basic human rights to the Palestinian people and further reduces the West Bank and the Gaza Strip to the status of concentration camps."

In a telephone interview, he said he had researched concentration camps prior to rising in the House.

He said he was surprised people assumed he was referring to Nazi-era concentration camps. "There were many concentration camps that pre-date the Nazis. Surely you're aware of that. They didn't invent them.

"I would never have equated the actions of the Sharon government, the incredibly unacceptable actions of the Sharon government, as bad as they are, with the Nazis," he said.

"I'm not using concentration camps as the Nazi camps. I'm using concentration camps in the generic sense. They predate the Holocaust by quite some time."

O'Brien said that in addition to Finkelstein's use of the phrase "concentration camps," an editorial in *Catholic Insight*, a Roman Catholic magazine, also employed the term.

Finkelstein is an American Jewish professor known for arguing that Jews and Jewish organizations exploit the Holocaust for money and political power, and as an ideological weapon to justify Israel's treatment of the Palestinians.

O'Brien said he has received numerous calls of support, including from Canadian Jews, who agreed with his characterization. He said he received no complaints from London Jews until he met recently with members of the organized Jewish community.

Adler said O'Brien has "a substantial Muslim Arab population in his constituency and he says they brought things to his attention. He studied the security barrier and saw references elsewhere that it caused concentration camps."

In a subsequent letter to O'Brien, Adler pointed out that comparing the West Bank and Gaza to a concentration camp is "absolutely wrong." People who employ it "are either ignorant of what a concentration camp is, or they choose to be deliberately provocative."

In his letter to O'Brien, Adler stated, "Your remark [in the meeting] that 'not all concentration camps were as bad as the Nazis', I am sorry to say, is breathtaking in its foolishness... The fact you deliberately inserted those words makes it clear you intended to be offensive and hurtful."

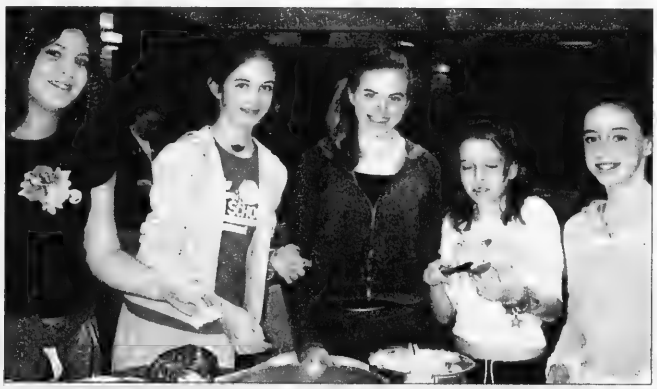
Peretz said the Jewish delegation went into the meeting hoping to determine whether O'Brien had been misinformed and would clarify his remarks.

However, the group came away with the impression that O'Brien had accepted the propaganda of his Arab constituents and was "not interested in learning anything."

Peretz said he does not believe O'Brien was interested in taking up a suggestion that he visit a Nazi concentration camp in Europe and then compare it to the situation in the Middle East.

With a federal election looming, political considerations seem to be motivating the MP, Peretz continued. The latest census data puts the Muslim population of London at about 11,000, compared to only 2,000 to 3,000 Jews. Moreover, "nobody here goes to an MP and tries to pester him or twist his mind to push a certain agenda. He said many people came to him from the Muslim community and complained to him and urged him to make a statement [about the barrier].

"It seems to me like there was a war of propaganda by people in the community against the Jewish community, and we're not participating in it."



HELPING THE HOMELESS: Students at Temple Emanu-El Religious School recently participated in a sandwich making blitz in support of Ve'ahavta's work with the homeless in Toronto. The sandwiches were distributed to the native men's residence operating "Street Help."

Why is the world focused on Israel?

According to Reports

By PAUL MICHAELS

Just about every pundit has written about Mel Gibson's movie *The Passion of the Christ* and how it may stir up anti-Semitic feelings. But Rex Murphy took a broader view in "Religion's lethal weapon" (*Globe and Mail*, Feb. 28), factoring in the role of today's virulent anti-Israel rhetoric: "The ferocity of criticism routinely directed at Israel, the 'routinization' of suicide-bombing of civilians in that country, the blistering use of Hitler analogies for Israeli leaders and reckless charges of Nazism toward the only community that as a community suffered the full murderousness of the real Nazis: These seem to me to have more solidity as a basis of anxiety over anti-Semitism than Mr. Gibson's filmic retelling of what has been cinematically retold many times before."

In its "Special report: Israelis and Palestinians" (Feb. 19); the *Economist* offered what amounts to a glaring understatement: "The struggle between Israelis and Palestinians has captured the world's imagination like no other."

The *Economist* writes, "It is not the death toll that sets it apart. Some 2,500 Palestinians and 900 Israelis have been killed during the Palestinian uprising, or intifadah, that started in 2000. That is terrible, but not much by, say, Congolese standards. What distinguishes the Israeli-Palestinian conflict is not the reality, grim though that is, but its symbolism. This is where the modern world's fault-lines meet: divides between rich and poor, secular and religious, Islam and the West."

The magazine goes on to enumerate more reasons for the world's continuing fascination with Israel. But it avoids the central issue – that Israel is the Jewish state – which is a rub for many people, including some prominent Jewish academics of a distinctly post- or anti-Zionist bent, who, like New York University professor Tony Judt, are forever transfixed by Israel's alleged sins, to the exclusion of any of its decencies and the real threats it faces – threats not of its own making.

Much like British historian Arnold Toynbee used to contend that the Jews are a fossil, Judt has argued that Israel – the sovereign embodiment of much of the world's Jewry – is an embarrassing anachronism whose policies fuel anti-Semitism.

"The depressing truth," Judt wrote in the *New York Review of Books* (Oct. 23, 2003), "is that Israel today is bad for the Jews." Israel's most severe non-Jewish critics lap up this kind of material with relish, especially when it appears in such a prestigious publication.

Other Jewish critics, though they are Zionists, dwell almost entirely on the negative points about Israel. Henry Siegman, for example (one of his many articles includes "Israel: The Threat From Within," the *New York Review of Books*, Feb. 26), allows his strong political opposition to Prime Minister Ariel Sharon get to the point where he becomes so preoccupied with Israel's shortcomings and alleged misdeeds that he pays virtually no attention to Palestinian Authority President Yasser Arafat and the PA's horrific records of abuse and failure. The onus for change falls on Israel's shoulders alone, critics such as Siegman believe, as if it were operating in a vacuum.

Proportionate, fair-minded criticism of Israel – including self-criticism by Israelis – is to be expected, even healthy. But an unhealthy line is crossed when the criticism turns into a one-sided obsession.

Many people expect more from Jews than from any other people and then chastise them in almost equal measure when they either overachieve (resentment) or fall short (*Schadenfreude* – relishing others' failures). Jews – who account for a negligible proportion of the world's population (about 0.2 per cent) but are almost mysteriously at the centre of so much of the world's consciousness – have rarely been treated with any degree of normalcy, to say the least.

Only very recently, with so much media attention focused on the almost daily attacks in Iraq and the tragic loss of civilian life there, have we seen more proportionate attention paid to Israel. But the negative tendencies mentioned above never stray far from the surface.

Paul Michaels is communications director with the Canada-Israel Committee.

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This new feature will start in the March 25th edition.

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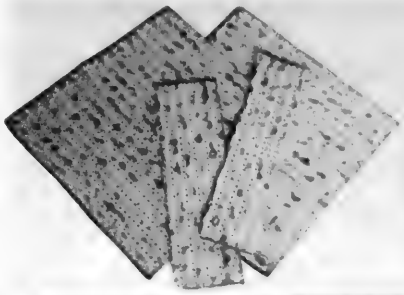
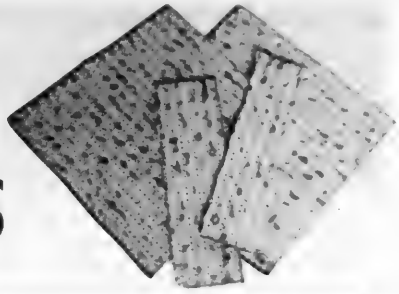


Passover Food Ideas



Chag kasher v'samayach

As winter eases its frosty grip, our thoughts naturally turn to the springtime festival of Passover.

In Jewish households around the world, people start making lists, preparing for the eight days in which we celebrate the ancient Hebrews' liberation from slavery more than 3,000 years ago.

A large part of the preparation is centred around food. Since Passover meals are different from those we serve the rest of the year, we savour our favourites and serve them Passover after Passover.

We may compare our recipes for charoset, our methods of making matzah balls or our tips for preparing a tender brisket, but in many cases we still cook what we've always cooked.

Memories play a large part in the Passover celebration and by eating foods that we remember from years past, we contribute to those warm memories.

Without discounting how our mothers or grandmothers prepared a certain dish, however, we sometimes want to get a bit creative.

We swap recipes with our friends and family, and we may take a little from one recipe and a little from another until we've created our own masterpiece.

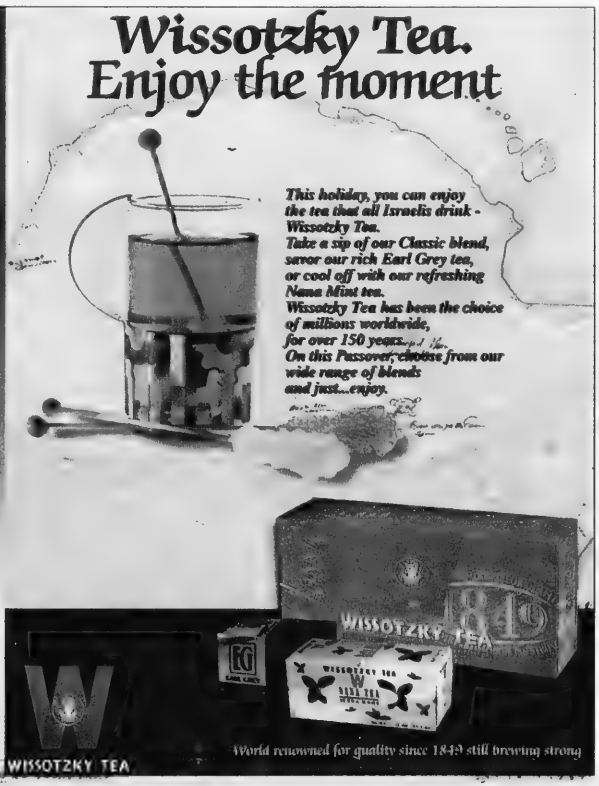
Circumstance may also prompt us to add to our repertoire. We may have a vegetarian daughter, a diabetic parent or a guest with specific allergies or food sensitivities.

At *The Canadian Jewish News* we want to help you in that quest for new recipes, or for old recipes with a new twist. In the upcoming weeks, our writers will share with you some of their family favourites and some of their own creative efforts.

The ingredients in all our recipes are acceptable for Passover use, and can be purchased kosher for Passover in most large Jewish communities.

From all of us at *The CJN*, enjoy your Passover meals, and we wish you a chag kasher v'samayach.

—C.B.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Cook up a Sephardi feast for the seder

By DAPHNA RABINOVITCH
Special to The CJN

This Sephardi dish, although seemingly long, is actually very easy to put together and can be made up to one day ahead. Once rewarmed, serve scooped into the popovers. Eight stalks of celery may be substituted for the fennel.

CHICKEN TAGINE WITH SPRING VEGETABLES

3 tbsp. extra virgin olive oil
16 bone-in, skinless chicken thighs
1 tsp. each salt and pepper
3 large onions, chopped
¾ cup kosher for Passover white wine
8 large cloves garlic, minced
2 tbsp. grated lemon rind
1 tbsp. kosher for Passover ground coriander
2 tsp. sweet paprika
1½ tsp. each ground cumin and ground ginger
2 tbsp. dried mint
1 tbsp. dried dillweed
¼ tsp. cayenne pepper
⅓ cup chopped fresh coriander or parsley
5 large carrots, peeled and cut into 1-in. chunks
2 large fennel bulbs, trimmed and cut into chunks
½ cup large raisins (or ½ cup halved dates)
4 cups chicken broth
2 tbsp. tomato paste
2 tbsp. potato starch
fresh mint and coriander sprigs

In large Dutch oven or large soup pot, heat 2 tbsp. of oil over medium-high heat. Sprinkle chicken with half of salt and pepper. In batches, brown chicken. Remove to plate.

Add remaining oil; reduce heat to medium. Stir in onions. Cook, stirring, for about 10 minutes. Pour in ½ cup of wine. Cook, stirring to scrape up any brown bits from bottom of pan, until onions have absorbed all of the wine. Add garlic, lemon rind, ground coriander, paprika, cumin, ginger, mint, dillweed, fresh coriander and remaining salt and pepper. Cook, stirring, for about 5 minutes or until softened.

Add carrots, fennel and raisins to pan. Stir in chicken broth, remaining wine and tomato paste. Bring to a boil. Return chicken thighs to pan. Reduce heat and simmer covered for about 25 minutes or until juices run clear when chicken is pierced with a fork. Remove cover; cook for about another 15 minutes or until all vegetables are tender.

Remove vegetables and chicken to platter and tent with foil to keep warm. Boil juices in pan for about 10 minutes or until thickened. Scoop out ¼ cup of broth; whisk in potato starch. Stir potato starch mixture back into pan; boil, stirring, for 2 minutes. Pour sauce over chicken and vegetables. (Make ahead: cool slightly, cover with foil and refrigerate for up to 24 hours. Reheat over low heat.)

Serve garnished with fresh mint and dill. Makes 8 servings.

LEEKS WITH WARM THYME VINAIGRETTE

This lovely dish can be served as an appetizer, with two halves on a plate or as part of a larger meal. Conveniently, it can be made ahead. Place all the leeks on a plate, drizzle the vinaigrette over, wrap and refrigerate for up to 24 hours. Simply reheat in a microwave until the leeks are lukewarm and the vinaigrette has liquefied.

8 leeks (about 3½ lbs.)
2 tsp. olive oil

Vinaigrette:
¼ cup extra virgin olive oil
1 tbsp. red wine vinegar
1 tsp. kosher for Passover Dijon mustard
1 tsp. freshly squeezed lemon juice
1 tsp. dried thyme
½ tsp. each salt and pepper

Cut off dark green tops of leeks, so that only the white and very light green parts are left; trim root end. Cut leeks in half lengthwise. Rinse well under cold running water to wash away any sand. In large non-stick skillet, heat oil over medium-high heat.

Add leeks; cook, turning once, for 3 to 5 minutes or until just starting to turn golden. Pour in ½ cup water. Reduce heat to medium-low, cover and cook for about 15 minutes or until leeks are tender. Drain. Transfer to serving platter.

Meanwhile, in small microwaveable bowl, whisk together olive oil, vinegar, mustard, lemon juice, thyme, salt and pepper. Warm in microwave at high (100 per cent) for 45 seconds or until warm. Whisk to recombine. Pour over leeks. Makes 8 servings.

PASSOVER POPOVERS

To transform these into a sweet vehicle for mousse, sorbet or ice cream, simply add 2 tbsp. of granulated sugar to the water mixture before bringing it to a boil.

1 cup water
½ cup vegetable oil
½ tsp. salt
½ tsp. dillweed
1 cup matzah cake meal
4 eggs

In saucepan, bring water, oil and salt just to a boil. Remove saucepan from heat. All at once, add matzah cake meal and dillweed, stirring with a wooden spoon. Return saucepan to heat; cook, stirring, for 1 minute. Remove from heat again; let cool for 5 minutes.

With either wooden spoon or electric mixer, beat in eggs, one at a time, beating well after each addition.

Continued on page 30

Ely's Fine Foods offers a wealth of salads for Passover.
[Carolyn Blackman photo]

CHAG SAMEACH
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SAMPLE MENUS TO CHOOSE FROM . . .

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Chicken Soup & Matzo Balls
Roast Chicken
Lockshen Pudding
Potato Pudding
Carrots Tzimmes
New Dills, Cole Slaw
Honey Cake
Chocolate Cake
Mandlebroit
Macaroons
Seder Plate
Charoses
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MENU #2
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Chicken
Roast Brisket of Beef
Apple Farfel Pudding
Pan Roast Potatoes
Carrots Tzimmes
New Dills
Cole Slaw
Lemon Roll
Chocolate Cake
Macaroons
Passover Cookies
Seder Plate
Charoses
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MENU #3 — *Low Fat Menu* *Only 20g Fat per person*
Gefilte Fish & Horseradish
Cabbage Borscht
Roast Turkey Breast (precarved) or Baked Chicken Breast
Farfel & Mushrooms
Candied Yams
Broccoli & Mushrooms
Green Beans Almondine
Cole Slaw
Cucumber Salad
Sweet Peppers
Fresh Fruit Salad
Passover Cookies
Seder Plate
Charoses
$299.00 for 10 people

MENU #4
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Brisket of Beef
Chicken Fingers
Lockshen Pudding
Pan Roast Potatoes
Green Beans Almondine
New Dills, Cole Slaw
Honey Cake
Macaroons
Mandelbroit
Passover Cookies
Seder Plate
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ADDITIONAL MENU SELECTIONS

MEAT DISHES
Chopped Liver
Cabbage Rolls
Veal Roast
Flanken in Borscht
Cornish Hen
Roast Duck
Turkey Breast
Lemon Chicken Breast
Baked Chicken Breast
BBQ Chicken Wings
Honey Garlic Wings
Honey Garlic Veal Ribs
Chicken Fingers
Knishes - Potato or Beef
Kishke

VEGETABLE DISHES
Vegetarian Loaf
Matzo Lasagna
Stir Fry Vegetables
Grilled Vegetables
Apple Farfel Pudding
Farfel & Mushrooms
Potato Latkes
Green Beans Almondine
Broccoli & Mushrooms
Handmade Egg Noodles
Seder Plates
Charoses

SALADS
Cole Slaw
Pickled Beets
Tossed Salad
Cucumber Salad
Fresh Fruit Salad

DESSERTS
Apple Crumble Cake
Chocolate Cake
Chocolate Brownies
Honey Cake
Lemon Roll
Macaroons
Mandelbroit
Passover Cookies

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Passover Food Ideas

Fresh Passover ideas to please any palate

By NORENE GILLETZ
Special to The CJN

Sue Epstein moved to Israel in 1984, but originally hails from Atlanta, Ga., where she taught cooking classes and studied with Julia Child, Perla Meyers and other professional chefs. She has spent many years catering small parties and large affairs where success is measured by the quality and quantity of dishes prepared at affordable prices.

In *Budget Cooking, Elegant Dining* (Pitspopany Press/Devora Publishing, $19.95 US), Epstein shares her budgeting and culinary secrets on presenting food tastefully. Her book offers a vast array of Jewish holiday recipes that are both simple to prepare and elegant. Every recipe has a "Notes" section so that you can write in your own creative ideas. Her hints will show you how to substitute ingredients and create fresh ideas that will please any palate.

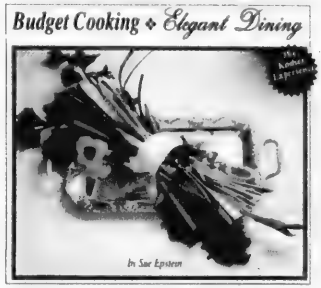
Budget Cooking, Elegant Dining provides common sense information on how to budget your meals, the best way to use leftovers and how to create menu plans that will work. You'll discover how to create a bar/bat mitzvah reception at an affordable price, how to honour the bride and groom with a *Sheva Brachot* they'll never forget and how to prepare affordable delicious dishes for the major Jewish holidays, including Passover.

"Because of the exacting requirements for keeping kosher during Passover and the large number of holiday meals, it is the most difficult time to stay on a budget," Epstein says. "In fact, it's almost impossible! The most you can hope for is to try and keep things within reason. My best suggestion is to stick to fresh fruits and vegetables as much as possible. Because Passover occurs in the spring, fresh fruits and vegetables are generally plentiful and inexpensive. It's easy to plan your menus around these foods and it's a great way to economize during Passover."

When planning your seder menu, keep in mind that most traditional Jews eat specified amounts of matzah, carpas, charoset, etc., during the seder itself.

When it is time for the festive meal, everyone is usually so full that it's difficult to eat a huge meal and stay awake for the remainder of the seder.

Epstein suggests that the first thing you do is photocopy the Passover recipes in her



cookbook (or any of your cookbooks) and put them away with your Passover items. That way you won't have to worry about using a chametz cookbook during Passover – and you won't waste time looking for your Passover recipes either.

There are so many traditions on Passover, that you have to be careful about what recipes you use. For example, those who don't eat kitniyot (legumes) on Passover must be careful about rice recipes, while those who don't eat *gebrocht* (matzah or matzah products that have been moistened) should be careful about recipes that call for the addition of water to matzah meal. There are

Continued on page 32

Sephardi seder feast

Continued from page 29

Using soup spoon, drop large balls of batter onto parchment paper-lined cookie sheet. Bake in centre of preheated 400 oven until puffed, golden and crisp, about 30 minutes. (Can be made up to 24 hours ahead and recrisped in a 350-degree oven). Makes 16 popovers.

RASPBERRY RHUBARB CRISP

Feel free to use any combination of fruit you have on hand, although this will affect the amount of sweetener you use and the amount of thickener. You need about 7½ cups of fruit to fill an 8-in. square baking dish.

Raspberry Rhubarb Filling:
5 cups chopped rhubarb, fresh or frozen and thawed
2½ cups frozen raspberries, thawed (or strawberries)
¾ cup granulated sugar
1 tsp. grated lemon rind
1 tbsp. freshly squeezed lemon juice
½ tsp. kosher for Passover cinnamon
4 tsp. potato starch

Crisp Topping:
¾ cup potato starch
⅓ cup matzah cake meal
⅓ cup packed kosher for Passover brown sugar
pinch cinnamon
⅓ cup melted unsalted margarine

Preheat oven to 350. In large bowl, toss together rhubarb, raspberries, sugar, lemon rind and juice, cinnamon and potato starch until fruit is well coated. Transfer to square 8-in. baking dish. Set aside.

In separate bowl, stir together potato starch, matzah meal, brown sugar and cinnamon. Pour melted margarine over, tossing with fork until loose and crumbly. Sprinkle topping evenly over fruit. Bake in centre of oven for about 45 minutes or until fruit filling is bubbling and thickened and topping is golden. Makes 8 servings.

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Wondrous plates of food that go on and on

Continued from page 30

even customs concerning the types of matzah one eats: some people eat only hand-baked shmurah matzah, matzah that has been carefully watched from the time the wheat was cut, to make sure water was not dropped on it, while others are just as happy with the regular machine matzah.

But despite the different customs, at the seder table everyone joins together to remember the experience of the Exodus. Part of that experience is the wondrous plates of food that seem to go on and on, despite the late hour and drooping eyelids. These memories leave a taste in our mouths and our hearts that stays with us as long as we live.

Here are some of Epstein's family favourites for Passover from *Budget Cooking, Elegant Dining* that are both economical and easy. Her Passover Vegetable Kugel makes a scrumptious side dish and is also suitable for vegetarians. Matzo Cheese Kugel makes a wonderful dairy meal and her Kisses are sure to bring reciprocal kisses from your family!

PASSOVER VEGETABLE KUGEL

2 tbsp. oil
2 large onions, chopped
2 lbs. yellow squash, chopped or grated
2 large carrots, chopped or grated
1 lb. mushrooms, sliced
2 large potatoes, grated
4 eggs
½ tsp. garlic powder
1 tbsp. parsley flakes
1½ tsp. salt
½ tsp. pepper
⅓ cup matzah meal

Preheat oven to 350. Saute onions in oil until soft but not brown. Strain other vegetables, except mushrooms, squeezing to get as much liquid out as possible.

Combine onions and vegetables; add eggs, seasoning, salt, pepper and matzah meal. Pour into a well-greased casserole and sprinkle with paprika. Drizzle a little additional oil over casserole and bake for 1 hour, or until brown on top. Makes 8 servings.

MATZO CHEESE KUGEL

6 matzot, broken into large pieces
5 eggs, beaten
1 cup milk
1 lb. cottage cheese
1 tsp. salt
¼ cup sugar
1 tsp. cinnamon
3 tbsp. margarine, melted
1 pint (2 cups) sour cream

Combine eggs with milk and beat well. Mix thoroughly with cottage cheese, salt, sugar, cinnamon and melted margarine.

In a greased 1½-quart baking dish, arrange 3 of the matzot. Pour half the cheese mixture over them. Repeat with remaining cheese mixture and matzot.

Bake at 350 for 40 minutes or until set. Serve topped with sour cream. Makes 6 servings.

STRAWBERRIES IN ORANGE JUICE

Lush, ripe strawberries served with fresh orange juice won't need sugar. The colours look lovely together and the taste is unforgettable.

4 fresh ripe strawberries per serving
½ cup fresh orange juice per serving

Just before serving, wash and hull the strawberries. Place in stemmed glasses or dessert bowls.

Pour fresh chilled orange juice over strawberries and serve.

KISSES

These kisses are Epstein's family's favourite Passover dessert. "If I made 600 of them," she says, "it still wouldn't be enough. It's probably the most economical dessert you can serve."

4 egg whites
¼ tsp. salt
1 cup sugar
1 tsp. vanilla

Beat egg whites and salt until stiff and dry. Beat in sugar gradually, 2 teaspoons at a time. Add vanilla and beat until mixture holds its shape. Spoon or pipe through pastry tube onto a cookie sheet lined with parchment paper, or a cookie sheet which has been greased and covered with greased brown paper. Bake at 250 for 50 minutes, or until golden. Watch carefully the last 10 minutes to make sure they don't turn brown. Makes 60 kisses.

Variation: This mixture may also be piped out as shells and filled with fruit.

Norene Gilletz offers Passover cooking classes in Toronto – "Passover Pleasures" and "Low-Carb Cooking for Passover." For information, call 416-226-2466.

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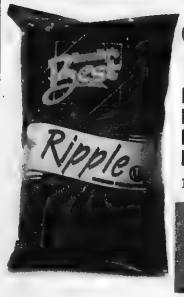

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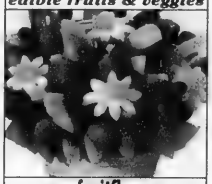

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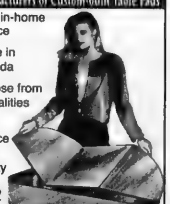

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On Campus

Student finds humour for his cable show

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — While thousands of graduating high school students and their families in Ontario experienced heightened stress and anxiety over last year's "double cohort," Paul Telner saw humour and a chance at television stardom.

In mid-February, his half-hour comedy series *Campus Cram* debuted on Zilo Networks, a cable channel and Internet service aimed at university students that is the largest of its kind in the United States.

Shot on location at Ottawa colleges and universities, the show features Telner, who has been doing stand-up comedy since he was in high school, in a variety of humorous scenes. The basic premise is that all the campuses are overcrowded and understaffed, and Telner attempts to "help out" in various comical ways.

Telner graduated from Carleton University last November with a degree in film studies and is studying scriptwriting at Algonquin College, but he has already had years of hands-on media and entertainment experience.

He met his friend and future business manager Byron Pascoe while the two were grade 9 students at Ottawa's Sir Robert Borden High School.

"In Grade 11, Paul did Yuk Yuk shows and I was his comedy manager and I brought in people to watch him and tried to get him gigs," said Pascoe, now a business student at Wilfred Laurier University in Waterloo, Ont.

"We even made a promotional video. Then, in Grade 13, we did the [Ottawa] Fringe Festival. We did a Toronto Jewish comedy festival. We started our own company and have been working together for seven years."

Not bad for two young men barely into their 20s!

In the spring of 2002, while his parents thought he was packing his bags for a summer job at camp, Telner made an astonishing contact over the Internet.

Paul Telner, left, and Byron Pascoe

"One night at about 2 a.m., I sent an e-mail to Fox [Television] telling them all about myself, and they replied within 24 hours!" Telner said. "They were definitely interested. I called the next day and got a job as an intern in 'development.'"

Amazingly, the offer was genuine and Telner abandoned his camp plans to spend the summer in Los Angeles working at Fox. While there, he chronicled his adventures in a column for a local Ottawa community newspaper.

"It was almost like a reality show – the best summer of my life," he said. "I knew that was my life!"

Back in Ottawa, Telner produced a late night television show at Carleton which, he said, "turned my life around and told me that I have a future in television."

With the debut of *Campus Cram*, it seems that future is now.

Pro-Palestinian group on probation at McMaster

By FRANCES KRAFT
Staff Reporter

The McMaster University chapter of Solidarity for Palestinian Human Rights (SPHR) was placed on probation by the university's student union last week because of a picture on the SPHR web site including a placard stating that "Zionism is racism."

Avi Ben-Zvi, director of Zionists at McMaster, which was placed on probation in November for an anti-Palestinian e-mail the group distributed (but did not write), noted several differences between the two sanctions.

The SPHR does not have a Jew monitoring them, he said, referring to the Zionist group's appointed monitor, Saeed Ally, executive adviser to the Muslim Students' Association and the McMaster Student Union's religious clubs chair.

Also, he said, the SPHR has said repeatedly that Zionism is racism, but the Zionists at McMaster e-mail that triggered its probation was a "one-time thing" from which the group disassociated itself.

Cale Zavitz, who imposed the sanctions in his capacity as MSU clubs administrator, could not be reached for comment before *The CJN*'s deadline.

But he told the *Hamilton Spectator* that SPHR was put on probation because the club distributed e-mails and leaflets making and defending the statement "Zionism equals racism," and "in doing so, they have taken an active role."

— CORRECTION —
to the Live N' Learn Directory of March 4/04

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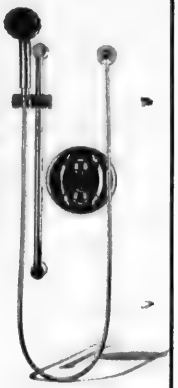

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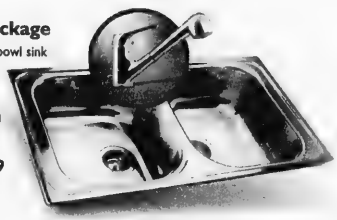

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On Campus

Palestinian speaker criticizes Israel in Ryerson U address

By ELYSSE ZAREK
Special to The CJN

Mustafa Barghouthi, a Palestinian activist and medical doctor from Ramallah, simply couldn't compete with the Academy Awards when it came to drawing a crowd.

Speaking to a sparse and largely middle-aged, grey-haired audience at Ryerson University Feb. 29, the same night as the Oscars, Barghouthi outlined his vision of how a Palestinian state can become a reality: through international solidarity with Palestinians against "the wall" and the Israeli occupation, and through internal democratization of existing Palestinian institutions.

"We have to drive Israel to a situation where the price of occupation is too high. Only then will we see a change in Israeli attitude," he said.

Barghouthi's speech, which was sponsored by the group Solidarity for Palestinian Human Rights, was advertised as a talk on "Democratic Alternatives for Palestine," but he devoted only the last 10 minutes of his hour-long presentation to his set topic.

For the first 50 minutes, he described the problems facing Palestinians: Israel's security barrier, unemployment, shortage of medical care, high fatality rates and checkpoints.

"The fact that some Israelis are dying in this conflict doesn't mean that the Israeli side and the Palestinian sides are equal," he said.

He compared the intifadah to the independence movement in Algeria in 1962, adding that in the Israeli-Palestinian conflict,"there is no peace process."

But when the audience applauded that statement, Barghouthi glared into the crowd. "I don't want to celebrate the absence of peace," he said.

One side can't live in security without the other having the same, he added. "There is no way you can achieve security in isolation without peace itself."

Barghouthi also criticized the barrier Israel is building between itself and Palestinians in the West Bank, calling it the "new Berlin Wall" and the "most recent instrument for land expansion and appropriation."

He said his ultimate vision is a free and democratic Palestine with freedom of expression and participation. He emphasized that the first step is building a mass struggle against the barrier beyond what has already been seen. He also pointed to Jewish youth who refuse to do army duty in Gaza and West Bank as examples to follow.

"I think what they are doing to the Jewish people is terrible. Either you support [Israeli Prime Minister Ariel] Sharon and you're an occupier, or you are an anti-Semite like the rest of us, or you're a self-hating Jew," he said.

Hillel staff member Amy Greenfeld heard the speech and wasn't impressed.

"He's speaking to the converted. The people here already support him, so he's not telling them anything they don't already know." Despite the venue – a lecture hall with about 150 seats – few students came to hear Barghouthi speak, she noted.

Viktor Vitebski, a Hillel member who was also at the speech, said he was upset by some of Barghouthi's comments, even if they were made in the context of being politically outspoken.

"He's not appreciating that anti-Semitism exists in the real form… It gives true anti-Semites an excuse to be anti-Semitic."

Vitebski also said many of Barghouthi's facts and statistics were either "exaggerated or flat-out lies," such as an allegation that Israel rejected the United Nations partition of British Mandatory Palestine in 1948.

"Pretty much the only positive thing out of [Barghouthi's] speech was his support for the creation of a sovereign Palestinian state beside Israel," he said.

WOLFOND CENTRE OPENS: The Wolfond Centre for Jewish Campus Life opened its doors on the University of Toronto's downtown campus last week, offering its 4,500 Jewish students a new home away from home. The 12,000-square-foot, $4.5 million facility will provide educational and cultural programming run by Hillel of Greater Toronto. On opening day, students toured the new facilities (top photo), made sandwiches for the needy as part of a Hillel social action program (bottom photo), and heard a briefing by Bret Stephens, editor-in-chief of the *Jerusalem Post*. The centre is a UJA Federation Jewish Toronto Tomorrow initiative.

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Hamas threatens retaliation after IDF kills 15

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Fifteen Palestinians were killed, including four children under the age of 16, and more than 80 Palestinians were wounded during an Israel Defence Forces (IDF) operation in two refugee camps in central Gaza Sunday.

Other than the children, all of the dead were armed men. They included nine Hamas members, one member of Fatah's Al Aqsa Martyrs Brigades and one member of the Popular Resistance Committees.

Five people were seriously injured, including a 13-year-old boy and a woman, and 15 sustained moderate injuries. The rest were lightly injured.

The Palestinian Authority denounced the operation, calling it "a massacre for whose consequences Israel will be responsible." It urged the UN Security Council to send observers to the territories to protect the Palestinians.

Meanwhile, Hamas and Islamic Jihad both threatened retaliatory attacks against Israel. Hamas published a statement Sunday evening saying "[Israeli Prime Minister Ariel] Sharon will pay a heavy price, God-willing, and will leave the Gaza Strip vanquished and defeated."

On Saturday, six Palestinians were killed during a failed assault by terrorists in fake Israeli army jeeps at the Erez junction in northern Gaza. Hamas, Islamic Jihad and al-Aqsa Martyrs Brigades said they carried out a joint strike and pledged more attacks.

But military sources said Sunday's raid was planned weeks in advance and was not connected to Saturday's botched suicide assault. Reports Sunday said the IDF planned to re-open the Erez junction and the industrial zone, which were closed after the attack, this Tuesday since the army feared closing it would encourage thousands of Palestinian workers to join terror groups.

IDF Chief of Staff Moshe Ya'alon told reporters during a tour of the Erez crossing on Sunday he could not rule out the possibility that the recent increase in the number of attacks is connected to talk about Israel's planned withdrawal from the territories.

Israeli commentators have speculated the army would step up operations against terror groups in the Gaza Strip before Sharon puts into motion a plan to evacuate Jewish settlements in the area.

Dozens of armoured military vehicles took part on Sunday in the pre-dawn hunt for terrorists in the Bureij and Nuseirat camps in central Gaza. With at least two Apache helicopters hovering overhead, Israeli forces moved slowly down alleys and side streets. Sniper units were stationed on rooftops, witnesses said.

Israeli government spokesperson Avi Pazner told the Associated Press, "Terrorism is pouring out of this refugee camp, and we have to stop it. We believe that by doing so we have prevented acts of terror in Israel and saved many human lives."

An Israeli military source said, "This is a pinpoint operation against the terrorist infrastructure in the central Gaza Strip. Five gunmen approached our forces, who shot them."

During the operation, dozens of anti-tank missiles and at least one bomb were fired at Israeli troops, the army said.

The source said terrorists in the area have been attacking Israeli convoys and firing mortar bombs and Qassam rockets at Jewish settlements.

In Nuseirat, soldiers surrounded the homes of two leaders of the Popular Resistance Committees, an umbrella group of members of several terror factions. By mid-morning, the army had redeployed in farms around the camp.

In the West Bank, troops blew up an explosives lab near Jenin on Sunday, after finding mortars, gunpowder and materials for preparing bombs in it, Israel Radio reported.

One of the Palestinian jeeps destroyed at the Erez crossing. **[Isranet photos]**

A Palestinian jeep sits empty after the failed assault.

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Please be advised that Canadian Jewish Congress (CJC) will hold its Annual General Meeting on Sunday, June 13, 2004, from 8:45 a.m. to 9:30 a.m., at the Westin Hotel, 11 Colonel By Drive, Ottawa, Ontario.

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Canadian youths help victims of terror attacks

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — When the siren went off around 8:30 a.m. on Sunday, Feb. 22 at the Magen David Adom ambulance station in the Jerusalem neighbourhood of Pisgat Ze'ev, 18-year-old Joey Lightstone from Toronto was one of the first responders to hop on an ambulance bound for Liberty Bell Park, where just a few moments before, a suicide bomber with the Fatah Al Aksa Martyrs Brigade blew himself up on the number 14A bus, killing eight passengers and injuring more than 60 others.

"When we got to the scene, I immediately jumped out of the ambulance," says Lightstone, who came to Israel this past December to volunteer for six months before beginning his studies at York University.

"The scene was surreal. I had always been aware of the terror attacks being carried out in Israel. But actually being there and seeing people and seeing limbs and mangled bodies made that knowledge so much more personal."

Lightstone ran to a medic who was treating a soldier who had been badly injured in the blast.

"I put a neck brace on him and helped the medic to get him onto a spinal board, and together, we put him into the ambulance," says Lightstone, who then drove with the patient to Sherut Tzedek Hospital.

The current group of MDA volunteers in Jerusalem

"It was only in the ambulance that I got a good look at the soldier," he says. "He had some severe injuries on his leg, which I began to bandage like mad in an effort to stop the bleeding."

After dropping the patient off at emergency, the ambulance returned to the station.

"I started thinking it might as easily have been my brother, who is also a soldier," says Lightstone. "I got choked up when I realized the patient could have been a member of my own family."

In the meantime, 18-year-old first responder Hayden Rubensohn from Calgary was dropping a patient off at the hospital when his ambulance was summoned to the scene of the attack.

"We arrived 10 minutes after the blast," says Rubensohn, who said medics already had the situation under control by then.

"I jumped out of the ambulance and found a patient who needed his hand bandaged, so I helped with that."

Both Lightstone and Rubensohn were also on the scene of the attack on Jerusalem's number 19 bus at the corner of Gaza and Arlozorov streets in Rehavia on Jan. 29, after a Palestinian policeman from Bethlehem blew himself up, killing 11 people and leaving more than 50 wounded.

"That attack was harder for me because it was my first one," says Rubensohn, who arrived to Israel on Feb. 18 on a trip with friends.

"It was a big shock. I found myself on the scene, almost paralyzed. I was like, 'What is going on, is this reality?' I knew what to do training-wise, but to take in the whole scene was a different story."

Lightstone's first experience on the scene of a terror attack was also on Jan. 29. But because there were not enough flak jackets to go around, he had to wait in the ambulance.

"Within 45 seconds, a patient was brought into the ambulance," says Lightstone. "We did what we could to treat her, then dropped her off at Hadassah University Hospital.

"That first time, I didn't see the destruction that was caused. I only saw one patient. The second attack hit me a lot harder."

Lightstone and Rubensohn are among eight Canadians in a 70-member foreign volunteer team currently serving in the joint Jewish Agency-MDA Yochai Porat Overseas Volunteers Program.

At first, the 13-year-old program consisted exclusively of Canadian volunteers. But in 2001, Porat, an army medic and the Jewish Agency co-ordinator of the program who was killed in a March 2002 terrorist attack at age 26, extended the program to include people from around the world.

Since then, it has grown each year. In 2000, 47 people came from abroad to participate. By 2003, there were 328. This year, some 350 volunteers are expected to serve.

Each volunteer undergoes an initial 60-hour first aid training course, an intense eight days of learning how to bandage a simple wound, perform CPR and deal with mass casualty incidents, in order to become certified as a first responder.

First responders then join the ranks of MDA's 7,000-member permanent volunteer base of first responders, paramedics and physicians for the subsequent two months, during which time they are placed at a station five times per week on eight-hour shifts.

"I think it's an amazing accomplishment that such an efficient and effective ambulance service exists, which is comprised primarily of volunteers, especially in a country like Israel, where big things happen all the time," says Lightstone.

"People just go out and do it because it makes them feel like they are doing something for the country and its people, and that is something which I don't think you can find anywhere else in the world."

"A lot of volunteers say they feel as though they are doing a lot of good," says the Jewish Agency co-ordinator of the program, Yael Quinn.

"I would recommend the program to all Canadians," says Lightstone, who is now considering switching his university major from history and politics to paramedicine.

"I feel really, really good after every call I get – that I have helped somebody, that I helped save their life, that I helped to get them to the hospital faster, that I helped to make them more comfortable – just that I helped them, and that's a beautiful feeling."

Rubensohn adds, "There are hard moments, but at the end of the day, when you look back at what you've done – whether small or big – you have made a contribution to the State of Israel and that feels really good."

The Jewish Agency-MDA Yochai Porat Overseas Volunteers Program is now accepting applications for its upcoming course cycle, which begins July 1. For more information, visit www.magendavidadom.org/jafi.asp.

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The CJN's new Israel reporter

The CJN is pleased to announce that we are adding Jenny Hazan to our Israel Bureau. Hazan will file feature stories from her base in Jerusalem about the many varied aspects of life in the Jewish state.

Hazan is currently Diaspora affairs reporter for the *Jerusalem Post*. The 26-year-old was born in St. Catharines, grew up in Toronto and graduated in 1999 from Queen's University in Kingston. She went to Israel on a Birthright program in February 2001 and moved there in April 2003.

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White House likes Sharon plan

Prime Minister Ariel Sharon's proposals on withdrawing from Gaza and the West Bank "have the potential to be historic," the White House said. National Security Council spokesperson Shawn McCormack spoke after two top Sharon aides briefed U.S. officials last week on the status of the plan. McCormack said U.S. officials would soon visit Israel to further the plan.

Britain's conditional support

Britain would support Israel's unilateral withdrawal from Gaza as long as settlers are not relocated to the West Bank. British Foreign Secretary Jack Straw informed Israeli Foreign Minister Silvan Shalom of Britain's position in a meeting in London last week. Shalom visited London as part of an intensive diplomatic campaign by Israel to counter foreign skepticism about Sharon's unilateral disengagement plans.

Turkey to supply water

Israel signed an agreement to get water from Turkey. Under the agreement, signed March 4, Israel will import 50 million cubic metres of water per year from Turkey for a 20-year period. The amount would constitute three percent of Israel's drinking water. Finding sources of water in the parched Middle East has long been a concern.

Gunned down in Gaza

A Palestinian journalist and loyalist to Palestinian Authority President Yasser Arafat was gunned down in Gaza City. Palestinian police had no immediate suspects in the slaying of Khalil Zebin, 59, outside his office March 2. The killing comes amid increasing evidence of lawlessness in Palestinian-populated areas. Palestinian journalists have increasingly come under attack in Gaza by gangs believed to be linked to Arafat's Fatah movement, who are unhappy with media criticism of the dominant faction. Arafat called the incident a "filthy assassination."

War on apathy

Israeli soldiers are receiving crash courses in Zionism. Last week, the army said its education corps had been authorized to inculcate Zionism and other Jewish values in courses throughout the armed services. The Israeli army's chief of staff, Lt.-Gen. Moshe Ya'alon, said the initiative, co-ordinated with the Jewish Agency for Israel, would boost morale and fight apathy among soldiers.

Not child's play

An Israeli military court convicted three would-be terrorists, ages 12, 13 and 15. The three boys from a Palestinian village near Nablus were found guilty of belonging to Islamic Jihad and planning an attack on the nearby Israeli city of Afula. They were arrested last week while preparing homemade guns.

Files from JTA and Ha'aretz

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Israeli Jew arrested for bombings

By DAN BARON
Jewish Telegraphic Agency

HAIFA — Just as Jews prepared to celebrate Purim, whose story culminates in the Jews' slaying of their enemies, one Israeli Jew was quietly planning to slay the people he saw as his own enemies.

Eliran Golan, a 22-year-old from Haifa, is under arrest for a three-year-long bombing campaign against Israeli Arabs, including a bombing against a member of Knesset.

Only one person was hurt in nine attacks attributed to Golan, suggesting that he is inept with explosives. But police said last week that more than 30 homemade devices had been found in Golan's room when he was arrested, suggesting that Golan had the makings of a major terrorist.

At his arraignment in Haifa District Court, Golan pleaded guilty to nine counts of politically motivated violence.

"He declares himself a member of the ideological far right, and made this clear during interrogation – that he was active against Arab targets, that he hated Arabs," a chief police investigator, Effi Paz, told Army Radio.

Golan's father, Meir, a civilian who works for the Israel Defence Forces, is also under arrest on suspicion of knowing about the bombings and not telling authorities. He denies the charges.

The arrests were made public last week after a gag order was lifted, and they sent shock waves through a nation used to equating Jewish terrorism with fringe settler groups in the West Bank and Gaza.

Last September, three Jewish settlers were jailed for 12 to 15 years for trying to bomb an Arab girls school in Jerusalem. Police and the Shin Bet are still searching for the perpetrators of drive-by shootings in the West Bank that killed at least eight Palestinians during the current intifadah.

The fact Golan was from Haifa, known as a haven of Jewish-Arab co-existence, made the arrest even more unsettling for some Israelis. According to media reports, Golan allegedly tried to bomb the homes of Jews who socialized with Arabs in the picturesque port city.

Issam Mahoul, the Arab lawmaker from the pro-Communist Hadash Party who survived a bomb attack on his car last year unscathed, said Golan's arrest hardly puts him at ease.

"If truth be told, I am not yet calm," he said. "I welcome the police efforts, but I think they have only uncovered the tip of the iceberg.

"Jewish terrorism is alive and well," he said.

Mahoul, a Haifa resident, said he has been under continuous guard since the attack. According to police, Golan had gathered information on at least four other Arab lawmakers.

Israel's minister for internal security, Tzachi Hanegbi, cautioned against viewing Golan's arrest as a sign of a new groundswell of Jewish terrorism.

"This is apparently a case of an individual fuelled by hatred who took his life in his hands and devoted himself to a mission of hurting Arabs," he said.

The Israeli daily *Ma'ariv* said the first break in the case came when someone, presumably Golan, sent a note to the newspaper's Haifa office claiming responsibility for the bombing of a local mosque in the name of "The New Jewish Underground, Section One."

Several West Bank settlers known as the Jewish Underground were jailed in the 1980s for a series of vigilante attacks on Palestinians.

Ha'aretz reported that an Arab woman injured in that attack is still fighting for the National Insurance Institute to recognize her welfare eligibility as a victim of terrorism.

The staff of The Canadian Jewish News extend sincerest condolences to our colleague and friend
Alan Shanoff
and his family
on the loss of their beloved mother and grandmother
Sylvia Shanoff ז"ל

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Israel, India sign billion dollar Phalcon deal

By AMNON BARZILAI
Ha'aretz Daily Newspaper

JERUSALEM — Israel Aircraft Industries (IAI) will be providing the Indian Air Force with three advanced Phalcon early-warning spy planes, for a cost of $1.1 billion (US) – the largest ever for Israel's thriving security export industry.

The final agreement was signed last Friday in New Delhi by IAI CEO Moshe Keret and the head of the Indian Defence Ministry's procurement division, M.C. Mahopatra. Details of the deal were finalized during a visit to India by Prime Minister Ariel Sharon several months ago.

The payment for the planes will be spread out over a number of years. According to IAI insiders, India will pay around 25 per cent of the sum, some $300 million (US), as a down payment, and the IAI will officially enter the order in its books.

The director general of the defence ministry, Amos Yaron, said last Friday the signing of the deal represents a breakthrough for the defence industry.

"The Phalcon deal will contribute to the Israeli economy and improve the reputation of the Israeli defence industry in the global market," Yaron said.

> ***'Will improve the reputation of the Israeli defence industry in the global market'***

Under stiff U.S. pressure, Israel cancelled a similar sale to China in 2000. At the time, the United States argued that such aircraft would increase the threat to Taiwan and endanger U.S. pilots in case of war with China. The Phalcon is a competitor to the U.S. Airborne Warning and Control System AWACS aircraft.

The *Times* of India reported in January that the White House had made clear to Indian officials it supported the sale by Israel to India of the Phalcon and Arrow anti-missile systems.

"Seemingly overriding objections from the State Department, White House officials told their Indian counterparts that Washington did not oppose the transaction," the *Times* reported.

The Phalcon mates avionics from state-owned Israel Aircraft Industries with Russian Ilyushin airliners. An IAI spokesperson said the move by the security cabinet, which consists of Sharon and several senior ministers, paved the way for the final deal to be signed within several weeks.

Last year, U.S. officials pressed Israel to postpone the Phalcon sale, citing increased tensions between India and Pakistan, two nuclear powers, but they later withdrew it's objections.

There is no U.S.-made equipment in the system, which consists of a long-range radar mounted on the Russian-made planes. However, Israel co-ordinates its sales with Washington, its main ally.

An agreement for the deal was signed in October and last month, Israeli, Russian and Indian officials completed the required diplomatic protocol for it to go through.

Israel has grown closer to India in recent years, and has become an important arms supplier to the country. India wants to strengthen its defences by acquiring the airborne warning and control systems, which can detect aerial threats and serve as a platform to direct combat planes to targets.

But neighbouring Pakistan has criticized what it called India's weapons shopping spree as dangerous for the subcontinent, where the two major powers have fought three wars since gaining independence from Britain in 1947.

EU, UK gave PA $25 million to buy advice

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Britain and other European Union states have given the Palestinians more than 20 million euros to pay for legal and general consultation for the security fence hearing in the International Court of Justice in The Hague, the European Institute for Research on the Middle East has learned.

Britain, Sweden, Denmark, Holland and Norway paid the funds to the PLO negotiations aid department (NAD) and the negotiations support unit (NSU), which in recent months have been busy mustering international support for the hearing, the institute reported last week.

The institute had asked several states for details of the aid they gave the Palestinian Authority (PA) for consultations, but research editor Nick Lambert said, "Various states piled obstacles in our path and some refused to co-operate, although they claim a policy of transparency."

Sweden at first banned publication of the funds it gave the PA, but a few weeks ago said it transferred 1.85 million euros and had recently decided to renew its aid to the NSU.

The Danish foreign ministry said it transferred about 2 million euros to the PA as part of the "plan for democracy, proper conduct, rule of law and human rights."

The Dutch foreign ministry refused to give details, and Norway confirmed a 1.25 million-euro transfer to the PA.

Britain announced it has transferred to the NSU more than nine million pounds sterling (13.7 million euros) since 1999.

In answer to a parliamentary question in the House of Lords two weeks ago, Baroness Valerie Amos said, "The purpose of the project was to provide professional legal, technical, policy and communications advice to the PA in preparation for, and during, permanent status negotiations with Israel. Following the breakdown of formal negotiations, the NSU has broadened its role by seeking to encourage the resumption of permanent status negotiations by contributing to a variety of diplomatic peace initiatives."

Lambert said the financial aid to the PA has created an absurd situation.

"On the one hand, the EU and Norway objected to the ICJ's involvement in the separation fence issue, but in fact, they gave funds to a body acting against their own interests," he said.

In related developments, Britain has agreed to finance new operation centres for the Palestinian police in the West Bank and Gaza Strip.

The centres will be set up in the coming weeks in all Palestinian cities to improve police capabilities, British and Palestinian sources said. They will be under the supervision of Haj Ismail Jabar, the commander of the Palestinian national security mechanism. The PA says they will be established in an attempt to regain control of the cities.

Israeli defence sources said the British aid aims to strengthen the Palestinian police in the territories and is part of its support for Palestinian bodies acting against terrorist organizations.

With files from Arnon Regular.

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'Bridging the Rift' with scientific research centre

By TAMAR MORAD
Ha'aretz Daily Newspaper Ltd.

ITHACA, N.Y. — Israel and Jordan are breaking ground tomorrow on a major scientific research centre that aims to create a comprehensive computer databank of genetic information on humans, animals and plants. Some believe it has the potential to become one of the biggest science projects ever.

The facility will be located on 150 acres that straddle both sides of the Israeli-Jordanian border, 80 kilometres south of the Dead Sea. Two major U.S. universities – Cornell and Stanford – will develop the centre with a private New York-based organization called Bridging the Rift. Doctoral degrees will be offered that include course work at the two universities and fieldwork at the centre, which will also be known as Bridging the Rift.

The goal is for scientists from Israel, Jordan and the two universities – and eventually others, including scientists from other Arab countries – to create a comprehensive computer databank of all living systems, called the "Library of Life."

"This is a huge upgrading of relations between Israel and Jordan, and potentially between Israel and the Arab world," said Ra'anan Gissin, a spokesperson for Prime Minister Ariel Sharon.

> ***'Scientifically, this has the potential to be one of the biggest science projects of all time'***

"Scientifically, this has the potential to be one of the biggest science projects of all time," said Ron Elber, an Israeli professor of computer science at Cornell who will serve as the centre's director.

The project will require the development of complex new software and database systems to help make predictions at genetic levels and to help understand the co-evolution of species and the ways in which ecology affects DNA. It could take decades to complete, and Elber said, it "could be bigger than putting man on the moon," in terms of the quantity of work involved and the value of adding to scientific knowledge.

Faculty involved in the project said the centre will advance beyond GenBank, the database operated by the National Institutes of Health in the United State, which is part of an international database of DNA information.

The Library of Life will record genetic codes and analyze how genes interact with and adapt to their environments, which has not yet been done on a large scale. For example, Elber said, "some species developed 'antifreeze' genes, or proteins, because they live in extremely cold conditions. We assume, but we do not know yet, that such special proteins were developed also for the desert environment."

But the three-part ground-breaking ceremony is a sign of the political sensitivities involved. While a delegation from Cornell and Stanford will take part in a ceremony at the site, Sharon and Jordan's King Abdullah II will conduct separate ceremonies in Jerusalem and Amman.

The project has been stopped and started several times since work began four years ago. Since the start of the intifadah, Jordan has not wanted to go public with such a major venture with Israel until now, according to a Cornell source.

The idea for a joint Israeli-Jordanian research centre came from Mati Kochavi, an Israeli businessman who is Bridging the Rift's chief executive. Kochavi came together with Steven Tanksley, a professor of plant breeding at Cornell, who developed the Library of Life concept. Funds for the centre, which one source said are "in the multi-millions," have come from private donors.

The Arava site was chosen because it is relatively safe and quiet. Its location on the border will enable scientists from other Arab countries to enter from Jordan.

Elber said the desert is also the best kind of environment in which to create a prototype – to be called the Library of the Desert – for the Library of Life. As there are few living things in the desert, collecting and cataloguing information there is feasible in a relatively short period of time.

The area near the Dead Sea is "perfect for researching what happens in extreme environments – places with high salinity and high temperatures," said Marc Feldman, a professor of biological sciences at Stanford who chairs the joint Cornell-Stanford academic committee for the centre. Feldman anticipates the centre will eventually house a variety of other scientific research projects.

The centre's "location, in the Middle East, the birth of civilization, has symbolic significance," Elber said. "It could help the Middle East become the centre of civilization again."

The first students from Israel and Jordan will begin doctoral course work at Cornell and Stanford in January 2005. Upon completion of the centre – expected in three to five years – they will come to do research. Likewise, faculty and students from Cornell, Stanford and universities in Israel and Jordan will also come to work on the gene bank.

Toronto entertainer melts off 54 lbs.

"I lost 54 lbs. in 4 months thanks to Positive Changes Hypnosis! My suit size dropped from a heavy 60 to a lean 46.

Depressed & Overweight

My name is Robin Langdon. I'm an entertainer in Toronto. I was pudgy as a kid, but I was really overweight for the past 13 years. I'm a drummer, a vocalist, and an actor, and I expend a lot of energy entertaining. However, I injured my back and had to have surgery, which kept me from exercising. My eating habits didn't change, though. I ended up gaining over 50 lbs.! Then depression set in and I ate even more.

I started eating at night. I would wake up at 2 or 3 A.M. and start bingeing. That's when I really started packing on the pounds. I knew it didn't make sense, but it was a habit I couldn't break.

I tried many ways to lose weight over the years. I tried diet pills. Those were the worst. I tried starvation and the point system. I lost 65 pounds, but then regained it all. I denied myself too much with counting points and weekly weigh-ins. All diets are about denial.

Easy and Fun Weight Loss

That's when I spotted an ad for Positive Changes Hypnosis in *The Canadian Jewish News*. I showed the ad to my wife. She said, 'Go for it,' so I called for the free evaluation. Everything about hypnosis was well explained, and I was not rushed or pressured to make a decision. I thought about it and talked to my family about the program. Then I signed up and melted off 11 inches around my waist! I haven't looked back since.

With hypnosis, my weight loss has been easy and fun. I don't have to think about it — it's been effortless. I lost 5 lbs. my first week and 12-13 lbs. my first month! I drink lots of water and I've made many other good habit changes.

I first realized hypnosis was working for me about 6 weeks into my hypnosis program, when I played at a friend's 25th anniversary party. They brought out a strawberry shortcake the size of a table! Strawberry shortcake was always my favourite dessert, but I was able to look at it and just walk away. The significance of that didn't hit me until I was packing up my equipment at the end of the evening. I said to myself, "I just made a positive change!"

"Perfect Control"

Thanks to hypnosis, I'm now in perfect control. I feel great! I can move around more easily since I lost weight, which makes my performance better. My stress level is way, way down. I just feel healthier. I have that spring back in my step.

Losing weight with hypnosis gives you confidence, too, because you are achieving something. You're saying to the world, "Look at me, I can do this. You can too!"

I believe my weight loss is permanent. Losing weight is about habit changes; not dieting or denial or scales or tape measures. That's why I recommend Positive Changes Hypnosis at the drop of a hat to anyone who wants to lose weight.

If you want to make changes to your life, why not try Positive Changes Hypnosis — you'll be glad you did. Tell them Robin sent you."

— Robin Langdon, Entertainer

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Leslie Roth

Boning Up

Building healthy bones at the Bernard Betel Centre

Instructor Karen Shuster with Thursday-morning Osteofit students.

At a time when many older adults are alarmed by looming health problems, members of the Bernard Betel Centre for Creative Living are fighting back. On Tuesdays and Thursdays, students gather for Osteofit classes to help prevent bone loss and build strength and balance.

The best defense against osteoporosis is starting early, says Betel Centre Wellness Co-ordinator, Jessica Rossman. Called a "silent thief," osteoporosis can steal bone mass for years without warning signs. When estrogen levels are falling, the body is at its greatest risk, and activity makes a big difference. "When you're sedentary," Rossman says, "you run into problems. People who are inactive are going to have more pain."

Rossman, who recently hosted a Wellness workshop on laughter, says Osteofit exercise is "functional," aiming to make everyday living easier for participants of any age: "Things like carrying groceries; preventing falls."

One of the Betel Centre's many younger seniors, Dorit Mazor, is an Osteofit regular.

Dorit Mazor

Dora Lichtenfeld

Klara Noik

"I love it...the teacher is wonderful," says Dorit. "She makes us want to come."

Fellow participant Leslie Roth is also enthusiastic about longtime instructor Karen Shuster. "She really keeps you going... she exercises every part of your body, from your head down." Leslie says her Thursday-morning Osteofit class has helped immensely.

"It's terrific... she keeps us moving the whole hour. There is a lady here who wouldn't be walking if it wasn't for this class."

Shuster speaks passionately about how regular exercise maintains vigour. Though one in four Canadian women over 50 will develop osteoporosis (one in eight men), regular exercise helps prevent traumatic fractures while increasing strength and balance.

"Weight training does all that," says Shuster, adding that balance can be affected by many factors, including medication and inner ear disorders.

She says the main difference between Osteofit and other fitness classes is in "the types of exercises we don't do," which could be harmful to people with osteoporosis, like bending from the waist, which puts excess pressure on the back. "We try and teach people how to maneuver in a safer, more effective way."

Instructor Karen Shuster

Shuster has formed a strong bond with many of her students, and they feel just as warmly towards her.

"She has a nice personality," says Klara Noik, who says she is more energetic thanks to Osteofit classes. She particularly appreciates Shuster's emphasis on weights and leg strength. "It's really wonderful...this is so important for our age."

At any age, Shuster says, exercise just makes sense. "If you don't take time for being well, you're eventually going to have to take time for being ill."

Osteofit participants also enjoy other activites at the Betel Centre, like Tuesday-morning LLI lectures. Klara has just finished a computer course. Dora Lichtenfeld says she comes to see friends as well as to exercise. "I'm with people... it helps me not to sit."

"I always tell people how great this place is," Leslie says. "I like the people... we have a wonderful time."

For information on Osteofit and other Wellness activities at the Betel Centre, please call Jessica at (416) 225-2112, Ext. 126.

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For information, please call (416) 225-2112. For computer classes, call **Jennifer** at (416) 225-2112, ext. 128.

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Circle of Care celebrates 30 years of service to the Jewish Community.

A Little Bit of History

There's one large wall at the Circle of Care offices in North York that's been dubbed "memory lane". Numerous pictures, plaques, and certificates pictorially depict the Agency's activities and personalities from inception. Notable, is a framed article reprinted from a 1974 issue of the Canadian Jewish News, announcing the creation by the organized Jewish community of Co-ordinated Services to the Jewish Elderly – a new agency with a mandate to assume responsibility as the central 'home support' organization to North York's Jewish seniors. CSJE represented a fresh, innovative approach to helping seniors face their new health realities while maintaining their independence to live in their own homes.

Look at us Today!

From modest beginnings operating out of a small bungalow in North York, with a staff of 8, over a 30 year span ***Coordinated Services to the Jewish Elderly*** melded into ***Senior Care*** and today is known as ***Circle of Care***, one of the largest, most respected home care agencies in this city and province – a not for profit organization providing services across Greater Toronto Area, with a full complement of programs to meet the needs of our aging community. Circle of Care is accredited by the Canadian Council on Health Services Accreditation (CCHSA) as an organization that meets the highest standards of service provision and delivery.

We continue on a remarkable journey made possible over the past 30 years by the combined efforts of our staff and literally thousands of incredible volunteers who have been true community leaders. Today, the organization is backed by a skillful and dedicated in-house staff of 50, over 400 Personal Support Workers in the field, a 12 member volunteer Board of Directors and more than 500 field volunteers of all ages, whose teamwork supports a home care program to more than 4,000 clients of all ages, annually.

Generous donors and responsive and progressive funding bodies – UJA Federation, United Way of Metropolitan Toronto, the Ontario Ministry of Health, the City of Toronto, and ongoing support from the Community Care Access Centres of North York, Toronto, Scarborough, and Etobicoke/York and the Circle of Care Foundation underpin the Agency's ability to excel.

L to R: President & CEO Michael Scheinert, Past Chairmen Gloria Clamen & Dr. Les Richmond, & Current Chairman Alan Dessau

Our Services

Circle of Care is the link between people facing significant health changes and the supports they need to minimize harm, cope better, and maximize independence. In all that we do, our goal is to make daily living for our clients easier, simpler, and more meaningful.

Our diversified menu of in-home and volunteer services includes:

- **the only Kosher Meals on Wheels program in Toronto**
- **homemaking, respite and personal care**
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- **information and assessment services**
- **volunteer visiting programs**
- **transportation programs**
- **Alzheimer's and dementia support groups**
- **educational and health promotion programs**
- **supportive housing programs**

Identifying A Need

Who can benefit from Circle of Care services?

- A relative of any age who is unable to care for him or herself
- Someone soon to be discharged from hospital to recover at home
- An individual needing support in overcoming mental health issues
- A housebound friend needing nutritious food prepared for them regularly
- Anyone feeling the emotional and physical strain of caring for another, young or old, who is ill.

Circle of Care is a recognized leader in the innovation of new approaches to home care – publishing educational and training materials, participating in research, working hand in hand with local and provincial government, and cultivating partnerships with numerous community organizations in the community at large.

Circle of Care is absolutely dedicated to fulfill its mission to support individual independence and quality of life in the community. Within a broad framework and commitment to Jewish values, Circle of Care strives to provide excellence of care and leadership in the home care field.

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MATERIAL SUPPLIED AND SPACE PURCHASED BY CIRCLE OF CARE.

Junk-food-junkie-turned-marathon-runner practices what she preaches

Bean there. Done that. For Natalie Bean-Sole, **Nutrition Forever Inc.** is not just a business; it's the fruition of a lifelong obsession with health and fitness, a celebration of her personal victory over obesity, and a commitment to help others achieve similar goals.

Lost 60 pounds and has kept it off for 10 years

As an overweight child who endured the typical gamut of fat jokes well into adolescence, Bean-Sole traded in her junk food addiction at age 16 for regular workouts and a wholesome diet. So complete was the turnaround that by age 18, she had become a Club Med fitness instructor. In 1999, her personal fitness odyssey culminated with the opening of Nutrition Forever.

Today, the effervescent 30-year-old — a full 60 pounds lighter than at age 20 — is living testimony to the value of a healthy lifestyle. Visitors to her uplifting, sunswept headquarters are received in a friendly, personal manner and introduced to the two cornerstones of Nutrition Forever's weight loss strategy:

- A diet that allows you to enjoy wholesome foods every two to three hours, with the emphasis on low sugar, low carbs and low fat;
- Detailed menu planning in the form of YES/NO lists indicating the foods you're allowed to eat in a particular week and those you're not. (*Eat to Lose*, Nutrition Forever's upcoming in-house cookbook, will further facilitate menu planning).

In a confidential, one-on-one environment, each client receives:

- a thorough initial consultation during which a detailed menu is prescribed;
- brief weekly follow-up meetings for the duration of the program, which typically lasts four to 20 weeks;
- ongoing advice by phone and e-mail, as well as referrals to personal trainers as needed. Two in particular — Carrie Burstein and Paul De Oliveira — enjoy a close working relationship with Bean-Sole and come highly recommended for their dedication and expertise.

Weight loss program has 98% success rate

For added convenience, a selection of nourishing salads, soups, and breads prepared expressly for Nutrition Forever can be purchased at (or catered from) Haymishe Bagel's 3031 Bathurst Street location.

Embarking on a weight loss program doesn't mean you have to give up *noshing* completely; Nutrition Forever carries delicious, naturally-sweetened, Kosher *Frozfruit* bars, and offers free delivery with purchase.

Future plans include a house brand low-fat ice cream, to be developed by Bean-Sole's husband Bobby — an expert in the art of homemade ice cream. (Now we know why Bean-Sole took up marathon running).

Nutrition Forever's growing clientele hails from all walks of life and emanates from all corners of the GTA and beyond. Referrals by physicians account for many of these customers, including a large number of diabetic patients who have seen their sugar levels improve dramatically under Nutrition Forever's regime. The bottom line: a 98% success rate for weight loss clients.

In addition to detailed menu planning and related services, Nutrition Forever offers a free session for every friend referred. Gift Certificates are also available.

On March 10, Marilyn Denis of Citytv's CityLine will visit Bean-Sole, who "helped me lose 25 pounds", notes Denis on Citytv's website.

The product of a sports-minded family (her brother is renowned sports broadcast journalist Elliotte Friedman), Bean-Sole is surrounded by dedicated staff members who share her zest for healthy living. Her very first employee and present assistant, Randi Mendelsohn, is now her training partner; both ran the 2003 Toronto Marathon together and plan to run again this fall.

"It's not a diet, it's a lifestyle"

Scores of satisfied customers have provided ample gratification for her efforts: "I get such a kick out of helping others lose weight," she beams.

It's not a diet, it's a lifestyle; a marriage of health, fitness, and good old-fashioned common sense. "Marathons aren't for everyone, but good health *is*," says Bean-Sole. "If you're willing to take the first small step, the rewards are incredible."

And forever.

Nutrition Forever Inc.

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How comfortable are Naots? A footprint in the sand ...

In a healthy body, every part counts — none more so than your oft-neglected feet, which bear the weight of your entire body as you move through the day. Happy, comfortable feet are one of the keys to overall well-being.

Since 1990 **Solemates** has graced Canadian feet with exquisitely fashionable, ruggedly-constructed, hand-sewn NAOT sandals, shoes and boots — all made with pride on Kibbutz Naot Mordechai in Israel. At Solemates' flagship **Prairie Dog** store on Eglinton Avenue West and at other fine footwear retailers across Canada, the Naot line has soared in popularity to the point where it is now synonymous with foot comfort and fashion.

New in-house fitness centre deals with entire body

As a natural extension of the ever-growing interest in a healthy lifestyle "from the ground up", as of March 26 the newly expanded Prairie Dog will house **FitSpirit**, a fitness centre equipped with free weights and exercise machines. Personal training will be offered in a variety of exercise techniques, including osteoporosis prevention and therapy through general body and back strengthening. The centre will be run by Corinne's daughter Natasha, a kinesiologist, and will have other professionals on staff.

During opening week (March 26–April 2), visitors will receive a gift with purchase.

Quality and styling. Naots are rugged and long-wearing, with multi-layered cork and latex insoles and durable Eva rubber soles. The selection of styles, colours and patterns has grown each year, and now includes literally dozens of attractive designs for both men and women. The *Flexy* line of sandals, shoes and clogs for men and women will redefine your footwear shopping experience.

A perfect match of form and function, Naot footwear is designed on the principle of a "footprint in the sand". For proper support and weight distribution, the sole molds itself to your foot in much the same way sand does when you stand barefoot on a warm summer beach.

Naots' removable cork footbed allows you to insert orthotics, but for many people, the footbed itself is adequate support. Moreover, you can replace the footbed without replacing the shoe, further extending the life of what is already an enduring product.

Leaving no element of foot comfort overlooked, Naot has a brand new offering that's both funky and functional: socks with dedicated left and right feet! Reinforced heels and soles give metatarsal and arch support, and foot-friendly fibres wick away moisture.

Naot shoes and sandals are pure heaven for walking on any terrain; on the beach or off, you'll feel your footprint in the sand.

Solemates and Naot have grown by creating products that earn long-term customer loyalty, of a kind that goes far beyond traditional brand loyalty. MADE IN ISRAEL, always symbolic of quality and cleverness, now means hip as well, and resonates with people everywhere who revere and respect the "little country that could."

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Medical exchange launched at Toronto, Israeli hospitals

By SHELDON KIRSHNER
Staff Reporter

Toronto's Sunnybrook & Women's College Health Sciences Centre has established a medical exchange program with Jerusalem's Hadassah Hospital to expand knowledge of spinal surgery and trauma.

The program, launched several months ago, is expected to sharpen the skills of Israeli physicians who treat victims of terrorism.

"The project was created to advance scientific and clinical understanding in the field of orthopedic trauma between our two centres," said Dr. Joel Finkelstein, a Sunnybrook spinal surgeon who helped to set up the exchange.

"Both centres are leaders in their fields and have unique areas of expertise," added Finkelstein, who teaches spinal surgery and orthopedic trauma surgery at the University of Toronto.

"The advancement in clinical practice requires the exchange of ideas and dialogue between partners."

The idea for the program came from Sari Cohen, an Israeli operating room nurse from Tel Aviv's Wolfson Hospital. She has worked at Sunnybrook for the past few years and plans to return to Israel in August.

The program officially got under way in December when Finkelstein, a member of the Canadian Orthopedic Association, led a delegation of Sunnybrook orthopedic surgeons, one nurse and a bio-mechanical engineer to Israel.

The trip was financed by Hadassah-WIZO.

They met the chief of Hadassah's orthopedic department, Dr. Iri Liebergall, and gave talks on their respective areas of expertise and research.

The delegation also visited the Israeli Orthopedic Association in Tel Aviv.

In addition, the Canadians learned about how Israeli doctors deal with terrorist attacks and "manage" mass casualties.

"They [Israeli doctors] are very advanced in spine surgery and trauma," Finkelstein said. "They are world leaders in computer-assisted surgery."

Apart from Dr. Finkelstein, the delegation consisted of Marvin Tile, Hans Kreder, Geg Berry, Michael Ford, Hamilton Hall and Sandie Roth.

As a result of the visit, an Israeli doctor from Hadassah, Amal Khoury, is currently working at Sunnybrook.

In May, Liebergall will become a visiting professor at Sunnybrook, and in July, another Israeli physician, Yigal Bronstein, will start working there.

Finkelstein hopes to send a second group of orthopedic surgeons to Israel next year.

Looking ahead, he said that "there is now interest in our hospital to expand the program to craniofacial surgery and cardiac surgery."

About Nutrition

By LISA WEINBERG

Q. Is it true that taking vitamins gives you more energy?
A. No. Many people will claim this and it may be a placebo effect – doing something perceived to be healthy makes you feel healthier – but vitamins are not proven to give you increased energy.
Q. I really need help with after-school snacks. I have four kids ranging in age from four to 13 and they all come home from school and raid the kitchen, I need some healthy, kid-friendly suggestions.
A. Okay here are some of my favourites. Stock your cupboards with these and I think everyone will be happy and healthy. Try hummus and whole grain crackers (make sure they don't contain hydrogenated fats), baked nachos and salsa or refried bean dip (it's not really fried), vegetable or tomato soup, or yogurt fruit smoothies. Make pizza bagels on whole wheat English muffins and pile on the veggies; peanut or almond butter sandwiches on whole wheat bread; homemade bran, oatmeal or carrot muffins; yogurt; raw veggies and yogurt dip; fruit salad served over frozen yogurt; cereal with milk (not a sugar cereal); nuts (almonds, walnuts or hazelnuts are best) – mix them with a few raisins or chocolate chips; baked apples; apple sauce; milk or chocolate milk; or even scrambled eggs. These should get you started and fill up your hungry crowd.
Q. I am trying to reduce the junk that my three teenage children eat, but they say they don't like the taste of healthier choices, what should I do?
A. Don't give up, this will take time. One of the big problems that we have is when we feed our children a diet full of "kiddy foods" or fast food, junk foods and highly processed foods, they become very used to eating foods that are highly sweetened, salted or high in fat. Then healthier foods taste bland and undesirable by comparison. Keep trying. It's a fight worth fighting. Stock the house with healthy foods and let them shop with you.
Q. I am lactose intolerant and I know the obvious places to find lactose – in all dairy products – but I wonder if there are hidden sources?
A. There are indeed many unlikely places where lactose can be found. Lactose is a sugar, which, when it is removed from dairy foods, can be used to flavour many non-dairy items such as breaded foods, hot dogs, flavoured potato chips and snack foods. It can also be found in vitamins and medications. Read the labels and look for lactose. When buying vitamins or medications, ask the pharmacist for the ingredient listing, as it will not appear on the label. Just to let you know as well: not all dairy products contain lactose.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

SNACKING FOR ISRAEL: Teacher Marlee Pinsker and some of her senior kindergarten students display the Israeli-manufactured snacks they brought in for the Toronto Heschel School's "Buy Israel Snack Day" on March 1. More than three quarters of Heschel elementary students took part in the event, held in support of the community-wide "Buy Israel" campaign.

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DVD a worthy addition to Holocaust film genre

By LARRY ANKLEWICZ
Special to The CJN

I must have seen hundreds of Holocaust films over the years. I've seen films about the victims and about the rescuers. I've seen documentaries and fiction films. I've seen films made for television and TV miniseries. I've seen films that are only a few minutes long and films that are 9½ hours long. There seems to be no end in sight to Holocaust stories as survivors try to leave some kind of record behind before their time runs out.

Earlier this week, Steven Spielberg's landmark film, *Schindler's List*, was finally released on DVD. Spielberg and the Survivors of the Shoah Visual History Foundation, founded as a result of Spielberg's experiences in making *Schindler's List*, have also released the companion piece *Broken Silence*, a DVD of immense influence and power.

Broken Silence *provides unique emotional moments*

Broken Silence is a collection of five films, each one just a little less than an hour in length. Spielberg initiated this project by approaching five directors from five different countries and commissioning each of them to create a documentary about the Holocaust.

Even to someone who has been deluged with Holocaust films, this DVD provides some unique emotional moments.

Most of the films use testimonies from survivors that were recorded by the Shoah Foundation, intercut with photographs and archival footage.

Argentine filmmaker Luis Puenzo (*The Official Story*) directed *Some Who Lived*, a Spanish language film that includes the stories of survivors living in Argentina and Uruguay. Toward the film's conclusion, Puenzo looks at the connection between Nazis and Argentine fascists, and also brings the bombings of the Israeli embassy and the Argentine Jewish Federation building into the mix.

Hungarian director, Janos Szasz, the child of two Holocaust survivors, focuses on child survivors in the film *Eyes of the Holocaust*.

Well-known Polish director Andrzej Wajda made a film called *I Remember*, which deals with four survivors who were either helped or betrayed by their Polish neighbours.

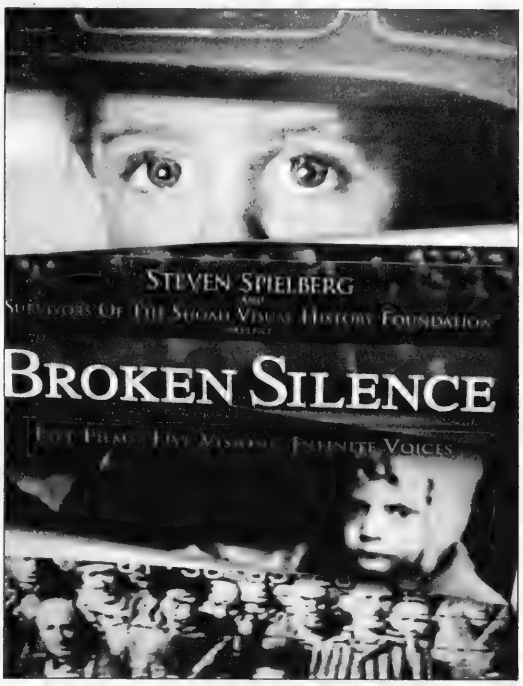
One of these survivors was a member of the Sonderkommandos, while another smuggled food into the Warsaw ghetto. Wajda's film was produced in black and white, without narration and without archival film clips.

Instead, Wajda incorporated original footage of The March of the Living into the film as his symbol of hope and improved dialogue between young Jews, Poles and Germans.

According to Wajda, the film focuses on the dramatic and specific relations between Jews and Poles in Nazi-occupied Poland.

Hell On Earth is a Czech language film directed by Vojtech Jasny that looks at Theresienstadt, the model ghetto set up by the Nazis to deceive the world about how the Jews were being treated.

To my mind, the most moving film on the *Broken Silence* DVD is *Children From The Ashes*, by Russian director Pavel Chukhraj (*The Thief*). It tells the stories of a number of survivors who were children or teenagers during the war. It includes some film clips I have never seen before and gives graphic detail of the mass killings at Babi Yar. The DVD is worth watching and buying just for this film alone.



It is a bit strange that *Broken Silence* received very little publicity before its release. As a result, it may not be available in as many stores as *Schindler's List*.

Broken Silence is being released by Universal Studios Home Video, the same studio that released *Schindler's List*, and can be purchased by any video store that wishes to do so. If your store doesn't carry it, ask the manager to order it or you can order it online from www.amazon.ca, www.amazon.com or www.facet.org.

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Arts & Travel

ROM exhibit spans 30 centuries of Egyptian art

By BILL GLADSTONE
Special to The CJN

Golden mummy masks, coffins, sculptures, reliefs, papyri and jewelry all form a part of "Eternal Egypt," the exhibition of 144 exceptional ancient Egyptian artifacts from the British Museum that opened at the Royal Ontario Museum on Feb. 28.

The pieces are arranged in chronological order in six main sections, each focusing on a specific historical period. Spanning 30 centuries and as many dynasties, they offer "a vivid panorama of the entire history of Egyptian art," according to senior ROM Egyptologist Krzysztof Grzymski, who co-curated the exhibition.

The earliest item on view is a tiny ivory statuette of a first-dynasty king dating back 5,000 years to about 3,000 BCE. The white-crowned figure is one of the earliest known representations of an Egyptian pharoah and shows the characteristic attributes of divine kingship.

One of the latest items on display is a painted "Panel Portrait of a Woman," rendered during the Roman period (about 165 CE). Timewise, she's much closer to us than to first-dynasty Egypt, and the portrait seems to reflect more traditional European artistic sensibilities.

Several items in the collection are only partially finished and reveal the artists' raw sketches and grids that are usually hidden. These abandoned pieces offer a fascinating glimpse into the artistic processes prevalent in Egyptian ateliers in olden days.

It's hard to fathom the journey in both time and psychological space that these impressive relics have undergone. Created amid the splendour of a magnificent civilization by the Nile, they reflect the Egyptian belief in polytheism, a national reliance upon a godlike Pharoah and a deep cultural obsession with death.

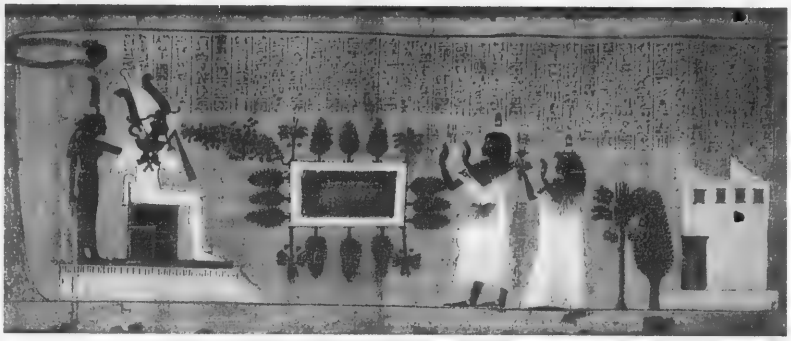
When the supposedly "eternal" Egyptian civilization finally collapsed, many of these objects remained sleeping in dark and dusty tombs for millennia, only to be unearthed and carted away by British archeologists in the relatively modern post-Napoleonic era. From the British Museum, it was only a short hop across the pond for the present North American tour, of which Toronto is the first Canadian stop. The items are also slated to be shown in Victoria and Montreal.

As we stroll through the various chambers of this well laid-out exhibition, we are challenged at every turn to put these magnificent relics into historical and cultural context.

The "hauntingly sombre" stone face of Sesostris III is said to reflect the heavy burden borne by the pharoahs. The pink granite Lion of Amenhotep III reclines in a curiously relaxed and "un-Egyptian" pose, apparently not minding that it no longer guards Gebel Barkal, an 18th-dynasty palace in Upper Nubia – or the entrance to the British Museum's vast Egyptology department.

An elegant alabaster "Royal Woman" dates back to the Old Kingdom, but doesn't look a day older than 22nd dynasty. Likewise, we admire a variety of lithe and stylish human statuettes that might have been given form only yesterday.

Sometime during its middle kingdom, Egypt relied upon the slave labour of the Jews, but few (if, arguably, any) allusions to this central formative Jewish experience have ever been found in Egyptian art. Certainly there's no trace of a Hebrew slave in the present show.



A panel from the Book of the Dead, above, and a mummy mask, left

However, some of the colourful papyri from the Book of the Dead seem to prefigure Jewish beliefs about humanity's accountability before God and the entrance requirements for the world to come.

Observing the sun rise and set each day, the Egyptians deduced that it travelled through a dark underworld by night and that each human soul follows a metaphorically parallel path after death. Filled with magical spells, the Book of the Dead was placed in tombs as a kind of guide book to help the deceased navigate the perilous underworld and reach the place of rebirth.

The Egyptians believed that the human soul resides in the heart and that the god Osiris judges all souls for admittance into the afterlife. Fascinatingly, a panel from the Book of the Dead shows a group of deities watching as a human heart is weighed on a scale against a feather. If the heart proves heavier than a feather, no afterlife is possible and the organ will be consumed by the mythical monster Anubis.

"Eternal Egypt: Masterworks of Ancient Art from The British Museum" offers a wonderful opportunity to contemplate both the enormity of human civilization and the smallness of one's own existence.

The exhibition continues at the Royal Ontario Museum until June 6. Admittance is free with regular museum admission.

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Arts & Travel

Eye on Arts

By Bill Gladstone

JERUSALEM POST EDITOR MAKES WHIRLWIND VISIT TO TORONTO

The 30-year-old editor-in-chief of the *Jerusalem Post*, spent four days in Toronto last week briefing various community groups as a guest of the UJA Federation. **Bret Stephens** spoke to students at the U of T's new Wolfond Centre for Jewish Campus Life, as well as to top UJA donors, the editorial board of the *National Post*, and various other groups.

An American who grew up in Mexico City, Stephens was a former *Wall Street Journal* reporter who covered the Middle East with a series of brilliant, cogent articles underlining Israel's differential treatment in the world media that sometimes crosses into anti-Semitism.

Venturing far from the media's beaten track, he also exposed the Palestinian "dream" as a full-fledged "nightmare" replete with lies, corruption and ill-disguised support of terrorist activities.

At the Wolfond Centre, Stephens gave a rousing and sparklingly lucent hour-long talk without notes, exhorting his student audience on the necessity of defending Israel and the Jewish people against the many calumnies and canards in circulation. Even if one disagrees with most actions of the Ariel Sharon government, it's still essential to speak out when Israel's right to exist is disputed, he said. "No one ever questions Italy's right to exist," he observed.

After hearing Stephens speak, you can easily understand why the *Post's* top brass were so keen to hire him despite his admission that he was then only 28 years old. "Don't worry, you'll outgrow it," he was told. He is the youngest editor in the paper's 70-year history.

One of Zvi Epstein's photographs

* * *

Names in the News: *Four Sons*, written by **Michael Albert** and directed by **Rachel McManus**, is one of three plays featured in Tarragon Theatre's Paprika Festival for artists under 21. The play deals with the legendary four sons of Passover who supposedly sort out their differences in the washroom during a seder break! (March 18 to 28, 416-531-1827)... *Courting May West*, a new play about Hollywood sex icon **Mae West**, was given a first reading last month in a New York City theatre that was formerly a courthouse in which West was charged with obscenity in 1927. As playwright **Linda Ann Loschiavo** reveals, West was the daughter of a German-Jewish mother and an Anglo-Irish father.

* * *

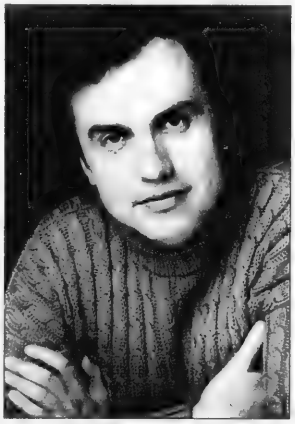
Arts in Brief

• Pianist **Yefim Bronfman** joins the **Toronto Symphony Orchestra** in a performance of **Prokofiev's** *Second Piano Concerto*, which the composer rewrote from memory after the original was destroyed during the Russian revolution. The program includes pieces by **Berlioz** and **Zemlinsky**. Roy Thomson Hall. $94-$32. March 10 and 13 at 8 p.m., March 11 at 2 p.m. 416-593-4828.

• Acclaimed Yiddish lecturer, raconteur and writer **Michael Wex** presents **Daytsch Afselakhes**, a look at the social and psychological origins of Yiddish. Friends of Yiddish; members free, guests $7. Refreshments. Workmen's Circle, 471 Lawrence Ave. W. Sunday, March 14, 7:30 p.m. RSVP to Sandy, 416-736-8073.

• Author **Irene Borins Ash** reads from *Treasured Legacies: Older & Still Great*, a collection featuring inspiring individuals who "are a testament to the great contributions that senior citizens are capable of making." Israel's Judaica, 870 Eglinton Ave. W. Free admission; refreshments. Sunday, March 14, 8 p.m. 416-256-2858, ext. 22.

• Equity Showcase Theatre presents *After the Fall*, by **Arthur Miller**. Considered to be Miller's most autobiographical work, the play focuses on one man's self-imposed trial as he judges his own conscience, values and deeds. Equity Showcase Theatre, 651 Dufferin St. at Dundas. Previews March 17, opens Thursday, March 18; curtain 7 p.m. PWYC. 416-533-6100, ext. *52.



Yefim Bronfman

* * *

At the Galleries

• **Life of the Listener:** "Visual Reflections on the Shema," an exhibit of original photographs by **David Zvi Epstein**, is on view at the Moonbean Coffee Co. in Kensington Market from March 12 to April 9. Opening reception, Sunday, March 14, 5:30 to 7:30 p.m. 30 St. Andrew St. 416-638-2475. www.davidzvi.com.

• "Still Life and Landscape Paintings" by **Jodi Shuster-Sniderman** go on view this week at the Cecile and Harry Pearl Gallery, Holy Blossom Temple, 1950 Bathurst St. Opening reception, March 14, 2 to 4:30 p.m. Show closes April 21.

• "Signals from Shadow Valley" is a concert of experimental electronic music by Toronto violinist-composer **Reena Katz**, whose ensemble presents a "sonic vision of searing pain, ghostly messages, hope and mourning." Music Gallery, 197 John St. $10 - $5. Sunday, March 14, 8 p.m. 416-204-1080. www.musicgallery.org

• Prefix Institute of Contemporary Art and the New Images Festival present Israeli artist **Yael Bartana's** *Trembling Time*, an eight-minute sound/video piece filmed in Tel Aviv from a highway overpass on Soldiers Memorial Day. 401 Richmond St. W., Suite 124. Thursday, March 18, to May 1. 416-591-0357.

• "Plainspoken", a solo exhibition by Toronto artist **Susan Szenes**, continues at Gallery Wagner Rosenbaum thru March 21. 169 King St. E. 416-777-9617.

• **Kissing Cousins:** "Ceramics meets Glass" features works by various artists in the Gardner Museum Shop's new temporary location, 60 McCaul St. Until March 28.

Message to *CJN* Snowbirds

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Movie charts friendship between a Muslim and Jew

By SHELDON KIRSHNER
Staff Reporter

Muslim-Jewish relations are at a low ebb today, particularly in France, but in Francois Dupeyron's feel-good movie, *Monsieur Ibrahim*, there is no trace of such friction.

The French film, which opens in Toronto and Vancouver on March 12, is about an elderly Muslim grocer who befriends a lonely Jewish teenager.

Monsieur Ibrahim, set in 1960s Paris, steps away from the divisive politics of the Arab-Israeli conflict and concentrates on an unusual human relationship.

Moses Schmitt, known as Momo, lives with his depressed father in a grimy flat in Pigalle, a working-class district frequented by prostitutes.

During his school break, Momo (Pierre Boulanger) empties his piggy bank, approaches a friendly prostitute (Anne Suarez) and loses his virginity.

This erotic encounter dissolves into a scene in which Momo walks into Ibrahim's small shop, filled to the brim with shelves of French and Middle Eastern delicacies.

Momo is not above stealing from Ibrahim (Omar Sharif), a Turkish Sufi. But Ibrahim, a strong, silent type, chooses to overlook Momo's transgressions.

When Momo's father (Gilbert Melki) finds himself unemployed, he deserts his son, effectively leaving him adrift as an orphan.

Momo gravitates toward Myriam (Isabelle Renauld), a girl next door, and they engage in puppy love. But these scenes are of minor importance compared to those with Ibrahim.

As Momo gets to know Ibrahim better, they form what seems like an inseparable bond. At Ibrahim's suggestion, Momo borrows a copy of his Qu'ran to read. An impressionable boy, Momo is disconnected from his Jewish roots.

Is the film subliminally suggesting that Ibrahim wants to convert Momo? Your guess is as good as mine.

Monsieur Ibrahim transforms itself into something of a classic road picture when the kindly grocer invites Momo to accompany him to his ancestral village in the parched highlands of Turkey.

They set off in a flashy red sports car. On the way, they visit a Catholic church and a mosque and watch the frenzied dance of dervishes.

The gentle aura of the film is abruptly shattered by a tragedy whose impact has a profound effect on Momo.

Emotions ring true thanks to Sharif's far-reaching range and Boulanger's understated performance.

They anchor *Monsieur Ibrahim* in a foundation of unrelieved reality and fanciful illusion.

Falling in love with the harp

By RUTH SCHWEITZER
Special to The CJN

Erica Goodman, a Toronto harpist who is recognized as one of the world's best, fell in love with the harp at a Toronto Symphony Orchestra rehearsal.

Goodman's late father, Hyman, TSO concertmaster from 1948 to 1967, took her to the orchestra rehearsal in 1952, when she was four years old. After seeing the harp there, "it was my extreme desire to play it," Goodman remembers.

By that time, her parents had already seen a sign of her extraordinary musical talent. She'd played melodies on the piano by ear before she could talk.

Erica Goodman [Gadi Hoz photo]

Piano is the basis of all musical endeavour, Goodman says, so she and her parents agreed that she would get a harp after she finished Grade 8 piano. By the age of eight, she had fulfilled her side of the bargain.

But the harp is not the most practical of instruments. Goodman's mother, Maisie, a businesswoman and the sensible one in the family, Goodman says, wasn't particularly in favour of her playing it.

Besides being expensive – at today's prices, one can run anywhere from $20,000 to $40,000 – a harp costs a bundle to maintain and it's not easy to transport it anywhere.

"You can't put it in your pocket like a flute," Goodman says.

Canadian composer Louis Applebaum suggested to Goodman's parents they send their daughter to a music camp in Michigan – now known as the Interlochen Arts Camp – where she could try out the instrument.

"I loved it," Goodman says.

She got her harp when she was 10, and studied with Judy Loman, an internationally renowned principal harpist with the TSO.

"I was lucky to come from a very musical household where my parents were most sympathetic to my musical endeavours," Goodman says.

She played professionally, in Toronto and with the TSO, while she was in high school – she's still associated with the TSO – and made her New York debut as a soloist with the National Arts Orchestra at Lincoln Centre in 1972.

Goodman went on to perform on stages worldwide to critical acclaim, as well as to play on film and television soundtracks and to make a dozen well-received recordings. In 1995, she won a Juno Award for a solo recording, *Erica Goodman Plays Canadian Harp Music*.

A champion of contemporary music and composers, Goodman has been playing with New Music Concerts since 1970.

"That's how I was introduced to world-famous composers and up-and-comers from Canada," she says.

She has recorded the works of such composers as Milton Barnes, Srul Irving Glick and Marjan Mozetich.

"The harp lends itself very well to today's composers," she says.

Her latest recording is the 2003 release *Lyra Hebraic*, made with the group Trio Lyra. Trio Lyra includes Suzanne Shulman on flute and Mark Childs on viola. Later this year, another Trio Lyra CD, *Mozart to Mosevitch*, will be released, as well as another Goodman solo recording, *Angel Harp*.

Not exclusively a classical musician, Goodman has performed on stages with Moe Koffman, Guido Basso, Henry Mancini and Tony Bennett.

On request, she says, "[Bennett] would sing 'I Left My Heart in San Francisco' for the two millionth time as if it was his first time."

Currently, she's in the orchestra of the musical *The Producers*, at the Canon Theatre.

Goodman is participating in a harp extravaganza at the Mississauga Living Arts Centre on May 2. For more information, visit the website www.chambermusicmississauga.org.

For more information about Goodman, visit www.ericagoodman.tripod.com.

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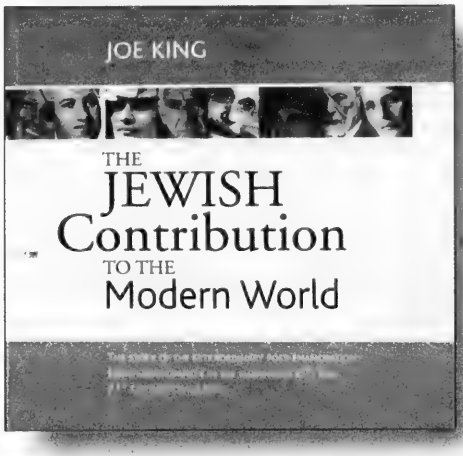
Book chronicles Jews' contribution to world

By JANICE ARNOLD
Staff Reporter

If you thought Alexander Graham Bell, who is variously claimed by Scots, Americans and Canadians as one of their own, invented the telephone, you're wrong, says author Joe King.

King credits a little-known German Jew as the telephone's inventor in his new book *The Jewish Contribution to the Modern World: The Story of the Extraordinary Post-Emancipation Jewish Participation in the Shaping of 20th and 21st Century Civilization.*



King provides ample evidence, in an accessible format, that Jews have played a disproportionate role in society in advancing knowledge and making the world a better place.

The book consists of short profiles and photos of about 350 Jews who have made outstanding contributions in a wide range of fields. They include Nobel laureates and many others who are household names.

But King also includes people who have been overlooked despite having made an impact on our lives today.

Johann Philip Reis (1834-1874) is one such example. This German schoolmaster's telephone, though it was crudely made – sausage skin was one of the components – was introduced to the public in 1861, 15 years before Bell unveiled his first phone.

"There is no question that Reis's concept formed the basis for… Bell's telephone design," King argues.

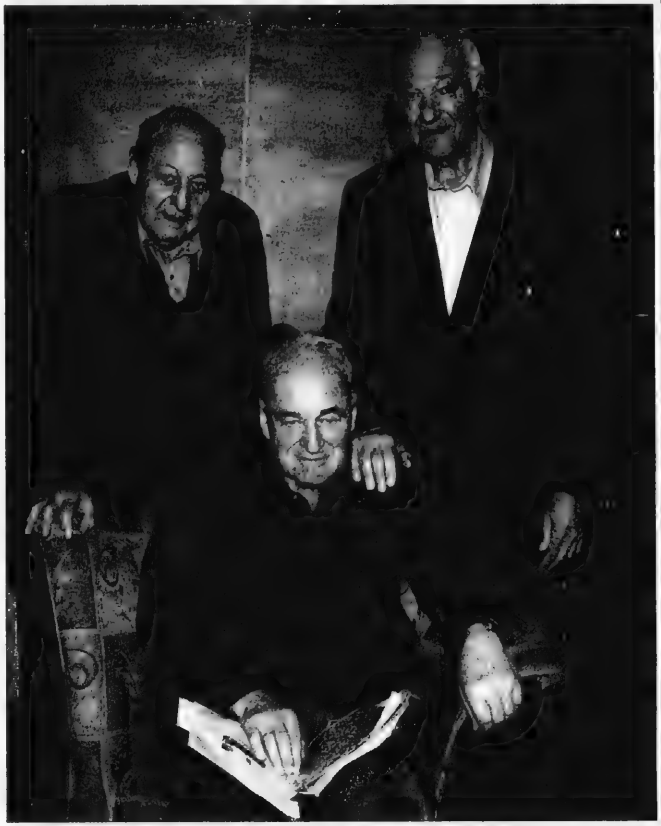
King acknowledges that Bell's apparatus was a great improvement over Reis's, but says another German Jew, Emile Berliner, really refined the telephone.

Berliner (1851-1929) invented the microphone and, after emigrating to Montreal, invented the gramophone. Bell Telephone bought Berliner's microphone and transformer, making communication much easier.

Other Jewish inventors listed include: Al Gross (walkie-talkie), Robert Adler (television remote control), Laszlo Biro (ball-point pen), Sylvan Goldman (shopping cart) and Morris Michtom (teddy bear).

Of course, much of the book deals with major figures in science and medicine. An entire chapter is devoted to Jews in atomic research. Here, too, though their names are unfamiliar, their accomplishments were huge.

Among them are Leo Szilard (1898-1964), who conceived the nuclear chain reaction; Hans Albrecht Bethe (b. 1906), who discovered how the sun and other stars burn by nuclear fission; Murray Gellman (b. 1929), who identified the quark, an elementary particle; Paul Ehrlich (1854-1915), "the father" of chemotherapy; Leo Graetz (1856-1941), who pioneered the study of electrical waves; and Rosalind Franklin (1920-1958), who some believe should have shared the Nobel Prize for the 1953 discovery of the structure of DNA.



Joe King, left, author of the *The Jewish Contribution to the Modern World*, with the book's grand patrons, Lawrence Bessner, seated, and Hy Adelman.

Other chapters cover scholarship, the law, the military, literature, the media, business, social activism, arts, music and entertainment.

If there is a quibble about this otherwise enjoyable and enlightening book, it is the inclusion of so many figures from popular culture. As talented as they may be, do actors such as Henry Winkler, Fran Drescher and William Shatner, or comedians such as Buddy Hackett or Wayne and Shuster, really belong in the same book as Albert Einstein, Sigmund Freud and Martin Buber?

King also takes liberties with Jewish ancestry, including, for example, British prime minister Benjamin Disraeli, who converted to Christianity at 13, and poet and wit Dorothy Parker, whose mother was not Jewish.

The inclusion of Parker is curious given that McGill University sociology professor Morton Weinfeld, whose expertise is North American Jewry, writes in the first line of the book's introduction that Parker was "no great lover of Jews."

Weinfeld goes on to send a clear message to anti-Semites: "Those who attack Jews, whether in the Diaspora or in Israel, risk impoverishing the world."

In his preface, King theorizes that once Jews were emancipated from the ghetto and had a taste of freedom, they quickly made their mark. He said he struggled to narrow down his list to 350 Jews out of the thousands more he could have chosen.

Among the few Canadians who made the cut are: Harry Halton, who designed the Canadair business jet; media baron Mortimer Zuckerman; distiller Samuel Bronfman; actor Lorne Greene; writer Mordecai Richler; and Morris "Two Gun" Cohen, commander of a Chinese army division that fought the Japanese invaders in the late 1930s.

The youngest personalities included were born in the mid-1950s, and most are entertainers (Jerry Seinfeld, Fran Drescher, Nathan Lane). The others are astronaut John Grunsfield and computer scientist Jaron Lanier, the youngest of all, having been born in 1960, who coined the term "virtual reality."

The Jewish Contribution to the Modern World is a publication of the Canadian Friends of Haifa University, in collaboration with the Montreal Jewish Publication Society.

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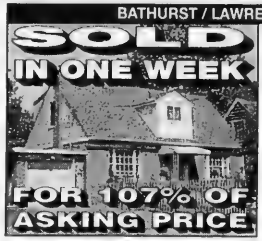

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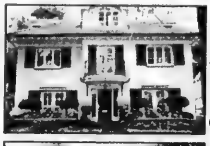

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Health & Lifestyles

Caring for the needs of aging survivors

By LEILA SPEISMAN
Staff Reporter

Respect, sensitivity and a concern for maintaining dignity are the watchwords of those dealing with the increasing number of aging Holocaust survivors coming into care, says Paula David, senior social worker and co-ordinator of the Holocaust Resource Project at Baycrest Centre for Geriatric Care.

To respond to the situation, she and a research assistant, Sandi Pelly, edited *Caring for Aging Holocaust Survivors: a practice manual*, which was published by Baycrest in late 2003.

The 252-page, soft-covered book gives a wealth of information about the particular needs of this group, who now comprise about half the residents in the various facilities of Baycrest. It is designed for caregivers, families and people in the general community.

Each chapter is written by a specialist in a particular subject, including social workers, occupational therapists, physicians, nurses, dentists, nutritionists and rabbis.

The book begins with a historical overview of the Holocaust and a chapter on the immigrant experience of the survivor by Harold Troper, professor of theory and policy studies at the University of Toronto and co-author of *None is too Many*.

Interspersed with the text are personal stories compiled by the editors, as well as poems written collectively by the Terrace Holocaust survivors group.

The intention is to educate both those who are already knowledgeable about the special considerations the survivors need because of what they went through, and those who are working with them for the first time.

"It is incumbent on us to learn and to learn quickly," David said. Because the children and the old were the least likely to have survived the war, the ones who did were, by and large, young adults who are all aging at the same time.

"We have to make the staff aware of their needs, such as why it may be harder for them to deal with the infirmities of aging and the inevitable losses." This is much harder to deal with when one has already lost so many loved ones, David said.

Originally, she said, decisions were made to not treat Holocaust survivors any differently from those who didn't go through the Holocaust. "Now we realize that we have to."

At the same time, she said, we have to recognize that each survivor is different. For instance, for some, taking a shower may be a horrific experience, conjuring up memories of gas chambers. For others, a shower may be a great way to get clean.

Some may want to show the numbers tattooed on their arms, others hide it. Some are glad to talk about their experiences, others prefer not to.

When a therapy dog was brought to one of the floors, a cognitively impaired resident, a survivor of the camps, was kept in her room to prevent her from being upset. But when she heard the dog, she ran out to it, bent down and hugged it, crying that she used to have a dog just like that one before the war.

"It was the first time she had talked in a long time," David remembered.

Even giving medical care can be difficult, she said. Citing medical experimentation by such sadists as Josef Mengele, she said that "the health care system betrayed them. We have to develop their trust again."

Staff has to be trained and knowledgeable about what the survivors have dealt with – not just the concentration camp experiences, but the loss of everything they had before.

"We have to teach [staff] that before the war, they had lives – some were rich and became poor, they spoke different languages, they were from different social classes. Then they had to come to a different country, most with very little, and had to learn new ways and new languages."

Many of the staff at Baycrest are immigrants themselves and can relate to that, David said. What is different is that they have a place and people they can go back to if they want. Holocaust survivors don't have that. "Everything was taken from them. There is no going back."

People assume that working with this population must be depressing, David said, but she doesn't find it so. "You are surrounded by people who are so incredibly resilient. No one thought people could cope after what they went through. They showed that they could."

David said survivors of the European Holocaust have something to offer to victims of more recent genocides, such as those from Rwanda and the former Yugoslavia. They can share their experiences of building new lives on the ashes of the old, of starting new families and dealing with the same traumatic memories. "We thought that it [genocide] could never happen again. But it did."

They also share ways of coping, not just for themselves, but also for their children. "They know that it is important to talk about it, to find ways to memorialize what happened."

Caring for Aging Holocaust Survivors is available at the Baycrest gift shop, by calling the department of social work at 416-785-2500, ext. 2853, or online at www.baycrest.org.

WE WON'T GROW UP: Josh Litwin, left, played Captain Hook and Danya Borenstein had the title role in Associated Hebrew Schools' recent Grade 8 production of *Peter Pan*.

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Clinical psychologist helps teams evaluate talent

By ELI SHUPAK
Special to The CJN

In the early 1980s, Gordon Gund was in big-time trouble as owner of the NHL's Minnesota North Stars and the NBA's Cleveland Cavaliers.

Out of desperation, he turned to his friend Herb Greenberg for help in turning around two teams that were the jokes of their respective leagues.

It took several years, but the clinical psychologist, through his consulting firm Caliper International, was able to assist Gund in better evaluating the personality traits of prospective athletes for both franchises.

The work Greenberg did with Gund marked his introduction to the sports business. Today, among the company's clients are 23 professional sports teams, including the Toronto Raptors, and eight U.S. colleges.

Blind since a form of tuberculosis took his sight at age 10, the 74-year-old consultant says he probably benefits by not being able to see athletes in action. It certainly hasn't hindered his work over the past 20 years in the sports industry.

Caliper performs about 100,000 personality tests a year, working with 28,000 companies in 13 countries and in 17 different languages. It grossed about $25 million (all figures US) last year.

"It's very successful," said Greenberg, who founded the Princeton, N.J., consulting firm in 1961. "[The test] is designed so you can't claim all virtues and deny all faults. It works so well because it's a very complex level of analysis."

The Caliper test, which costs $265, is a three- or four-page quiz with as many as 160 questions.

A sample question could be: Identify what is most like you and what is least like you: I am a good leader; I am a responsible person; I am emotionally stable; I get along well with people.

Test results, which are based on the overall pattern of a person's responses, help teams determine a prospect's competitiveness, self-esteem and self-discipline going into their draft.

It all got started when a colleague at Rutgers University asked Greenberg what he knew about psychological testing. Apparently, a large life insurance company was losing 60 per cent of its agents each year and wanted him to find a test that would do a better job predicting whether or not prospective agents could sell.

Greenberg and his colleague spent three months looking at existing tests and found nothing that fit the bill. Research done over the next four years helped them to develop the test. They founded a company, Personality Dynamics, but in 1985 changed the name to Caliper, which is a precise measuring instrument.

Greenberg, who grew up in Brooklyn, once considered a different career.

"I thought of going to law school, and a congressman, who was a very dear friend of the family, urged me to change my name to Green," he recalls."He said I would have had a lot of difficulty getting into a good law school with the name Greenberg.

"I would never do that because I'm Jewish. If that bothers somebody, too bad."

In good health and taking lots of vitamins, Greenberg has no plans to call it quits any time soon.

"I'm having fun and enjoying myself," he says.

FLIP OVER FOR ANSWERS TO CROSSWORD.

Two for Bridge

By ERIC KOKISH
and BEVERLY KRAFT

"Come look at this, Sarah, it's the new Bridge column."

That's the way we hope it will go when someone in your family picks up this issue of *The CJN* and comes across our feature. Alternatively, we hear that this page makes a nice coaster.

Don't let the names in the byline fool you. We're married up. There was a time when we played Bridge together. It's been years, though. Which may explain why we're still married. Another reason that we have endured lo these 24 years is that we tend to finish each other's sentences, no matter how arcane. Keeps us amused.

But this is a Bridge column, not Dear Abby. Are these survival credentials enough to justify a monthly visit to your breakfast table with a sliver of life from the Bridge table? Surely some prowess at the game is essential too.

Well, we'll see how you feel about our qualifications after considering Exhibit A below.

Neither side vulnerable; South deals

North (Kokish)
♠ A652
♥ Q85
♦ A
♣ KQ864

West
♠ J1094
♥ 10
♦ QJ8753
♣ 102

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♠ Q73
♥ A97
♦ K962
♣753

South (Kraft)
♠ K8
♥ KJ6432
♦104
♣AJ9

West	North	East	South
			1♥
Pass	2♣(1)	Pass	2♥
Pass	3♥	Pass	4♣
Pass	4♦	Pass	4♥
Pass	4♠	Pass	6♥
Pass.	7♥	Dble	All Pass

(1) Natural, forcing to game
Opening Lead: J ♠

1984: The Epson World Inter-city Teams Championship in Tokyo. We were the defending champions in part because we had been immaculate at avoiding grand slams with the ace of trumps offside. Our team-mates "loved" us for this one. We did not win the tournament.

Beverly: "If I were interested in seven I would not have jumped to six."

Eric: "My hand was unlimited, so your jump had to be descriptive. What you were supposed to have was six strong hearts and the ace of clubs, all your values in the suits you bid. You should have continued with 5♠, then 5♣ over my 5♦ continuation. Given your retreat to 4♥ over 4♦, I would have known that you couldn't have everything I needed for a good grand slam."

Beverly: "Maybe you're right, but you weren't playing with you; I'm a simple soul who bids what she thinks she can make."

If you consider bidding a grand slam missing the ace of trumps to be the ultimate indignity, we believe that you might wish to reconsider after hearing what befell two of our teammates in the same event.

Sami Kehela and the late Peter Nagy, two of the greatest players to represent Canada at the world level, had little experience as partners when they joined us in Japan. Nonetheless, their skill and fine judgement made them an effective unit, and their aura of invincibility stood them in good stead. Besides, they were our lucky partnership. But, how lucky were they?

After Sami opened 1♥, he and Peter reached the excellent contract of 7♦ despite some vigorous competition in spades by the opponents. Trusting the Canadians implicitly, the opponents sacrificed in 7♠ at favourable vulnerability. Peter, next to speak, was void in spades and had seen Sami bid a grand slam without knowing about the void. Surely Sami would have the ace of spades. If that were the case Peter thought his side might be able to make 7NT, with solid hearts and diamonds and the ace of clubs. Peter found the master bid by passing, letting Sami know that he was thinking about 7NT.

Pan now to the proud Kehela, a player who prides himself on avoiding technical error and major disaster. Sami was also void in spades. He "knew," therefore that Peter had to have the ace of spades for his forcing pass of 7♠. And so it was that Canada's finest fetched up in 7NT with no spades in either hand. One of the great moments in sport was at hand.

7NT was doubled with glee by the opponent holding the ace-king of spades. Alas, he was not on lead. Alack, his partner thought that the double was the famous Lightner variety, asking for an unusual lead. Accordingly he led a heart and Sami spread his hand, taking all thirteen tricks in the other three suits to make 7NT doubled. We are pleased to report that neither of our guys had the chutzpah to redouble.

It's a fine line between bridge at the top and bridge at the bottom. We've been through stretches at both ends of the spectrum, but it's never been dull. There are rumblings in our household that it might be nice for us to play together again. Mutual interest, wholesome entertainment, mind sharpener. You've heard it all before, we're sure. But if we can stifle the apprehension, survive the occasional raised eyebrow in disappointment, commit to keeping the vagaries of the game outside the confines of our version of domestic bliss, hey, it might just keep us young and stoke our creative fires. Or not.

We're going to share some of our experiences with you and keep you up to date with what's going on in the wonderful wacky world of bridge. We'll show you some beautiful deals and (less often) some ugly ones, and introduce you to many characters and personalities whose exploits you might enjoy.

Although the early evidence might suggest that you will usually get two different perspectives from us, it's really not that way at all. For example, we both love the game of Bridge. We both love our children, our grandchildren and our dogs. We both hate celery.

ספרותנו
יעל זליגר

עלמה היא ילדה גבוהה וקצת מוזרה. בביתה של שלושים ותשעה ילדים, המורה מאירה מושיבה את עלמה מאחור מפני שהיא הכי גבוהה וכך לא תסתיר לאחרים. יש שעלמה מתבלבלת כשהיא נשאלת שאלה על-די המורה וזו תמיד סיבה עבור שאר בני הכיתה לפרוץ בצחוק מלגלג. אך עיקר הדרמה מתרחשת מחוץ לכתלי הכיתה. הבנות יודעות כמה עלמה משתוקקת להשתייך וכך, יום אחד הן מביטיחות לה שאם תקפץ תשעים ותשע פעמים בחבל, יתנו לה להישתתף בבחירות למלכת הכיתה. "את יכולה להתקרב אם את רוצה" הן אומרות לעלמה וכל זאת רק כדי לדחות אותה אחר-כך ברשעות.

אינני יודעת אם נועה מילדותי בכתה מדי ערב לפני שנרדמה, אני בספק אם סיפרה להוריה ולא אדע לאן דחקה ואיפה תצפינה את סבלה. בסיפור זה, זרחי בחרה בפתרון פסיכולוגי קלאסי: חבריחה למציאות דמיונית. יום אחד, לאחר ההתעללות היומית בה, בעוד עלמה משפשפת את עיניה כדי לא לבכות, מופיעים מולה שלושים ושמונה "עלמות" כמותה בדיוק; "וזהו אמרה עלמה והרגישה שנצחה. כי אם כולן כמוני בדיוק, אז הן בטח יבחרו אותי למלכת הכיתה... ולמלכת כל דבר." את תאומותיה הזוהות עלמה מרכיבה בדמיונה על שלושים ושמונה סוסי פוני. הפוני האישי שלה הוא: "עלמה" והוא רוכב עמה בכל מקום שתרצה, כולל לכיתה השנואה. בדמיונה, לעלמה יש ווכוח עם המורה מאירה שמבקשת שחפוני יעזוב מיד אך כל ילדי הכיתה מצדדים בעלמה. המורה משתכנעת ומחליטה גם היא להביא לכיתה פונית כחלחלה משלה. "וביום הששי, כל ילד מילדי כיתה אלף שניה הביא אתו מחבית משהו ממש, ממש משלו."

כך מסתיים הסיפור ולא ברור לנו אם זה סוף טוב. מן הסתם, לא זו הייתה כוונתה של נורית זרחי. אין לבעיה קשה זו פתרון פשוט. מה שברור זה הצורך שלנו לרצות לפתח מדעות ולא לחתעלם מצידה האפל של זירת ילדות זו אשר מתרחשת הרחק מעיני חמבוגרים.

לנועה, באשר את.

עלמה אן חיום הששי מאת: נורית זרחי.
איורים: רותי מרדן, חוצאת עם עובד.

אצלנו בכיתה, בכפר סבא, חמושבה שבה נולדתי, הייתה ילדה ושמה נועה. עד כמה שזכור לי, חוריה של נועה היו בעלי חנות מכולת. פעם, שוב, אינני זוכרת מתי בדיוק ובשל מה, חזדמנתי לביתה של נועה וזכור לי רק שבחצר חתרוצצו אצלם חרבה תרנגולות, היו גם כמה פרות בדדות וסוס אחד. חתרשמתי מגינת חפרחים חיפה בקידמת חבית. שדה חבית מאחור חיה חרבה פחות מטופח עם שברי מתכת ועץ פזורים באי-סדר. נועה לא חייתה ילדה יפה אך גם לא כעורה במיוחד. צנומה, מנומשת, צבע עורה בחיר, ושערה דליל ומעט שמנוני. חשיניים לא היו במצב טוב אך היו לה עיניים טובות, חומות ועצובות. בחבעתה חייתה גם בחלה; רטט של ילדה עוובה שלא טוב לה.

אף אחד לא אחב את נועה ועד חיום לא ברור לי מדוע, אך כך חיה. במשך כשנתיים נועה ספגה התעללות סדירה, יומית מכמה ילדות בנות גילה. בבקרים לא חיו מציקים לה אך מיד עם תום חלימודים, בדרך חעולה מבית חספר לכיכר חשכונה היו שלוש בנות מפעילות על נועה טקס של חפחדה. לעתים חסמו את דרכה או אף מכות אותה (לא מכות כואבות), צובטות בצחוק, משליכות חפצים לעברה וקוראים לה בשמות. עד חיום, כאשר אני זוכרת את נועה אני חשה בושה ותחושת אשם כבדה על שלא היה לי האומץ וחבשלות האישית לגעור באותן ילדות מרשעות ולחתייצב לימינה של נועה. זכור לי שהייתי לעתים חשה ממש בבחילה ורק מייחלת לרגע שבו נועה תפרוץ כבר בבכי שכן זה היה חאות לאותן ילדות להרפות ממנה.

החצקות פסקו יום אחד. לא ברור מדוע. אולי משום שנועה נבחה, אולי סתם כך, נמאס למציקות ואולי חזמן עשה את שלו. ידוע שאצל חבנים, חאלימות היא בדרך כלל גלייה ופיסית. אצל חילדות התוקפנות היא סמוייה, נעלמת מחמבוגרים ותוצאותיה מאוד כאובות וזחו נושא ספרה חיפה וחחכם של נורית זרחי: עלמה אן חיום חששי.

PRALINED MANGO SALAD

Salad
1 head red leaf lettuce, torn into bite-size pieces
1 head green leaf lettuce, torn into bite-size pieces
2 stalks celery, thinly sliced diagonally
1 mango peeled and cubed

Dressing
2 tbsp. Dijon mustard
1/3 cup red wine vinegar
1 tbsp. honey
1 tsp. sugar
1/2 cup olive oil

Pralined Almonds
1 tbsp. canola oil
1/4 cup sugar
1/cup slivered almonds

Salad - Combine lettuces, celery, scallions and mango in a small bowl. Gradually whisk in olive oil.
Dressing - Whisk together mustard, red wine vinegar, honey and sugar in a small bowl. Gradually whisk in olive oil.
Pralined Almonds - Heat canola oil in a small skillet. Stir in sugar until it begins to melt. Add almonds; continue stirring until caramelized. Remove pralined almonds; set aside to cool.
Pour dressing over salad and toss to coat. Sprinkle pralined almonds on top. Serves 8-10.
Recipe submitted by Andrea Bergman

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Money Matters

Rabbi Jay Kelman

When asked what law is most important in the baking of matzah, Rav Yisroel Salanter the 19th-century founder of the Mussar (ethical refinement) movement, responded that the employees of matzah factories be treated properly. While we often think of religiosity in terms of ritual, the truly religious Jew is focused even more on his behaviour towards humankind. Therefore, the first law codified in the Shulchan Aruch on Pesach is the obligation to give maot chittin (tzedakah) to the poor before this most expensive of holidays. Only then does eating matzah have significance.

In our meritorious desire to carefully observe the many obligations of Pesach, we often lose sight that Pesach is a Yom Tov meant to be enjoyed as we celebrate the formation of the Jewish nation and the blessings of freedom. It thus appears to me that the excessive cleaning that many do for Pesach may actually be counter-productive, especially if it takes away from the joy of Pesach and makes wives and their helping husbands dread the arrival of the holiday. This misplaced focus is all too common. We must ensure there is a proper balance between meticulous observance of ritual and the even-more-important concern for the economic well-being of the Jewish people.

Thus, in an effort to control price gouging, the Talmudic sage Shmuel ordered merchants not to raise their prices after Pesach, lest he change the accepted law and permit *chametz she'avar alav haPesach* (chametz owned by a Jew during Pesach), something which under normal circumstances is strictly prohibited. Without such a ruling, the average income earner would have willingly, but in the end unnecessarily, spent excessive funds maintaining kashrut standards at the cost of economic standards of freedom.

It is inappropriate to adopt stringencies that place undue financial strain on family budgets, stringencies that are widespread during the Passover season. Throughout the generations, our rabbinic leaders forbade the purchase of items whose prices were excessive, including such basic necessities as fish, even for those to whom price was not an issue. It is not by chance that we start the Seder with the words "let all who are hungry come and eat." Chag Kasher V'Samayach.

Comments may be sent to rabbi@byad.org.

Crossword Puzzle

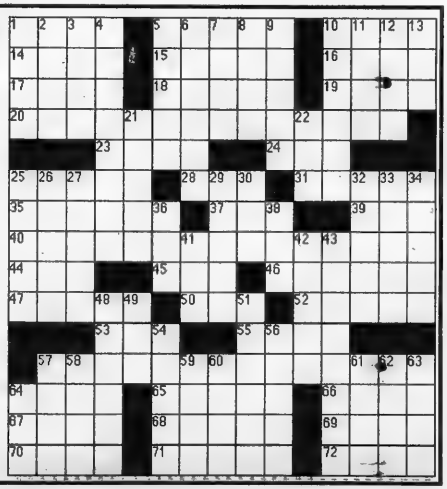
The Canadian Jewish News

(Answers to the crossword are on page 58.)

Jewish Artists of Israel (and the Diaspora)
© 2004, Bernard Mann

Across
1. Between shoulder and hand, in Quebec
5. Danish kitchenware maker
10. Nick and ___ Charles
14. Actress Patricia
15. Vapid
16. Exam or hygiene
17. _____ of each artist gives an answer here
18. Coverage of each of these artists has _____ on tv
19. You are solving this crossword in _____ time
20. Yaacov and Marc
23. The Irish tongue
24. Rocker Orbison
25. Switzerland's capital
28. Missile syst. with treaty that Bush quashed in 2001
31. Indian state
35. "I guess I'll need to take _ ___ flight"
37. Meadow
39. Ill. city
40. Artist for the tabernacle and artist for the temple
44. Donkey, in Dijon
45. Land east of Eden where Cain wandered
46. Remove the heart of a nuclear reactor
47. Room, in Rouen
50. Candle, in Hebrew
52. Ralph _____
53. ___ king
55. Merit
57. R.B. and Larry
64. What an adit leads into
65. "I'll meet you in Tel Aviv on yom sheni __ ___ shlishi"
66. How Curly might call to another Stooge?
67. What the "a" in a.m. stands for
68. Jungle vine
69. What you don't want to do to a pinball machine
70. Halogen used in lighting
71. Scale weights
72. Summers in Montreal et Marseilles

Down
1. Siamese king's English tutor
2. Lab. substance abbrev.
3. "A Yiddishe _____"
4. Speaking of Argon, with its letter symbol
5. Fossey and namesakes
6. "Eureka! Now that's _ ___!"
7. Drug hunting operative
8. Bush, as in Genesis, in Hebrew
9. "I am dark but comely / O daughters of Jerusalem / Like the tents of _____"
10. How the tan seeker might grumble when the beach is overcast
11. Russian city of good architecture
12. Poison, in Petach Tikvah
13. "One for ___!"
21. "Let's dance _ ___!", the caller cried
22. Indian state, former Portugese colony
25. Cakes, as in au rhum
26. 2002 Olympics figure skating champ Berezhnaya
27. One transliteration of Yiddish form of endearment for the name 'Rose'
29. Young or razor
30. "___! What do they know!"
32. Boston fish specialty
33. Bugs Bunny: either a rabbit or _ _
34. Aper, as rarely said
36. TV cartoon chihuahua
38. Put more in
41. Monster actor Chaney
42. French king
43. "_ ___ ___!" Exultation of electorally motivated teen on turning 18"
48. Triangular sail
49. High note
51. "Sure glad the kitchen's _____"
54. What you need is _ ___ in the arm
56. Guns, in Guadalajara
57. Cattle, as found in old English editions of the Tanach
58. Enter _____
59. Beverley Sills specialty
60. Paper, in Hebrew
61. Give off
62. Actors are always after a new one
63. Where actors perform
64. One of the group in 30 Down



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Henry's Tournament fore Health

This year's *Henry's Tournament fore Health* will be held at Angus Glen Golf Club (home of the 2002 & 2007 Bell Canadian Open) on Thursday, August 5, 2004. Proceeds from the event support the Marvelle Koffler Breast Centre at Mount Sinai Hospital.

This year's Chair, Susan Taerk and her outstanding committee have already started planning this exciting event, which features many on-course activities, a silent and live auction, a golf clinic for beginners and friendly competition for participants.

Susan Taerk

Long-time participants of the Henry's Tournament fore Health. From left to right - Laureen Cowie, Susan Blye, Tiana Koffler Boyman, Tammy Brown

Over the past 8 years, Mount Sinai Hospital and Henry's Camera have joined together to organize this premier women's golf event. *Henry's Tournament fore Health* has been an annual sell-out and has raised close to $1 million in total. We are confident that 2004 will be our million-dollar year!

Please call Hannah Slavens at 416-586-8662 or visit **www.mtsinai.on.ca/foundation** for more information.

Mount Sinai Classic

SOLD OUT

The Mount Sinai family thanks the hard work of the Classic Committee

Mount Sinai Classic committee members. From left - right: Jeff Ross, Stewart Ingles, Frank Miller, Stephen Coffey, Brian Cohen (co-chair), Nicholas Offord, Stephen Miller (co-chair), Billy Berger, Howard Lis, Eli Barr, Steven Hershenhorn, Joel Seigel. *Missing: Jonathan Pollack, Michael Nisker, Erwin Stuart, Chris Slightham*

The *Mount Sinai Classic* presented by Equitable Trust is celebrating its 10th Anniversary this year.

Join us on Thursday, June 24, 2004 at Eagles Nest Golf Club. Proceeds raised go to Leadership Sinai - a program which brings together current and future community leaders in support of Mount Sinai.

Co-chairs Stephen Miller, Brian Cohen and their dynamic committee are planning an exciting and memorable event including lots of on-course activities, silent and live auctions, an outstanding participant gift and great round of golf at one of Canada's newest five-star golf clubs.

This renowned golf event attracts many of Toronto's business and community leaders. The *Mount Sinai Classic* has been an annual sell-out and will also reach the $1 million mark this year.

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Please call Hannah Slavens at 416-586-8662 or visit **www.mtsinai.on.ca/foundation** for more information.

RUN WALK for The Best Medicine

Mount Sinai Hospital Foundation is pleased to announce the Co-Chairs for the 2004 Mount Sinai Hospital Run/Walk for *The Best Medicine.*

Barbara Bregman and **Marla Shapiro**

Date: Sunday June 20, 2004
Location: Queen's Park, downtown Toronto
For more information go to: www.mtsinai.on.ca

Mount Sinai Hospital Run/Walk for *The Best Medicine*

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This Week

National

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B'nai Brith audit finds rise in anti-Semitism *Page 5*

On Campus

Jewish, Arab children's art warmly received at York. *Page 43*

Spring Fashion

Style tips to bring out the best in you. *Page 53*

Arts & Travel

Miriam Waddington remembered for her contribution to CanLit. *Page 63*

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Biggest wave of hatred toward Jews since Holocaust: Sharansky

Quebec premier opens international conference on anti-Semitism, Israeli minister addresses gathering

By JANICE ARNOLD and DAVID LAZARUS
Staff Reporters

Natan Sharansky

Premier Jean Charest

MONTREAL — Natan Sharansky says European and other western countries are wrong if they think the current wave of anti-Semitism is due to the Israeli-Palestinian conflict and will vanish when it is resolved.

Israel's minister for Jerusalem and Diaspora affairs denied his country is "trying to stop legitimate criticism" by calling it anti-Semitism, as he said some diplomats have suggested to him when he shows them evidence of such sentiment in their countries.

Sharansky made the comments in his keynote address Sunday evening at the three-day International Conference on the Global Dimensions of Contemporary Anti-Semitism, organized by the Quebec-Israel Committee with the Canadian Institute for Jewish Research.

About 1,800 people attended his public lecture, held at Congregation Shaar Hashomayim under tight security. Everyone was searched with a metal detector before being allowed to enter the building.

Quebec Premier Jean Charest launched the conference in an earlier speech to an invitation-only dinner audience of 300, including Sharansky, at the Gelber Conference Centre. Charest said current provincial legislation to protect human rights and stamp out racism and discrimination is "just the starting point" for future policy.

Existing law such as the Quebec Charter of Rights and Freedoms, passed in 1975, shows that the province was "at the forefront of modern western societies," he said.

"Many European countries have only recently begun to officially recognize cultural diversity, and have used the Quebec model of a pluralistic society to guide their actions."

Speaking earlier to reporters at the Gelber Centre, Sharansky stressed that while criticism of Israel is not necessarily anti-Semitic, the world is experiencing "the biggest wave of hatred towards Jews" since the Holocaust. "Every day [Israel is] compared to the Nazi state, Palestinian refugee camps to Auschwitz."

Continued on page 69

True North visitors on Mount Scopus

Earlier this winter, a group of 23 Canadian Inuit visited Israel. Here we see the visitors at the Hebrew University of Jerusalem. It was the fifth annual tour to Israel by Canadian Inuit, on a program they call "From the Land of the North Star to the Land of the Star of David."

[Hebrew University photo]

Shabbat Hachodesh: Vayakhel-Pekudei
Candlelighting: 6:10
Havdallah: 7:15

Greater Toronto Area

Most Israelis support the fence: poll — please see page 46

The News in Brief

CANADA

Archeologist on Tour

TORONTO — Israeli archeologist Dan Bahat, an expert in the history of Jerusalem and tunnel excavations at the Western Wall, gave a lecture titled "In Search of the Ark of the Covenant and Jerusalem at the Time of Jesus" to hundreds of Christian pastors and clergy in five Western Canadian cities this week. His talks in Edmonton, Calgary, Victoria, Kelowna, B.C., and Surrey, B.C., were sponsored by the Israel Government Tourist Office-Canada (IGTO). The aim was "to keep fresh in the minds of Canadian Christians the desirability of Israel as a major world destination," said IGTO director Dani Shahal.

Foundation Hits $160M

MONTREAL — The Jewish Community Foundation of Montreal recently reported it has reached $160 million in assets. Established in 1971 as the Jewish community's permanent capital fund, the JCFM designates annual income according to donors' wishes in Montreal and abroad. A similar foundation in Toronto has about $120 million in assets.

Eggleton Heads Group

OTTAWA — The Canada-Israel Interparliamentary Group (formerly the Canada-Israel Friendship Group), a group of pro-Israel senators and MPs, has elected Toronto Liberal MP Art Eggleton as its new chair. He replaces another Toronto Liberal MP, Carolyn Bennett. As minister responsible for international trade, Eggleton signed the Canada-Israel Free Trade Agreement in 1997, and last year he led a multi-party delegation of parliamentarians on a trip to the Jewish state.

Gomberg Dead

HALIFAX — Environmentalist Tooker Gomberg, a former Edmonton city councillor and mayoral candidate in Edmonton and Toronto, died March 3 after apparently jumping off a bridge linking Halifax and Dartmouth, police said. The Montreal native was 48 and had reportedly battled depression for the past three years. A graduate of Montreal's Herzliah High School, he founded one of Canada's first curbside recycling programs in Montreal and headed Edmonton's EcoCity Society. Gomberg received 50,000 votes, but came a distant second in the 2000 Toronto mayoral vote.

WORLD

Operation Safe Bus

CHICAGO — A U.S.-based interfaith group will provide Israel with security equipment for public buses. Responding to the threat of suicide bombings on Israeli public buses, the International Fellowship of Christians and Jews will outfit 1,000 security guards with explosives detectors and other equipment, including baggage-screening devices. The $7.2 million (US) project will cover Israel's 6,000 public buses, and individual donors can "secure a seat" for $24. "We are launching a practical way to protect innocent victims of random terror – one seat at a time, one bus at a time," said Rabbi Yechiel Eckstein, the group's president and CEO.

Police Probe Papon

PARIS — French police are investigating Maurice Papon for illegally wearing his Legion of Honour decoration. The honour was annulled by presidential order after Papon was convicted for complicity in crimes against humanity for his role in the deportation of some 1,500 Jews from southwest France to Nazi death camps in 1942. The Grand Chancellery of the Legion of Honour appealed to a court near Papon's home town east of Paris after the former Vichy official was seen wearing the decoration in a recent media photograph. The court ordered police to question Papon over the photo. Illegally wearing the decoration is punishable by a one-year jail term and an $18,000 (US) fine.

NYC Anti-Semitism Up

NEW YORK — Anti-Semitic incidents in New York spiked sharply during the last three months of 2003, says a new report released by New York Congressman Anthony Weiner. There were 57 such incidents during the last three months of 2003, as opposed to 31 during the same period in 2002, said the report. But anti-Semitic incidents fell overall in 2003 compared to 2002. There were 108 such incidents last year, as opposed to 114 the year before, according to New York City police.

Today I Am An Investor

NEW YORK — A mutual fund that invests in Israeli companies is offering an $18 free stock gift to U.S. children having a bar or bat mitzvah. The Blue and White Fund invests in Israeli firms that are traded on U.S. stock exchanges. Only individuals with a bar or bat mitzvah invitation or a proof from a rabbi are eligible.

Rabbi Links Synagogue Vandalism to *Passion*

DENVER — A crowd of about 300 people turned out to clean swastikas off a Denver synagogue on Purim.

The Sunday-morning cleaning at the BMH-BJ Congregation came after the 10 swastikas and Nazi symbols were spray-painted on the synagogue the preceding Friday night. The synagogue's rabbi, Daniel Cohen, said the vandalism may have been sparked by Mel Gibson's movie *The Passion of the Christ*, which critics say blames Jews for the death of Jesus.

The evening before *The Passion* opened on Feb. 25, a sign appeared in front of Denver's Lovingway United Pentecostal Church reading, "Jews killed the Lord Jesus," a passage from a letter written by Paul the apostle. Underneath the quote was the word, "Settled!" an apparent reference to Gibson's controversial film about the final 12 hours of Jesus' life.

The local branch of the Anti-Defamation League asked Lovingway's pastor Rev. Maurice Gordon, 73, to remove the sign. He initially refused, but when a Jewish woman later took down the sign, he subsequently put up a sign of apology. He resigned as church pastor earlier this month over the incident.

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Union's anti-Israel activities draw criticism

By ANNA MORGAN
Staff Reporter

Israel figures prominently in the hallway graffiti of certain Canadian campuses these days, but it's not the words of the prophet, as the 1960s Simon and Garfunkel anthem said, that are written on those walls.

Jewish students say it's not uncommon to see messages scrawled on York University's tunnel walls and bathroom stalls that call for the end of Israel or death to all Jews. They say that when they complain, administrators usually agree that such scribblings are not welcome expressions of free speech in their institution of higher learning.

Jewish students also complain about the troubling nature of having to walk by Trotskyist League tables on the way to class and having to confront the group's political sloganeering against Israel.

However, last month, they found themselves frustrated by another type of presentation – one sponsored by a major campus union that they say is increasingly poisoning the atmosphere for Jewish students on campus.

The computer slide show by Jon Elmer, a freelance photojournalist, and activist Valerie Zink, both of whom spent time last summer in the West Bank town of Jenin and the Gaza Strip town of Rafah, was not compulsory and was sparsely attended.

But many students were troubled by the fact the biased talk, titled "From Occupied Palestine," was sponsored by the Canadian Union of Public Employees (CUPE) local 3903, which represents about 2,300 York teaching and graduate assistants, as well as contract faculty.

Jewish students at York U say CUPE local is poisoning campus atmosphere

Elmer began the talk by saying that he and Zink were only going to present the Palestinian side of the issue because they believe the other side is already well covered.

Zink then went on to recall stories told to her about "250 missiles falling every day" for a week during the Israeli invasion of Jenin in 2002. Although she was not there during that time, Zink described what she called the Jenin "massacre" in terms reminiscent of those that have been debunked by Human Rights Watch in its report on the conflict.

She talked about corpses piled at the side of the camp and the stench that filled the air. She described how an Israeli Defence Forces sniper killed a man for simply repairing his water tank on the top of his roof.

She concluded by saying, "I could go on forever."

"The presenters made it clear that they were not interested in actual discussion or debate," said Seth Winberg, a third-year York political science major who was part of a group of Jewish students who walked out of the presentation.

Jewish students complained that there was no mention of the tunnels used to smuggle arms and bombs into the refugee camps or of the suicide bombers that kill civilians in Israel. When members of the audience attempted to bring up these issues, they were shouted down by the moderator.

Tilly Shames, Israel affairs director for Hillel of Greater Toronto, was called "petty" and "stupid" by the moderator after asking whether Elmer had asked to see any tunnels.

CUPE represents more than half a million members across Canada. Local 3903's flyers state that its goals are to bargain collective agreements, defend workers' rights and fight on behalf of oppressed workers everywhere.

Over the past year, CUPE 3903 has budgeted money for such things as a $900 donation to sponsor a presentation on

Continued on page 21

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Greater Toronto Area

Tourism in Israel (3)

From the editor's desk

The central conundrum that faced the 600 participants of the Third Prime Minister's Conference for Tourism to Israel last month in Jerusalem was how to increase the flow of visitors to the Jewish state. (That probably half of the people at the conference seeking an answer to this riddle were not Jewish is a subject on which I will reflect in the next issue of *The CJN*.)

To be sure, since 9/11, there has been a downturn in worldwide tourist travel. But the falling off of tourism in Israel has been much sharper than it has been globally.

The reason, of course, is the fear of travelling there generated by the violence of the conflict with the Palestinians and the possibility of being caught in a random act of terrorism.

The solution, of course, is not in gainsaying the fear, but in overcoming it. The irony is that the experience of visiting and touring Israel, despite the initial fear, is exhilarating and deeply pleasurable. It also places our fears in a more appropriate perspective: behind us, usually after we wondered why we were frightened in the first place.

One need only speak to any of the youngsters returning from their first visit to Israel on a Birthright trip to feel a sense of that exhilaration.

Israel's tourism officials have produced rafts of new travel brochures, information packets and even interactive materials to help entice undecided travellers to choose the Jewish state as a trip destination.

Despite its diminutive size, Israel is a gigantic tourist's delight because it offers visitors much that is deeply meaningful and rewarding on many levels: religious, historic, scenic, cultural and culinary, to name an obvious few.

Last year a number of new sites opened to inform, inspire, excite, strengthen or simply delight tourists:

• **Mini-Israel**. A new, 15-acre theme park midway between Tel Aviv and Jerusalem. Israel's major cultural and historic sites and more than 30,000 meticulously crafted figurines are recreated and displayed is extraordinary artistic detail.

• **The Turkish Bath (Hamam) Museum in Akko**. The elegant network of marble-lined steam, massage, scrubbing and relaxation rooms of the El Basha turkish bath built by the Ottoman Turks in 1795 has been transformed into a museum.

• ***Ir David*, the City of David**. This is a breathtaking archeological excavation located some 150 meters from the Western Wall in the original hilltop of Jerusalem mentioned in the Bible.

• **The Jerusalem Archeological Park-Davidson Center**. The splendour of the Second Temple comes alive from this magical location along the outer walls of the southwest corner of the Temple Mount, where it meets the Mount of Olives and the Kidron and Hinnom valleys. The Davidson Center, which is at the entrance to the park, is a state-of-the-art museum and teaching facility that is effectively a gateway for the modern visitor into the world of the Second Temple.

As well, the United Nations Education, Social and Cultural Organization has designated two more places in Israel, in addition to Akko and the Walls of the Old City of Jerusalem, as World Heritage Sites in recognition of their "outstanding universal value" – the "White City" of Tel Aviv, in which its impressive, art-deco-ish, mid-1930s Bauhaus architectural style pre-dominates, and Masada.

As anyone who has been to Israel – indeed, even anyone who has not been to Israel – knows, the country is a land flowing with milk, honey and tourist sites.

The decision of what to see or do in Israel, though burdened by a surfeit of choice, is an easy one. The more difficult decision for the prospective tourist appears to be, alas, whether or how to surmount one's fear.

How does one reach farther than the place in which fear has locked his heart? The answer can only come from within each of us by asking who we are, what we stand for and what we want to achieve during our time on Earth.

Ironically, the readers of this newspaper may be the people least afraid to travel to Israel. But the obligation to help our family, friends and acquaintances who have not yet been there or to go there again, rests on us all.

* * *

With the imminent arrival of Pesach, I bring to readers' attention the arrival of new Haggadot that have come across my desk.

The Holistic Haggadah: How Will You Be Different This Passover Night? by Michael Kagan (Urim Publications), describes itself as "a fascinating guide to the inner journey that the Passover seder evening offers us."

A product of our multi-disciplinary, new-age times, the author uses the traditional Haggadah as more than a theological, historical narrative. It becomes for him a springboard to integrate history and religion with emotional awareness and psychological self-discovery.

The depiction on the cover of the Yin Yang symbol made out of matzah leaves us with no doubt about the author's interesting, unconventional, cross-cultural, syncretic approach to the seder even as he borrows from the teachings of Reb Zalman Schachter-Shalomi and Rabbi Nachman of Bratslav.

Kagan lives in Jerusalem, has a PhD in chemistry from Hebrew University and describes himself as an Ortho-practising but unorthodox Jew.

—MBD

SeeJN

TWO NEPTUNE ASSEMBLY LINE:

Temi Rosenthal, social chair and supervisor at Two Neptune, called it a labour of love production line, when residents made their own costumes and joyously celebrated the festival of Purim.

[Monte Mazin photo]

Greater Toronto Area

B'nai Brith audit finds rise in anti-Semitism

By PAUL LUNGEN
Staff Reporter

B'nai Brith Canada reported a 27 per cent jump in anti-Semitic incidents last year, with a substantial number of the 584 occurrences attributable to immigrant groups that have brought with them attitudes that vilify Jews.

Many discrete anti-Semitic incidents have been traced to "people who speak Arabic," said Frank Dimant, executive vice-president of B'nai Brith.

Speaking at the release of B'nai Brith's 2003 Audit of Antisemitic Incidents, Dimant said the Jewish advocacy organization had tracked 36 cases in which the perpetrators were identifiable by their victims, "and those persons, either by words or language used, were Arab perpetrators."

Dimant pointed to incidents of anti-Israel protesters chanting "death to the Jews" in Arabic and to ethnic publications employing anti-Semitic stereotypes that have common currency abroad.

The rise of anti-Semitism in Canada is part of a global trend and must be addressed by education, he said.

The 2003 Audit, the 21st issued by B'nai Brith, reported that the increase in incidents in 2003 followed a 60 per cent jump the year before, almost doubling the occurrences in just three years. Of 2003's 584 incidents, the vast majority – 315 – took place in the Greater Toronto Area. Montreal was next with 102. From there, the number dropped dramatically to 45 in the Ottawa region and 40 in the rest of Ontario. Of the 10 distinct regions of Canada surveyed, only Manitoba and regional Ontario showed declines in the number of incidents.

The audit breaks down the incidents into three categories: vandalism, harassment and violence. Harassment remained by far the most prevalent, followed by vandalism and violence.

The type of reported incident ranged from a mall security guard in Montreal shouting "Yehudi" (Jew) at a man wearing a kippah to an elderly Jewish woman being pushed in a laundromat by teenage girls, who then called her in Arabic, "Zionist filthy pig."

Other reported incidents included bomb threats targeting Toronto synagogues, threats against a Victoria synagogue, the receipt of hate mail in Toronto and a fire set to the Jewish Youth Library in Ottawa.

"We are a community that is besieged," said Dimant. "Not only do we pay regular taxes [and school tuition], we also have to pay for security for our institutions, something nobody else is obliged to do.

"There is no reason any group in our society should feel so threatened that we would need security at our institutions."

The audit reported 23 incidents targeting synagogues in addition to 22 other incidents involving Jewish communal buildings, 46 against Jewish students on campus, 23 in the workplace, 32 relating to Internet sites and 33 involving hate e-mail. The audit also reported that 111 of the incidents included threats and 34 were directed against children (22 of which involved school facilities).

B'nai Brith officials cautioned that only about 10 per cent of all incidents are believed to be reported.

The audit pointed to two high-profile cases that "appear to have led to an increase in the number of individuals who felt empowered to act out their antisemitic proclivities. There appears to be a causal relationship between coverage of 'Jewish' issues in the mass media and the feeling that somehow 'permission' has been given for open expression of antagonism towards Jews."

The first of these cases was the outburst by Native leader David Ahenakew, who said in December 2002 that Hitler was right to "fry" six million Jews to prevent them from taking over Europe, and Lebanese Ambassador Raymond Baaklini, who told an Arabic language newspaper in January 2003 that Zionists control 90 per cent of the Canadian media.

The audit reported that in addition to the traditional source of anti-Jewish sentiment on the extreme right, "anti-Jewish rhetoric [is] increasingly emanating from the far left. This trend points to a progressively radicalized anti-globalist movement joining forces with Marxist, anti-American and anarchist elements to vilify the Jews as the root of the world's problems."

B'nai Brith officials urged political leaders to publicly condemn anti-Semitism. National president Rochelle Wilner noted that former prime minister Jean Chrétien never visited a synagogue, even though several were hit by fire bombs, although he did visit a mosque following the 9/11 attacks.

"We would like Prime Minister [Paul Martin] to make an unequivocal statement condemning anti-Semitism and for the Canadian government to take a strong stand and support initiatives against anti-Semitism and racism in Canada," she said.

The audit reported that only seven of the incidents led to criminal investigations. Det. Constable Brian Clarke of the Toronto police hate crimes unit said most of the incidents occur in anonymity, so identifying the perpetrators is difficult.

Sgt. Steve Irwin, head of the Toronto police intelligence unit, who also attended the news conference, agreed that immigrants can bring with them attitudes that are not consistent with Canadian values. Education is the key to addressing those attitudes, but sometimes the results are not seen until the third generation, he said.

Not all Arab immigrants share anti-Jewish opinions, Irwin said. Most are moderates who want a brighter future for their children. The challenge they face comes from "fanatics" who can intimidate others and who try to retain the "same old traditions and carry them on with the Arab communities," he said.

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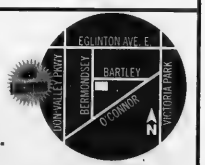

SCARBOROUGH

Tanenbaum resigns in fury over AGO redesign

By BILL GLADSTONE
Special to The CJN

Once described as "the collector behind the curtain," Toronto cultural philanthropist Joey Tanenbaum stepped dramatically into the media spotlight last week as he resigned from the Art Gallery of Ontario's board of trustees over the proposed $195-million AGO makeover by architect Frank Gehry that was announced in late January.

In a public letter of resignation, Tanenbaum denounced the Gehry redesign as "a blatant attempt to eradicate the recent history of the gallery." He termed it a "frivolous transformation" that will require the "needless destruction" of many gallery spaces, including the Joey and Toby Tanenbaum Sculpture Atrium and other dedicated areas that bear the family name.

By any measure, the Tanenbaums have been extraordinarily generous benefactors over the past 35 years, having donated money and art worth more than $90 million to the AGO. They practiced similar largesse with the Royal Ontario Museum and the Art Gallery of Hamilton.

"And now, after more than three decades of contributing to the life and growth of the AGO, we are to watch as the evidence of our commitment disintegrates under the frivolous transformation that is planned," Tanenbaum wrote in his resignation letter.

The 71-year-old former builder and art collector also predicted that, as in other Gehry buildings, significant cost overruns would drive up the projected price tag to at least $250 million. His letter made clear he won't be giving another nickel to the institution.

Joey Tanenbaum

"As you know, Matthew, this is very painful for me and for my family," he wrote, addressing AGO director Matthew Teitelbaum. "I can only say that I'm grateful we were able to contribute something over the past decades without the foreknowledge of what was to come."

Much of the impetus for the rebuilding campaign has come from Toronto billionaire art collector Kenneth Thomson, who has donated $70 million toward the Gehry redesign and $300-million worth of art to help fill it.

The AGO's latest renovations plans come barely a decade after the gallery drastically scaled back architect Barton Myers' previous redesign due to lack of funds.

Tanenbaum has complained bitterly that the new design calls for the removal of the vaulted glass ceiling in the Joey and Toby Tanenbaum Sculpture Atrium so that another four floors can be built above it. The plan also calls for the Walker Court to be "ruined" with the addition of a spiral staircase, he says.

"We had conversations with Joey and knew of his unhappiness with the situation," James Fleck, past president of the AGO's board of trustees and chair of its building committee, told *The CJN*. "We did have other solutions and other spaces that we wanted to discuss with Joey and his wife, and that was supposed to happen in May when they got back from Florida.

"We were surprised and saddened when Joey took the steps that he did, and took them publicly – he didn't consult us beforehand. But we do recognize the tremendous support from the Tanenbaum family over the years, and we're still hopeful that some reconciliation can take place, although we know that Joey considers that either highly unlikely or impossible."

Speaking on condition of anonymity, a source with insider knowledge of Canadian art collection and philanthropy said the AGO's Teitelbaum was caught in the unenviable position of having to appease one powerful patron at the expense of offending another.

"It seems to me that Matthew had to choose one donor over another," the source said. "He had millions from Tanenbaum, but he had [more] from Thomson. He must have known this was going to happen. He knew he was going to lose somebody big, but the last person he would want to lose was Thomson."

The AGO could have sidestepped the present trouble, the source said, by following the example of London's Tate Gallery, which raised a new building for modern works at a remote site and left its present building untouched. Tanenbaum reportedly put a similar suggestion before the AGO board in relation to a parcel of land along Toronto's waterfront, but the idea was ultimately rejected in favour of Gehry's pared-down but still flashy redesign.

According to Fleck, the decision to proceed with the Gehry plan was unanimous among all board members who were present to vote. Tanenbaum, he said, was at his winter home near Sarasota, Fla. through much of the process.

"There have been conversations with Joey by phone, but this is not really something you can resolve over the phone," he said. "You've got to see the models, you've got to see the drawings, you've got to talk to Frank, you've got to get some engagement.

"Our disappointment really is that we weren't able to complete the dialogue."

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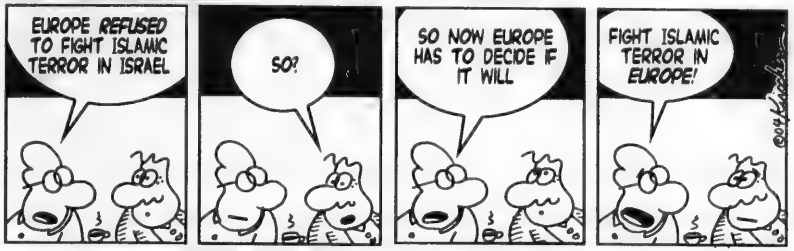

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No choice: wage war against terrorism

Despite the moral relativism that hard-core ideologues use to differentiate causes and effects from among terrorist victims, there is a straight line of inhumanely cruel sadism joining the suicide bombing attacks last Thursday in Madrid with the suicide bombings on Sunday in Ashdod.

The co-ordinated 10-bomb attack on the commuter trains in the Spanish capital was the largest terror strike in Europe since the 1988 Lockerbie disaster, killing 201 people and injuring nearly 1,500. The attack in Ashdod added 10 more names to the list of nearly 1,000 Israelis killed by Palestinian terrorists. Fatah's Al Aqsa Martyrs' Brigade and Hamas have claimed responsibility for the Ashdod attack. It is not yet clear who perpetrated the Madrid atrocity, although it appears that the extremists of Al Qaeda were involved.

Even if there should prove to have been no Al Qaeda link to the Madrid devastation, it should no longer be necessary to prove the utter incontrovertibility of the need for a worldwide war against terrorism. No continent, no city, no culture, no way of life is immune from the terrorists' aim. New York, Washington, Bali, Mombasa, Djerba, Moscow, Istanbul, Jerusalem, Madrid and Ashdod are only a partial list of places where innocent civilians have been struck down by the paradise-seeking murderers.

Most important of all, however, is that no purported grievance, no claim of historic injustice, no temporal or heavenly cause justifies the terrorists' bloodlust. For that is all it is: a lust to slaughter in the name of a self-proclaimed, ethereal, but perverse vindication. The only appropriate response to the terrorists is to oppose them. It is not to try to understand or appease them. Canada, too, has an important role to play in all international theatres – military and diplomatic – in opposing terrorism.

A vile, sinister view

In his column last Saturday in the *Globe and Mail*, Doug Saunders offered the following illustrative aside in support of the proposition that nationhood is an anachronism in our modern age: "They [people rethinking nationhood] include the smarter members of the Palestinian and Israeli communities, who are beginning to speak once again of a single, constitutionally secular state with two distinct regions. It's hard to see it through the concrete walls being built by Israel's extremist government, but a growing number of voices have begun to acknowledge that a federation would be the only way to put a stop to the sad mistakes of 1947…"

There are a number of flaws of fact, history and logic in Saunders' opinion, but the most egregious is simply this: In a sinister, even dishonest manner, he asserts that there should be no room anywhere on earth for a Jewish state. How vile a view!

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Economic Mission seeks mentors

The Israel Economic Mission to Canada is interested in meeting local businesspeople who can act as mentors and help Israeli companies find customers, distributors or representatives in Canada. This initiative is co-ordinated with the Israel-Canada Chamber of Commerce in Tel Aviv.

Last year, Israel's exports to Canada reached $300 million (US) while Israel's exports to the United States were $12 billion (US). Our goal is to reach annual Israeli exports to Canada of $600 million (US) by 2007.

The number of Israeli companies that approach the Economic Mission's offices in Toronto and Montreal, as well as the Embassy of Israel in Ottawa, is increasing steadily. We are looking for volunteers to help Israeli companies find Canadian customers, partners, agents or representatives (as required) and arrange the initial contact between the parties.

The Economic Mission will pre-evaluate the capability of each Israeli company based on international standards and on its proven experience to export its products. Example sectors include consumer goods, textiles, food, machinery, electronic and electrical products, communication devices, security, defense, biotechnology, medical, software, automotive and aviation.

Individuals interested in this opportunity can contact the Government of Israel Economic Mission to Canada at 416-640-8540 or istrade@on.aibn.com.

Ephraim Shoham
Israel's Trade Commissioner to Canada
Toronto

* * *

Writing is on the wall

Recently, my cousin and I went into a travel agency at the Promenade Mall in Thornhill. We browsed through the catalogues for a few minutes and then looked at a large wall map. As we searched for Israel, we were stunned to find that, in its place, the map read "Israeli Occupied Territories."

In addition, Jerusalem was the only capital city on the map not indicated with a star like all other capital cities.

We were speechless for a few minutes. We could not believe that in a first-world, democratic country like Canada, such a thing was written on a map of the world.

This incident opened my eyes to the anti-Semitism and anti-Israel sentiment that pervades everyday life in Canada. I would never have expected to find something so blatantly political in a purportedly non-political office. By displaying this map on the wall, the agency is making a clear political statement to its clients, who are predominantly Jewish and Israeli at this location.

I believe it is important that we as Canadians take a stand against such attempts to alienate the Jewish community and discriminate against the State of Israel. Many people believe that one lone voice cannot evoke change, but many united voices can make a world of difference.

Ron Furman
Thornhill, Ont.

* * *

Correct the record

To avoid the increasingly frequent accusation that world Jewry exaggerates the Holocaust, unsupportable claims and statements must be carefully avoided. I am a survivor of the Sachsenhausen Concentration Camp and I lost both my parents, one in Theresienstadt and one in Auschwitz.

There were no gassings or mass shootings at Terezin (Theresienstadt), and there is no record of a slaughter of 15,000 children there, as stated in the article on Jakie Young by David Silverberg ("11-year-old wunderkind to tour E. Europe with *Ontario Terezin*," *CJN*, Feb. 19). Theresienstadt was an organized ghetto and not an extermination camp. Many people died, including many children, but most of them died due to severe deprivation, hunger and typhus. Correct records are available from the Theresienstadt Martyrs Remembrance Association in Israel, at the Yad Vashem Holocaust memorial in Jerusalem or at the U.S. Holocaust Museum in Washington, D.C.

Frederick Rose
Toronto

* * *

Free publicity for the *Passion*

Jews are hearing a fair share of all kinds of rhetoric from fundamentalist Christian groups about Mel Gibson's film *The Passion of the Christ*.

We have, in my belief, given Gibson and his family publicity that all the money in the world could not buy. We have ensured that the movie and commentaries by Gibson's father, a Holocaust denier, will be seen and read about by almost everybody.

If we had just let this movie be released without any comment, it would have been a financial failure and a complete flop. But we changed all that. We have given Holocaust deniers and anti-Semites a platform to spew their garbage and hatred.

So now, instead of getting bashed by Muslim fanatics worldwide, we can expect a revival of the old blood libel that Christian anti-Semites are famous for. We now have to fight on two separate fronts just to keep ourselves where we were in 1935.

Lou Van Delman
Toronto

* * *

Silence of Jews in film industry

Many Jewish leaders and rabbis have spoken and written about Mel Gibson's movie *The Passion of the Christ*, but no Jewish producers, directors or actors have spoken out. Barbara Walters can protest against presidents, but not against Gibson. Steven Spielberg can record the history of survivors of the Holocaust, but not stand up and say that Gibson's movie is garbage.

Living in Canada and the United States has given Jews great opportunities to get ahead. Let's not let Gibson, who will pocket millions of dollars from the movie, revive anti-Semitism without fighting back.

Daniel Berk
Hamilton, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Canada, America and Israel and the future of freedom

The following are edited excerpts from the Katherine Pless lectures delivered by critic and writer Robert Fulford at Holy Blossom Temple, Jan. 26, Feb. 9 and Feb. 23. They are reprinted with permission of the author.

U.S. President George W. Bush, a man of uncommonly direct speech, said in August 2002, that America is "the greatest force for good in history." That's a radical statement, in the sense that it goes to the root of the issue. How you respond will indicate your attitude to the United States.

Is it the empty boast of a braggart drunk on power? Or is it the simple truth? It sounds to me much like views expressed by Abraham Lincoln, Theodore Roosevelt and John Kennedy, stripped of the relative subtlety in which they wrapped it.

Some people, like me, will say, "Yes, I suppose so." Others will shudder in horror. They may not be able to think of a greater force for good, and the stability of their own lives may depend on the United States. But Bush's opinion will offend those who are already skeptical of American intentions.

And the current administration has intensified the hostility of its old allies by changing the basis of American policy from containment, the style of the Cold War, to a new preemptive strategy. Now the Americans try to ensure their security by identifying and hunting down terrorists before they attack.

A containment policy would be useless against the relatively new challenge to the United States generated by Islamist attacks. These began in the 1980s and increased in frequency until finally an insufferable public outrage, Sept. 11, brought the United States to its feet, determined to defend itself (and its friends) against this menace.

The Americans recognized that they were at war, but they have discovered that the system of multilateral alliances, often effective in the past, is now unreliable.

Others did not see the war as the Americans saw it. Canada, for instance, though geographically close to the Sept. 11 attacks, did not consider them a declaration of war and therefore made no serious efforts to mobilize, leaving our military forces at the low levels to which they had fallen over the previous 30 years. Other nations held similar views. The Americans decided they would go forward with their friends if possible, but go forward by themselves if necessary.

In this crisis, anti-Americanism fed on itself. A suspicion of the Americans prevented several major countries from sympathizing with their goals and methods. And when America decided it would fight Iraq without the help of the United Nations, Germany and France, that was seen as a new expression of arrogance – another reason to dislike America.

There is a central rule of anti-Americanism, maintained in most countries: you must not agree with Washington on any issue, even if Washington is right. For this reason, many have ruled themselves out of the most significant conflict of the new century, the struggle against Islamic terrorism…

A French commentator, Jean François Revel, recently remarked, "If you remove anti-Americanism, nothing remains of French political thought today, either on the left or on the right." That suggests a question: What would happen if we somehow removed anti-Americanism from Canada?

My guess is that we would be even more bereft than the French. Anti-Americanism is part of us, bred in our bones, an essential ritual of our tribe. It's a special psychological crutch handed to us free by history and geography. We would not be ourselves without it.

It gives us reasons for feeling good about ourselves and it encourages delusions of superiority. In economic matters, it provides excuses for our failures, and in cultural affairs, it justifies policies that might otherwise seem foolish, wasteful or narrow-minded. In foreign affairs, it offers many delightful opportunities for justifying outrageously perverse behaviour, such as our decision to make a lifelong friend of Cuban leader Fidel Castro. It allows us to spend very little on our military forces, since we imagine they would only be used in support of the Americans anyway.

Anti-Americanism waxes and wanes. It sometimes lies dormant and it even occasionally plays dead. But it never truly disappears. Literary critic Northrop Frye once said that a Canadian is an American who rejects the revolution – that is, we are Americans who reject the essential fact of America.

This has so coloured opinion in English-speaking Canada that in many circles today, it is considered eccentric *not* to express reflexive anti-American views, along with contempt for the American president and his administration. A friend of mine who produces programs for the CBC defines anti-Americanism as the CBC's "default position" – it's where the programmers begin and end.

On CBC Radio, for instance, a vigorous pro-American opinion or a defence of George W. Bush sounds almost outrageous and certainly upsets faithful listeners. Fortunately, CBC producers ensure that such opinions are seldom heard.

If anti-Americanism throws a shadow over much of our public life, it may exert an even darker influence in private. Two years ago, I wrote a column on this subject and its public manifestations. The 60 or so letters that I received in response were touching, surprising and appalling. Most of them agreed with me but took a different approach. I wrote of public discussion, but my readers wanted to tell me about anti-Americanism in their personal and professional lives.

For me, there were two surprises in this correspondence. The first was that some Americans living here experience Canadian hostility as a much uglier prejudice than I had realized. The second surprise was a violation of a Canadian stereotype: my most passionate correspondents were Americans who lived in the West, a region we usually consider more pro-American than the rest of English-speaking Canada.

These letters, while more intense than anything I expected, confirmed my feeling that anti-Americanism is the most widely accepted prejudice in Canada. It's genially tolerated everywhere from university classrooms to dinner parties to meetings of the Liberal Party and the NDP. It is considered polite and normal by people who would consider racism, anti-Semitism and homophobia shameful. In fact, anti-Americanism creates around itself an aura of virtue…

Robert Fulford **[Frances Kraft photo]**

Anti-Semitism is a virus that mutates constantly and appears in ever more surprising shapes. Today, its most vigorous form is the accusation that Israel and Washington work together in close harmony. Moreover, this latest mutation includes the argument that somehow Israel, allegedly through its American friends the neoconservatives, has become the more powerful partner. As Israeli writer Yossi Klein Halevi wrote recently, the belief in Jewish domination of Washington has become the latest idea behind anti-Semitism and anti-Americanism…

Israel's reputation in Europe has been particularly distorted by the convoluted history of nationalism. For much of the 20th century, Europe was a collection of self-consciously nationalist countries, each of them dedicated to a destiny that was based on race as well as territory.

Countries such as France, Poland, Italy and, of course, Germany saw nationalism and national pride as the purest and most noble form of politics. From these exalted positions, each European country could, if it chose, look down on the Jews, who were a people without a state, uncoupled from the historical dynamic that Europe was playing out. The Jews seemed to be by themselves, floating in a kind of no-man's-land. This attitude helped to make the Holocaust possible.

For Jews who survived past 1945, it was only natural to seize the Zionist ideal, by then half a century old, and make it into reality. They brought a new nation and a new national spirit into the world. Finally, they had what political philosopher Isaiah Berlin called "a place where Jews do not have to look over their shoulders, concerned constantly with how they look to other people."

In the beginning, I believe, Europeans were happy for them: happy that they were settled, happy that Europe didn't need to worry about them anymore, and possibly happy that democracy had been introduced into the Middle East. Democracy was spreading in Europe, too, reaching into every corner of the old fascist states: Germany, Italy, Spain, Portugal.

At the same time, Europeans were turning against nationalism. They recognized that it had served them badly in the 20th century, and slowly they were giving it up. The European Coal and Steel Community of 1952 turned into the European Economic Community and then today's European Union, with its Charter of Social Rights, common currency and many shared institutions. By the early 1990s, Europe had entered a post-nationalist period.

Where nationalism in Europe was once among the ultimate virtues, it now came to be thought of as antiquated and dangerous. From this new and morally exalted position, Europe could once more look down on the Jews, many of them now transformed into Israelis, builders of a nation growing stronger and more confident at precisely the moment when European nationalism was being dismantled.

In 1967, with the Six Day War, Israel moved even farther away from the new European mood. Not only was it a nation, it was a nation that could quickly and decisively defend itself and even hold, for the time being, territory that fell into its hands.

The Europeans have found a way to see themselves as superior in each era, the period of nationalism and the present phase of post-nationalism. But as they abandoned nationalism, they noticed that the Americans were not interested in following the same course. The Americans refused to surrender any of the crucial powers of national government. Moreover, when radical Muslims attacked their homeland on Sept. 11, they reacted like Israelis. They saw the attack as a declaration of war, and today Bush proudly calls himself "a war president."

American nationalism is alive and vigorous. Moreover, the enemy of the United States was the same enemy fighting Israel – Al Qaeda leader Osama bin Laden himself said so. At least in some eyes, the identification between the two nations was complete – a point that Arab propagandists have been trying to make for decades.

Robert Fulford is a columnist for the National Post *and the former editor of* Saturday Night *magazine.*

Chicken cordon bleu

This is a true story. Once upon a time, there was a kosher caterer who made a wonderful dish: chicken and pastrami.

He would skilfully stuff pastrami into a chicken breast, fry it in breadcrumbs, and cover it with sauce. Alas, no one wanted to buy this tasty entrée, for mere chicken and pastrami was far too humble for his customers' sophisticated palates. Disappointed, the caterer searched for a solution. He decided to give his beleaguered entrée a more glamourous name: chicken cordon bleu. (Luckily, his clients were unaware that chicken cordon bleu is usually stuffed with ham and cheese.) Then it began to sell. Everyone wanted a taste of that gourmet delicacy, chicken cordon bleu. With a stroke of the pen, this chicken was no longer a Yiddish accented immigrant from Brooklyn, but rather a charming French arrival.

Rabbi Chaim Steinmetz in Montreal

There's a simple lesson to this story (to quote the Mishnah): "don't judge a wine by its bottle." It's easy to be enticed by slick packaging. The shiny veneer, the classy bottle and the exotic name can beguile us into making rash decisions. Indeed, this classic moral relates well to our story. However, it has a uniquely contemporary dimension as well.

We are an image driven society. Frankly, no one cares what the wine tastes like anymore. We're only interested in the bottle. Our identities are now based on the external and superficial. That's why what your shoes do for your image is more important than what they do for your feet (hence, the invention of stiletto heels). And it's why people go to tanning salons, why people drive 100 km/h sports cars, and why people who would never eat "Jewish" food will eat that famous French entrée, chicken cordon bleu.

Today, image is more important than reality.

Our infatuation with image is destructive. It is a form of stupidity, which, (to paraphrase Maimonides) is the petri dish of evil. This obsession turns us into superstitious consumers, buying only items that have the blessings of the fashion Gods. Because of it, we forget about the comfort of loose sweatshirts and sensible shoes, we ignore our health in search of the perfect tan, and we refuse to try great, but untrendy, food. We fail to truly experience life while we're chasing an illusion. In the end, we're left clutching an empty bottle, never having enjoyed the wine inside.

We ate some "chicken cordon bleu" the other night, and it was quite enjoyable. Not because it conjured images of a French chef, but simply because it tasted good. Or, as Shakespeare might have put it, "chicken and pastrami by any other name still tastes as sweet as chicken and pastrami."

Mel's *Passion* is a battle not worth fighting

Maybe I am missing something, but I just can't get that excited about *The Passion of the Christ*, Mel Gibson's flamboyantly terrible, excessively violent movie that reduces one of history's most complicated and influential moments to a snuff video. The movie is simplistic, sophomoric and sadistic. I did not, however, find it dangerously anti-Semitic.

Gil Troy in Montreal

Gibson's *Passion* certainly has "passion," yet all the screaming and moaning left me utterly cold – beyond feeling occasionally disgusted by one of the blood-bursts. Gibson shows the emotion without explaining it. There is so much on-screen hysteria from the start that the viewer is left wondering what everyone is shouting about. Ironically, only Pontius Pilate hovers above the fray. In Gibson's bizarre worldview, this classical villain emerges as a sensitive soul, a Clintonian politician who feels individuals' pain while seeking the golden path of least resistance.

As for the Jews, the movie's cartoonishly bloodthirsty mob has nothing to do with me, my friends or my relatives. Gibson's rendering of the dialogue in the "authentic" Aramaic makes it sound like they are speaking Klingon. The Pharisees' get-ups look like rejects from *Lost in Space*. The Sanhedrin's soldiers look like refugees from *Planet of the Apes*. The film's look and sound thus provide a protective distancing. Gibson's Jews – who are not so clearly identified as "Jews" – are too foreign and demented to reflect on us. Anyone who chooses to transpose feelings about Gibson's "Caiaphas and company" caricature onto real people 2,000 years later must already have been predisposed to hate Jews.

In the kind of personal outreach sadly lacking but so desperately needed today, my college roommate, who is now a Jesuit priest, sent me a reassuring letter conveying similar thoughts. "Some Christians will tendentiously find justification for anti-Jewish thought in their adherence to some element of the sad legacy of Christian (including Catholic) intolerance and insensitivity," he wrote.

Having been "truly touched by the concerns" expressed about the movie, my friend hopes "that the true strengths of our traditions will sustain those who remain faithful to them, and stand out as human dignity and divine grace to the world."

Inspired to try viewing the film through my friend's eyes, I speculated that if I were Christian, I would find the movie doubly offensive.

For starters, Jesus' teachings are relegated to flashbacks that have all the sophistication of a *Lethal Weapon* script. The movie assumes Jesus' greatness without demonstrating it in any way beyond his capacity to endure torture. There are many soulful looks from Mary, Peter and other disciples, but these gestures do not a great religion make. And Gibson's glee in splattering Jesus' blood borders on sacrilege.

Jews worried about *The Passion* feeding a new round of anti-Semitism should note that the Roman torturers come off the worst in this flick. The two brutes who flail Jesus delight in their task, and end up physically and emotionally spent after indulging their passion for torture. But the sins of these two – like the sins of movie meanies set in all kinds of historical epochs – stand alone, independent of their descendants today, as it should be.

As my mind wandered during this boring epic, I could not help wondering how much of the Jewish community's wrath had turned the movie from Mel's forgettable eccentricity into a blockbuster.

Throughout these last four years of Arafat's War, I have mourned our community's inability to choose the right battles. On campus, we have spent too much time arguing with Palestinian and leftist fanatics who are impervious to logic or evidence, without noticing that the shouting from both sides alienates moderates. Beyond the campus, rather than forcing mayors, ministers, priests and imams to confront our discomfort amid Islamicist threats, we silently budget extra money for security.

Sometimes, certain offences should be ignored – not out of our grandparent's "Bontsha the Silent" insecurity, but because we feel secure. There is great power – and greater wisdom – in choosing your battles, in knowing when to fight. Let *The Passion* get spent, and let's focus on building constructive mutual understanding with our Christian friends.

That, my Jesuit friend insists, "would be the most eloquent statement and most effective dialogue of all."

Where is La Place de l'Étoile?

Never mind the odd shade of aqua blue. Seeing the Champs Élysées lined with Israeli flags was a rare sight indeed.

Paris was festooned with the French-made flags to mark Israeli President Moshe Katsav's visit to France earlier this month – the first visit to France by an Israeli president in more than 15 years. Hanging side by side with the tricoleur, this institutional display of amity between France and Israel suggested a momentary thaw in the chilly relations between the two countries and signaled official concern with the rise of anti-Semitic incidents in France.

Sara R. Horowitz in Toronto

Coinciding with the EU summit on European anti-Semitism held in Brussels (co-sponsored by European Jewish groups), the public display of the Magen David offered a silent, yet ironic commentary on the feelings of many European Jews. These days, for example, many French Jews refrain from wearing a Magen David, or any visible markers of Jewishness.

At the Brussels conference, European and Jewish leaders debated the extent of contemporary European anti-Semitism. Is it as bad as in the 1930s and 40s? Worse? No, no – not that bad.

That, of course, referred to Europe under Nazism. The fact that, more than 60 years later, there is debate about whether European anti-Semitism surpasses or falls short of that benchmark is astonishing. Or perhaps not. Who remembers the extermination of the Armenians?

In order to deal appropriately with anti-Semitism, to see it clearly for what it is today, the European community needs to deal, in some appropriate way, with the burdens of memory. Some countries have taken on this difficult challenge. However imperfectly (and there is no perfect way), some have struggled with what has been called an unmasterable past. A visitor to Germany, for example, will see highly visible ways in which that country acknowledges its role in the nightmare of Hitler's rule. The "Topography of Terror" exhibit at the site of the SS and Gestapo prison, the museum at Wannsee and other places of memory bring the past into the present for accountability and contemplation.

What of France? As the flags waved over the Champs Élysées and the leaders convened in Belgium, I wandered the streets of Paris looking for signs of the debacle, such as the camps of Paris. French historian Jean-Marc Dreyfus refers to them as *presque-camps* – almost camps. Three slave-labour camps existed in the heart of Paris during the Vichy government. Not on the outskirts of the city, like Drancy, but in the 10th, 13th and 16th arrondissements, Jews with non-Jewish spouses, and children of such marriages, worked as slave labourers.

Today, at the first site – a former department store, now a design firm, near the Gare du Nord – there are no visible markers of its function during the war, no sign of the Jews who would later be transported to death camps in the East. The site in the 16th is also not marked. The elegant building in which confiscated Jewish couture clothing was sorted, altered, and distributed to SS is now a tony apartment house. The camp of Austerlitz, near the railroad station of that name, is no longer standing. A university library was erected in its place.

Once pens of human misery, these sites have been reabsorbed into the Parisian cityscape. They are sites of non-memory. The absence of any commemorative plaque or other connection between past and present is an anti-sign, a paradoxical reminder that France has yet to fully embrace the complexities of its history and its checkered relationship with its Jewish inhabitants. With the recent spate of anti-Semitic episodes in France, as elsewhere in western Europe, it's becoming clearer that France will have to do so.

Walking along the Champs Élysées toward La Place de l'Étoile, flanked by the flags of two nations, I recalled a joke told among the Jews of wartime Paris, as recounted by the French writer Patrick Modiano. In 1942, a German visitor to Paris stopped a young man and asks him, "*Où se trouve La Place de l'Étoile?*" (Where is La Place de l'Étoile, literally, the place of the star.) The man silently points to the left side of his chest, where a yellow star had been affixed.

Looking up at the aqua and white flags running from the Place de la Concorde to La Place de l'Étoile some 60 years later, I thought "There, too. There are the stars."

The Kirshner File

Palestinians look to a one-state solution

In the past few months, an old idea for resolving Israel's historic, increasingly violent impasse with the Palestinians has been gaining ground and making something of a comeback in important Palestinian circles.

Prominent Palestinian figures have begun dropping hints that a two-state solution could be beyond reach and that a one-state solution – a euphemism for Israel's dismantlement as a Jewish state – may be the answer to defusing the long-festering Arab-Israeli conflict.

Sheldon Kirshner in Toronto

Call it old wine in new bottles.

The concept of a single, binational, secular, democratic state stretching from the Jordan River to the Mediterranean Sea – once promoted by Jewish thinkers such as Martin Buber and Judah Magnes – was popularized by the Palestine Liberation Organization during the heyday of the "armed struggle" period from the 1960s to the 1980s.

Under international pressure, however, the PLO moderated its position and formally accepted United Nations Resolution 242 – which acknowledges the sovereignty, territorial integrity and political independence of all states in the region – and renounced terrorism. With these tentative steps, the PLO seemingly abandoned its quest for a binational state in favour of a two-state solution.

The process gathered momentum after the first Gulf War. The 1991 Madrid conference was convened. The 1993 Oslo peace talks took place. Israel belatedly recognized the PLO. Israeli and Palestinian negotiators tried to flesh out the Oslo accords.

But even at the height of the Oslo process, before former Israeli prime minister Yitzhak Rabin's tragic assassination, the two-state plan was fiercely resisted by antagonistic forces: right-wing Israelis who dreamed of a greater Israel and sought to retain the West Bank and the Gaza Strip, and rejectionist Palestinians – from Islamists to Marxists – who could not reconcile themselves to the implantation of an alien Jewish state on land they resolutely conceived of as Arab.

Despite the opposition to a two-state solution, the notion was increasingly embraced by Israelis and Palestinians alike and wholeheartedly backed by the United Nations and a coalition of diverse countries from Canada to the United States and from Egypt to Syria.

Though it was, and still is, a pragmatic and realistic approach to solving an intractable dispute, the two-state model was badly shaken by the failure of the Camp David summit in July 2000, the eruption of the second Palestinian uprising two months later, the gradual dissolution of the Oslo process and, most recently, the unravelling of the "road map" peace plan.

The intifadah, with its spate of road-side shootings and suicide bombings, has left a bitter taste in the mouths of many Israeli Jews, turning them rightward. In the last two general elections, they have cast their ballots for Ariel Sharon, whose idea of territorial compromise not does even meet the minimum expectations of mainstream Palestinian opinion: a viable, contiguous state in all of the West Bank and the Gaza Strip.

On the Palestinian side, disillusionment has grown with the conviction that Sharon will not give them more than about half of the West Bank, the equivalent of about 10 per cent of historic Palestine. And a whole host of facts on the ground have caused further despair in Palestinian ranks– from Israel's occupation of Palestinian autonomous areas in the West Bank in the spring of 2002, to the doubling of the Jewish settler population in the West Bank since Oslo.

But long before the promise of Oslo disintegrated, anti-Oslo Palestinian intellectuals such as the late Edward Said – a Columbia University English professor – were in the forefront of advocating a one-state solution. "Oslo," Said wrote in a revealing 1998 *New York Times* op-ed piece, "set the stage for separation, but real peace can come only with a binational Israeli-Palestinian state."

The leadership of the Palestinian Authority, whom Said often disparaged, does not officially share his view and supports a two-state solution. But lately, some of its top officials, from President Yasser Arafat on down, have hinted they may embrace a one-state solution if Sharon continues to build the security barrier through the West Bank and around Jerusalem and follows through with his threat to separate unilaterally from the Palestinians.

Two months ago, in a pointed reference to a disputed route of the fence, the current Palestinian prime minister, Ahmed Qureia, declared, "This is an apartheid solution to put the Palestinians into cantons. Who can accept this? We will go for a one-state solution."

Taking his cue from Qureia, Nasser al-Kidwa, the PA's envoy to the United Nations, told the International Court of Justice in The Hague last month that the fence would "render the two-state solution... practically impossible." Arguing in the same vein, the former Palestinian culture minister, Yasser Abed Rabbo, has warned that the barrier would leave Palestinians in bantustan-like enclaves and thus embolden them to fight for a binational state.

Marwan Barghouti, the imprisoned Fatah leader whom Israel accuses of masterminding terrorist attacks, has framed the question more broadly. In a courtroom appearance last fall, he said, "If the occupation does not end unilaterally or through negotiations, then there is only one solution: one state for two people."

Ali Jerbawi, a Bir Zeit University political science professor, has warned that a two-state solution can only be attained if Israel freezes the building of settlements in the territories, stops construction of the fence, takes steps to solve the Palestinian refugee problem and acquiesces to a Palestinian state in the whole of the West Bank and Gaza.

The one-state scenario, which has been adopted by Israeli Arabs such as parliamentarian Azmi Beshara and Western intellectuals such as Tony Judt, a Jewish professor of history at New York University, may ultimately be a clever negotiating tactic to exert political pressure on Israel to give in to Palestinian political demands.

Ehud Olmert

But for radical Palestinians who cannot abide a Zionist state, a binational state is still the only acceptable solution.

"In the long run, there seems to be no alternative to a one-state solution," writes Naseer Auri, a professor emeritus at the University of Massachusetts. "The future is necessarily toward integration, not separation; toward a pluralistic existence, not exclusion; toward parity, mutuality and a common destiny, not apartheid, exploitation and separate futures."

Mazin Qumsiyeh, a Yale University professor, has a slightly different spin. "Palestinians cannot accept offers that limit Palestinian sovereignty regarding borders, air space and water resources." He adds: "The two-state scenario is untenable, pitting Israel's security and emotional needs against Palestinian freedom and self-determination."

Mohammed Dahla, a Hebrew University graduate and the first Arab law clerk in Israel's Supreme Court, is just as emphatic. The American feminist, Phyllis Chesler, in her new book, quotes Dahla as saying: "To live by the Jewish character of the State of Israel is to live by the point of the sword... and over time, you will not be able to live by the point of the sword. The world will change, the balance of forces will change, demography will change."

Far from ignoring such rhetoric, Israel appears to be taking it seriously.

Having given up on the possibility of an agreement with the Palestinians, and borrowing the language of Israel's peace camp, Ehud Olmert, Israel's deputy prime minister, recently called for a unilateral Israeli withdrawal from much of the West Bank and Gaza so that Israel can redraw its borders. Using the demographic card to buttress his case, Olmert said the time is fast approaching when Arabs will outnumber Jews between the Jordan River and the Mediterranean Sea.

When that moment dawns, the Palestinians will no longer be content with a separate state, he claimed. They will demand a "one-man-one-vote" system in a South African-style binational state. "The day we come to that, we will lose everything."

Olmert may well have been influenced by Arnon Sofer, a Haifa University geographer who believes the biggest threat to Israel stems from the "demographic time bomb." If Israel does not separate from the Palestinians, he has written, it could face vocal demands from a Palestinian majority for equal political rights. And if they are denied these basic rights, Israel could be branded as an apartheid state and face international sanctions.

Support for a binational state – Israel's ultimate nightmare – is extremely limited in Israel. Only post-Zionist Jews on the far left, and a number of disaffected Israeli Arabs, are for it. But Palestinians will universally rally behind that idea should the likelihood of Palestinian statehood recede.

As Edward Abington, the former U.S. consul in eastern Jerusalem, has said: "What the Palestinians want is their own state. But increasingly they feel there is less and less of a possibility for that to happen. That inexorably leads them to look at alternatives."

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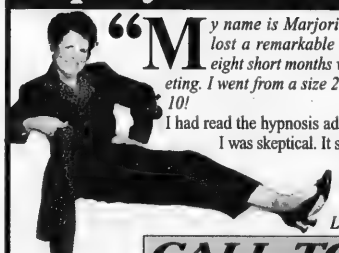

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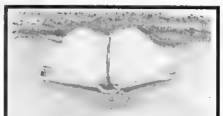
Taking pleasure in His servants' labour

By RABBI WAYNE ALLEN

Television has often been the target of social critics, and for good reason. In a medium that values sound and sight over substance, important issues tend to be trivialized and trivial issues tend to be exaggerated.



Rabbinic Reflections

In a Jan. 2, 1977, article in the *Washington Post*, Frank Mankiewicz reworked Sir Thomas Gresham's 16th century observation about economics into "Gresham's TV Law." This rules states that, "In a medium in which a 'news piece' takes a minute and an 'in-depth' piece takes two minutes, the simple will drive out the complex."

No doubt Marvin Kitman had the same idea in mind in his 1967 book, titled *You Can't Judge a Book by Its Cover*, when he wrote, "Pure drivel tends to drive ordinary drivel off the TV screen." What is worse, pure drivel is often repeated in re-runs and then repeated again in syndication.

Yet the repetition that is a failing of television is an asset in Torah. For example, the scriptural narrative is quite detailed when it describes the events that led up to the selection of Rebeccah as a wife for Isaac by Abraham's servant Eliezer. But the Torah then virtually repeats the same details when Eliezer recounts his actions to Rebecca's family.

To the midrash, the repetition is neither redundant nor unnecessary. It is instructive. It teaches that the conversation of the servants of the patriarchs is more precious to God than the Torah of their descendants. God cherishes the words of those who loyally fulfill their obligations and perform their mission with dedication. Therefore, God includes the words of Eliezer a second time.

Similarly, in his commentary to the Torah, Nachmanides suggests that the Torah repeats all the details regarding the items in the Tabernacle in Chapter 36 that were already described in chapters 25 to 27, because "God takes pleasure, as it were, from the labours of His servants." That the Israelites dutifully followed all of God's instructions and set themselves to the task of building the Tabernacle with enthusiasm is worthy of being repeated. This is not unnecessary repetition or editorial duplication. It is a message of praise for those who act in good faith.

The same lesson is aptly applied to Passover preparations. This Shabbat is Shabbat Hachodesh, on which we inaugurate the new month of Nisan. This means that Passover is a little more than two weeks away.

At this time of year, we find ourselves engaged again in preparations for the holiday. The labour involved is intensive and the effort substantial, and it is repeated year after year. But if there is any encouragement that we might derive from the endeavour – aside from the fulfillment of the mitzvah – it is the presumption that God takes pleasure from the labours of His servants.

Rabbi Allen is spiritual leader of Beth Tikvah Synagogue in Toronto.

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Rabbi Pearlson to receive Negev Award

Rabbi Jordan Pearlson, founding rabbi of Temple Sinai Congregation, will be honoured by the Canadian Associates of Ben-Gurion University at a tribute dinner on May 16.

Rabbi Pearlson

Rabbi Pearlson is a founder of Ben-Gurion University of the Negev and served for a number years as national president of the Canadian Associates of Ben-Gurion University.

He is a founding member of every Canadian and international interfaith group, and is a recipient of the Canadian Council of Christians and Jews National Humanitarian Award.

At the dinner, he will receive the Negev Award, Ben-Gurion University's highest distinction.

Leo Marcus, national executive vice-president of Canadian Associates of BGU, said Rabbi Pearlson has played a unique role in the absorption of Ethiopian youth in Israel.

"The largest group of these youth live in Be'er Sheva, yet when we discovered that not one of them studied at the university, Rabbi Pearlson became afraid that their fate would be to become 'drawers of water.'

"He mounted a campaign to raise money in order have these kids tutored so they could be brought to a level in which they could cope with university studies."

Proceeds from the dinner will be used to establish a Pearlson chair in internal medicine at the university.

"This will spark new medical research," Marcus said. "Findings will be used to improve medical knowledge and practice in Israel, and will be shared with Canadian medical institutions."

The event will be held at Toronto's Sheraton Centre. Guest speaker will be columnist Charles Krauthammer, a Pulitzer Prize-winner for distinguished commentary.

For more information, call Canadian Associates of Ben-Gurion University at 416-665-8054.

PURIM AT MONTESSORI: Students at the Montessori Jewish Day School took part in the school's Purim celebration. They all dressed up in costume, enjoyed a carnival and were entertained by clowns. Seen here are teachers Joanne Grassi, left, and Ilana Jackson with their class.

Jewish Life

Communicating with God

By RACHAEL TURKIENICZ

Next week, we will begin reading the weekly Torah portions from the book of Leviticus. Leviticus in Hebrew is "Vayikrah," which translates as "and he called." The book begins with God calling out to Moses. The first discussion after this "calling out" contains a description of the sacrificial system instituted by God and communicated to Israel by Moses.

Normally, the books of the Torah are named after the first significant word to appear in the text. We therefore might wonder at the significance of the word "vayikrah." There must be a message to the word itself for us to designate it as the name of the book and not skip over it to the first word of significance. The midrash for Leviticus points out that the only time we see the word "vayikrah" used by God is when God is calling to Moses. In no other instance does God call out.

Certainly, we have instances of people calling to God. We have instances of people calling to each other. However, whenever we see the word "vayikrah" expressed in connection with God calling out, it is only used in connection with Moses. Yet certainly God spoke with many people before speaking with Moses, so why the difference?

According to the midrash, there is a difference in tone and power between someone speaking and someone calling out. God is speaking with most people in the Torah, but He is calling out to Moses. This is to show us Moses' unique strength. Should God call out to any of us, we would surely perish from His power. Yet Moses could withstand the call and even respond and argue when needed.

Interestingly, Leviticus begins with God calling out to Moses, but then continues instructions about sacrifice. The word for sacrifice in the text is "korban," which comes from the Hebrew word for drawing near. In other words, God is stating that when someone in Israel wants to "draw near" to God, they are to engage in the sacrificial system that facilitates the communication. It is not safe for God to call out to us and so we need another method of communication, or drawing near.

In time, prayer replaces sacrifice as the vocabulary of communication. Now when we want to "draw near" to God, we engage in prayer and when it is effective, we feel transformed and moved. We hope to see God's answers to our prayers in the world around us. We do not expect God to call out to us, for what was true in the midrash years ago is still true today: we could not withstand the call. Each individual is unique and requires a different approach.

The book of Proverbs states that we must educate each young person according to his or her individual way. It already assumes that we are all different and therefore it does not state the obvious.

"Vayikrah" invites us to recognize that God communicates with us, whether by calling out to the unique one who can bear it, or by speaking, by revelation or by event. Each communication is uniquely fashioned for its listener. Our response is to draw near.

Although prayer has replaced sacrifice, that doesn't mean we no longer learn about sacrifice. On the contrary, we must completely understand how to "draw near" so we can continue to express ourselves through prayer with the same power and impact, each according to his or her own way.

Keeping kosher at home and abroad

By MARK MIETKIEWICZ

Last week, we looked at people who decided to start keeping kosher. Today, we'll nourish your kosher soul and stomach as we look for reasons behind the traditions and find out how to keep your pantry and appetite satisfied.

Rabbi Mordechai Becher's Soul Food: the Jewish Dietary Laws starts with the basics and then looks at reasons for keeping kosher, such as enhancing our self-esteem and dignity, and preserving the Jewish people as a distinct nation. **[www.ohr.org.il/yhiy/article.php/993]**

To learn the details of kashrut, check out Judaism 101 **[www.jewfaq.org/kashrut.htm],** as well as Wikipedia, the Web-based encyclopedia. **[http://en.wikipedia.org/wiki/Kashrut]** (As always, consult a rabbi for the final word on any halachic practice.) Steven Weintraub's "Kashrut Class Lecture" also explains different observances among Jews in such areas as the use of grape products, rennet, gelatin and fish. **[www.chelm.org/jewish/kashrut/all.html/]**

Speaking of fish, if you ever tire of lox, try a piece of Arctic char, mahimahi, mutton hamlet or, would you believe, porkfish? Don't worry, they're all kosher. But avoid treif lomosuckers, lamprey and ratfish. **[http://makeashorterlink.com/?J22F12B77]**.

Most of the large kashrut supervisory bodies have excellent websites that explain the intricacies of kashrut at personal and institutional levels. The Orthodox Union (of the famed OU symbol) has an interesting article about dairy products and asks this question: Which of the following could be dairy: ices, non-dairy creamer, tuna, margarine, salad dressing and potato chips? Apparently all of them, because of milk-based components that might not be obvious from an ingredient list. **[www.ou.org/kosher/]** The OU also has a huge section devoted to rules and products for Passover. **[www.ou.org/chagim/pesach/]** If you can't find the answer to a kashrut question on OU's comprehensive site, you can e-mail the "Vebbe Rebbe." **[www.ou.org/kosher/rebbe.html]**

The OK Kosher Certification site has a section for manufacturers who are considering going kosher. A *New York Times* article suggests it makes business sense. "The greatest boon to the industry has been people seeking out kosher food for health reasons: lactose-intolerant consumers who buy pareve products… and vegans, vegetarians and people with food allergies who favour kosher foods because the industry's labelling practices are considered to be more rigorous." OK supervises 114,000 products from some 1,500 companies. **[www.okkosher.com/]**

Other major U.S. supervisory bodies include Kof-K **[www.kof-k.com/]**, Triangle K **[www.trianglek.org/]** and Star-K. **[www.star-k.org/]** In Canada, two of the best-known agencies are Toronto's Kashruth Council of Canada (COR) **[www.cor.ca]** and Montreal's MK Vaad Haïr **[www.mk.ca/].** Add to them all the other kashrut agencies around the world and a newcomer (or even a veteran) can be flummoxed by the alphabet soup of supervisory seals, emblems and symbols. To help, I recommend the World Wide Kashruth Authorities Listing, which has the names, symbols and contact information of almost every kashrut agency. **[www.kosher.co.il/orgs/]** There is a similar service at Kashrus Magazine's Kosher Supervision Guide. **[www.kash rusmagazine.com/]**

As an aside, I was struck to find that some of the major kashrut bodies maintain sections on their websites in Chinese! I don't think this reflects burgeoning Jewish communities in Beijing and Shanghai. Rather, the Orthodox Union **[www.ou.org/kosher/china]** Star-K **[www.star-k.com/fe-welcome. htm]** and others understand the growing importance of China in the global food export market. Read "China, the Sleeping Giant Awakes" by Rabbi Aharon Steinberg for what it's like to be an American mashgiach in the Far East. **[www.ou.org/pdf/symbol/china.pdf]**

If you decide to hit the road, you might not be too far from a kosher meal. Shamash's excellent Kosher Restaurant Database lists more than 1,800 restaurants in some 40 countries. I particularly like reading customers' comments for many of the restaurants. **[http://shamash.org/kosher/]**

Passover is on the way, and if you just don't see yourself shlepping out the holiday dishes yet again, and if money is no object, why not break matzah in an exotic locale? According to *Kosher Today*, 33,000 hotel rooms were booked last year for Passover in Europe and the United States. **[www.okkosher.com/Content.asp?ID=238]** Or you could choose something really different and set sail on a luxurious kosher-for-Passover cruise ship. **[http://maven.co.il/search. asp?S=cruises]**

After all, when you consider that this is the festival of the Exodus, what could be more appropriate than a seder at sea?

* * *

Mark Mietkiewicz is a Toronto-based Web producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Christian professors flay Gibson's *The Passion*

By RON CSILLAG
Staff Reporter

Mel Gibson came in for an almost biblical scourging last week at a panel discussion on his controversial movie, *The Passion of the Christ*.

Three professors – all non-Jewish experts on the Christian Gospels – blasted the film as historically inaccurate, scripturally untrue, perniciously anti-Semitic and deserving of little else but scorn.

In the second of a two-part discussion sponsored by Christian-Jewish Dialogue of Toronto, held at Beth Tzedec Congregation, the academics had little positive to say about the film, save for some of the flashbacks that convey Jesus' spirituality and philosophy of forgiveness.

Gibson took many liberties with the Gospels' account of the crucifixion, said New Testament expert Prof. Colleen Shantz of St. Michael's College at the University of Toronto.

Among the "most disturbing" scenes surround the crucifixion, she said, including one in which a tear falls from the heavens, ostensibly from God, which triggers an earthquake that shatters everything, including the Jewish Temple.

"That's not in the Gospel," Shantz said flatly.

She said only the Book of Matthew describes an earthquake at the moment of Jesus's death, but it is not meant to be destructive, and it certainly did not wreck the Jewish Temple, which the Romans did not level until nearly 40 years later.

"Every moment of grace [in the film] is turned into judgment," Shantz stated, "and that just feeds into the misrepresentation of the Jewish priests' participation [in the Crucifixion]."

> ***Film 'appeals strongly to emotion'***

The film "appeals strongly to emotion. It is very strange theologically." Shantz suggested one way to blunt the film's harshness is to mock it.

"The way to deal with it is to make fun of it, ridicule it and treat it with righteous indignation. Let's start making jokes about some aspects and ignore the others."

She dismissed the movie as "lightweight."

Prof. Stephen Scharper of U of T's religion department labelled Gibson's movie "intentionally inflammatory... offensive to my [Roman Catholic] faith and to the integrity of the Jewish people."

He said the effort is "quite disparaging" of the Jewish community at the time. "Only two high priests spoke out for Jesus, and they are quickly stifled by the Sanhedrin [the temple's rabbinic council]."

As well, Pontius Pilate, whom history records as a sadistic despot, is depicted as reluctant to execute Jesus and as "thoughtful."

Gibson, an avowed member of an ultra-conservative Catholic sect, "is doing an end-run" around the advances emanating from the Second Vatican Council of 1962 to 1965, which modernized the Church and absolved Jews of the charge of deicide, Scharper said.

He added that he's been left "speechless" by the aggressive marketing of souvenirs of the film, including necklaces made of the kind of spikes that nailed Jesus to the cross.

Prof. Peter Richardson, also a U of T religion expert, cited many historical inaccuracies in the film. "It's a very bad film – completely unhistorical," he said. "There's no serious attempt at historical accuracy. It adds to and alters the scriptures."

Gibson, he said, has constructed a typical Hollywood scenario of "good guys and bad guys. It's very misleading."

For one, the film is In Aramaic and Latin, with Jesus and Pilate speaking both languages. Richardson said the language of the day was neither – it was Greek.

Richardson served as an advisor to producer Garth Drabinsky's 2003 film *The Gospel of John*, a word-for-word rendition of the biblical book of the same name. That movie was also accused of fanning the flames of anti-Semitism.

Richardson said the scenes in Gibson's film that have the most potential for stoking anti-Jewish sentiment are ones which show a black-hooded satanic figure that lurks mainly among Jews, and one in which kippah-wearing children morph into demons while they attack Judas, Jesus's betrayer.

Richardson said Gibson "lifted" the demonic imagery from medieval texts that were often anti-Semitic.

www.jewsforjudaism.org

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Walk With Israel: a very special date

By DANIEL HOROWITZ
UJA Federation

This year's UJA Federation Walk with Israel, scheduled for Sunday, May 30, promises to show the world Jewish Toronto's unyielding support for Israel, while at the same time, helping single participants find their soul mates.

Singles who register will be given the option of a special number for the six-kilometre walk and festivities following the walk at the RioCan Festival at Ontario Place.

At Ontario Place, volunteers from J.Date will operate a booth where those interested in meeting another walk participant can mark down the number of the person that he or she would like to meet. If the feeling is mutual, and a *shidduch* (match) is made, the two participants will be introduced to one another.

"We're going to help promote UJA Toronto's Walk With Israel on our website, as well as encourage volunteers and participants to come out," says Gail Laguna, Vice President, MatchNet, in Los Angeles. "Our 'Giving Back' Campaign is all about helping your community, and by providing the opportunity for J.Date members to meet one another at the Walk With Israel, that's exactly what we're doing."

Organizers of the walk, chaired by Peter Ekstein and David Peltz, hope to better last year's turnout of 20,000 participants. Money raised from this year's event will go to support Israel's victims of terror and other vulnerable Israelis.

Some 20,000 people participated in last year's UJA Federation Walk With Israel.

The UJA Federation Walk With Israel - starting at Coronation Park with registration scheduled to begin at 9:30 a.m. - is the world's largest Israel solidarity walk.

For more information, call the UJA Federation Walk with Israel Hotline at 416.631.5700 or visit www.jewishtoronto.com

A visit from Vaughan Mayor

Vaughan mayor Michael DiBiase (centre), recently paid a visit to the new UJA Federation Vaughan Campus Development Office. The Vaughan Campus is a project of UJA Federation's Jewish Toronto Tomorrow initiative. Lou Greenbaum (left), Chair, Land Development Committee, presented the mayor and local councillor Peter Meffe (right) with welcoming gifts.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

legacy of life

Benjamin A. Himel 1904 - 1994

If Ben Himel believed in a cause, nothing could stand in his way.

"The term 'a little old man' would never describe my zaidy," says granddaughter Alison Himel, co-chair of UJA Federation's Young Adult Division. "He was small in stature, yet he had such a strong personality that he always commanded a great presence no matter where he went. He was a real character and never hesitated to tell you what he thought. Truth be told, you always knew where you stood with Ben Himel."

But what some considered obstinacy proved to be a tremendous benefit for the Jews of North America and Israel. That's because B.A., as he was affectionately known, was a devoted Zionist whose lifelong ambition was to preserve Yiddish culture for generations to come.

He was chairman of the Canadian Association for Labour Israel and a founder of Toronto's Borochov Cultural Centre that now bears his name. He established endowment funds for Yiddish at the University of Toronto, Tel Aviv University and Bar Ilan University. He was a major supporter of Bialik Hebrew Day School in Toronto, which uses Yiddish and Hebrew to teach Jewish culture, tradition and ethics. It was his idea that led to the teaching of Yiddish at Israeli elementary schools. B.A. also worked tirelessly for such organizations as UJA Federation and its Board of Jewish Education, Canadian Histadrut, and State of Israel Bonds.

And although B.A. still found the time to grow Union Felt Products into a major supplier of raw filling materials to the furniture and bedding industries, those close to him recognized that his real love was all things Yiddish. As his son Irving Himel puts it, B.A. "built the Borochov Centre twice" by almost single handedly raising the money to construct the original building downtown and then by building and expanding the current centre located uptown, which includes a school and a synagogue.

"Dad would leave the house at 6 a.m., go to the Borochov Centre to make sure everything was working, go to work, and come home again at 7p.m.," says Irving. "Then he would eat and was out the door again – going to lectures, playing cards with his many friends, or working for the community. He was so involved that my siblings Pearl and Mel and I never knew what he was campaigning for at any given time."

Ben Himel (front row, second from right) with members of the Independent Friendly Workers Circle.

As Gershon Winer, former Professor of Yiddish Literature at Bar Ilan University, once said, Ben liked to joke that he earned his B.A. not in formal schooling but in the "University of Jewish Living." He was just a teenager when his brother Sam brought him over from Lugov, Poland – where their family shared a small home with Yiddishist J.B. Salsberg's family – and he worked hard as a junk collector to make ends meet. He knew little English so he joined the Independent Friendly Workers Circle to make friends.

Here B.A. met the lovely Edith Myzels and married her shortly after. With his charm, wit, determination and strong interpersonal skills, B.A. swiftly became a leader and a doer, and the community respected him for it throughout his life.

"If there was one thing I learned from Ben it was honesty," recalls Gertrude Weinberg, executive director of the Canadian Association for Labour Israel, who has worked at the uptown Borochov Centre for more than 30 years. "There were no politics with Ben – whatever he said he meant. Sometimes he made decisions without calling a meeting or discussing it with anybody, but that was because he felt so strongly about Israel and Jewish education. They were his greatest loves, aside from his family."

B.A., an avid fisherman whose cottage was on the same stretch of Lake Simcoe as those of his brother and his card-playing buddies, died in 1994 at the age of 90. But his legacy lives on. The B.A. Himel Family Foundation at UJA Federation continues to enrich Toronto's Jewish and non-Jewish communities. Thanks to B.A., youngsters are getting their first taste of Yiddish at Bialik's Ben and Edith Himel Pre-school Wing and adults can continue their Yiddish learning at the University of Toronto Yiddish Program.

His grandchildren have picked up his passion for community, too.

"I always knew zaidy was involved," says Alison, who has served on UJA's board of directors and with Women's Campaign & Advocacy. "I guess it's just in my genetic makeup."

Legacy of Life is a presentation of the Jewish Foundation of Greater Toronto to honour the memory of those who were exceptionally devoted to the community.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Thriving BJCC looks to the future with optimism

Complete recovery from a decade ago

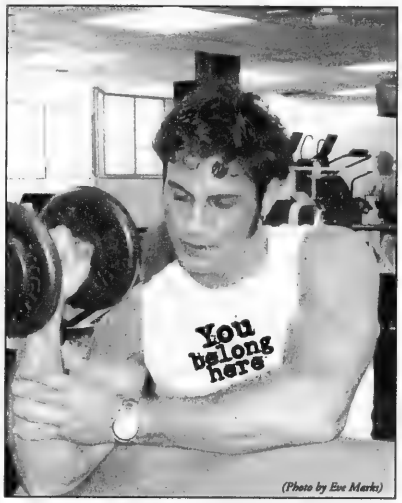
By DANIEL HOROWITZ
UJA Federation

Ten years after the Jewish Community Centre was teetering on the financial brink, the Bathurst Jewish Community Centre is not only on healthy financial footing, but is looking forward to a thriving future.

The Bathurst JCC – a fixture on Bathurst Street between Finch and Sheppard since opening its doors in 1961 – has now emerged as one of the strongest organizations of its kind in North America.

That strength, according to Bathurst JCC Executive Director Sherry Kulman, is a tribute to the strength of Toronto's Jewish community.

"The fact that we have sustained our success over the years is testament to the loyalty of our members, the support of the community, our many partnerships, the dedication of our volunteer leadership, and the excellence and hard work of our professional staff," says Kulman. "Our revenues have increased by more than 25 per cent over the last six years which has enabled us to make strategic programming and building improvements."



(Photo by Eve Mark)

Shane Giddens takes advantage of some of the new work-out equipment at the Bathurst JCC.

"It was definitely a difficult situation to come into..."

In fact, in its last fiscal year alone, the Bathurst JCC spent more than $800,000 on new athletic equipment and capital improvements, including renovations to the outdoor pool and the health club and whirlpool.

Brian Yellin, director of finance for the Bathurst JCC, recalls the mood at the centre in 1994, just after he was hired as a consultant.

"It was definitely a difficult situation to come into," recalls Yellin. "But looking back, to go from a position where our financial prospects were so dim and tenuous, to a position today that has seen us achieve a break-even bottom line in each of the past seven years, is quite remarkable."

Today the Bathurst JCC hosts more than 100 programs and services that all play a role in enhancing the quality of Jewish life for individuals and families, regardless of their backgrounds or economic status. The centre welcomes 1,800 people a day, ranging in age from newborns to seniors.

"We have doubled our summer camp enrollment to just over 900 children, ensuring that all children in our community are able to have a Jewish day camp experience," says Kulman. "We have substantially increased our membership base and have succeeded in attracting significantly more young families. The breadth of our programs has also increased substantially, enhancing our ability to provide value to our members and meet the growing needs of the community."

"The combination of funding from UJA Federation, in addition to financial assistance from the United Way and the generous support of our donors, coupled with fees and program revenue, enables the Bathurst JCC to stay in the black," says Bernie Fishbein, the volunteer president of the Bathurst JCC, who is optimistic about its future.

"We have proven that we have a sustainable membership and financial base and the ability to meet the needs of a growing number of members," he says. "Over the coming years, as the plans for redevelopment come to fruition, we will continue to set an example for other communities to follow."

The Bathurst JCC will be the focus of an ambitious redevelopment project, sponsored by UJA Federation's Jewish Toronto Tomorrow initiative, on its current site and surrounding area. Current plans call for a state-of-the-art facility housing eight centres of excellence covering the arts, wellness, seniors' services, early childhood education, historical remembrance, recreation and celebration.

Tiana Koffler Boyman, president of The Koffler Centre of the Arts – the cultural arm of the Bathurst JCC since 1977 - looks forward to the centre's role down the road.

"Everything there now works as it should..."

"Since its inception, The Koffler Centre has grown - in partnership - with the Bathurst JCC," says Koffler Boyman. "The centre has become a preeminent cultural organization within both Toronto's Jewish community, and the community-at-large. Looking ahead, our goal continues to be to provide leading edge programs and exhibits at the Koffler Centre through our international dance gala and our concert and lecture series. The Koffler Centre will be a highlight within the new Central Campus project for decades to come."

Aliza Rafael takes time out of her busy day to work-out at the Bathurst JCC.

For Bathurst JCC board member Jeff Awenus, 51, who has been with the centre since it opened, the facility has improved by leaps and bounds since going through its problems.

"I go to the Bathurst JCC every morning at 6:00 a.m. to work out, and unlike years ago, everything there now works as it should. There are no more worries that the steam won't be working, or that there's a problem with the showers," says Awenus. "The customer service has improved vastly too. There's always somebody behind the desk with a smile on their face, ready to answer your questions and help you in any way possible. It's a pleasure."

The recent Bathurst JCC Annual Purim Carnival attracted an audience of more than 800 community members.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

JRCC looks back on the past 20 years

By CAROLYN BLACKMAN
Staff Reporter

Arkady and Diana Ulitsky credit Rabbi Yoseph Zaltzman, founder and senior rabbi of the Russian Jewish Community Centre (JRCC), with helping them taste Shabbat.

The Ulitskys, who each have their own children and have a 14-year-old daughter together, married 15 years ago. They began taking classes with Rabbi Zaltzman in 1994.

"Until then, we were completely secular," says Arkady, a scientist. "The rabbi showed us a different world. We learned that there is no contradiction between science and Torah."

The couple spoke in an interview prior to the community centre's 20th anniversary celebrations on March 30 at the Toronto Centre for the Performing Arts. The celebration includes a dinner, a reception and a concert featuring singer David "Dudu" Fisher, who is travelling from Israel for the event.

Ulitsky, who arrived in Canada from Kiev in 1980 – Diana came in 1976 from Odessa – says "life is much busier now, but we see the world in three dimensions.

"The rabbi did not only help change our lives, though. He is the main driving force behind the entire organization."

They measure the growth of the 40,000-member Russian Jewish community by Rabbi Zaltzman's birthday celebrations. "Each year, he invites the entire community to celebrate his birthday. We used to fit in one synagogue," Ulitsky said.

Igor Korenzvit, chair of the JRCC's board of governors who came to Toronto from Kiev with his mother and sister in 1973, says the Jews who left Russia many years ago, left for ideological reasons.

"[For the most part] they wanted to live in a capitalist country; being Jewish was not a priority for them. Although they were Jews by birth, they knew little about being Jewish," Korenzvit says.

"The objective of the JRCC is to integrate Russian Jews into the larger Jewish community, but they cannot be integrated if they do not understand about being Jewish."

Russian Jews have had no flavour of Judaism, he says. "Many have not attended a bar mitzvah, brit milah or seder, or taken part in synagogue services. They have missed everything. If we don't teach them now, we will lose them completely."

The success of the centre has been "drastic," he says. "We have had the largest group in North America attending High Holy Day services and many of our children go to Sunday school. I can see people embracing Judaism."

To celebrate 20 years is quite an accomplishment, Korenzvit says. "Sometimes organizations get tired after 20 years. We are providing more and more services. Our budget, mostly from private donations, is about $4 million. All that goes towards programming. We do a lot with our money.

"There is no substitute for doing this. Unless we teach them, they will not be Jewish."

Rabbi Zaltzman agrees.

The rabbi, who has been here since 1981 – he immigrated to New York from Russia in 1971 – was sent by the Rebbe Menachem Mendel Schneerson to work with the Russian Jewish community.

"The Rebbe sent me here to help Russian Jews recover their Judaism, but where do you start? After 70 years, is it possible?"

Yes, he says. "The essence of Judaism is always there. A diamond can be in dirty water for centuries, but it is still a diamond. The fact that it was covered up does not change the diamond.

"Every Jew is a diamond. Every Jew has a special, Jewish soul. We have to help them get in contact with that heritage."

Looking back, he says, "I see positive results. When I arrived, we had no synagogue. Today we have eight places of worship in different areas of the city. We also have a day school, day care, Sunday school, adult education classes and a young adults program. There are also two monthly publications in Russian and English, and two calendars and program guides for the year.

When the JRCC started up, he says, they had a budget of $100,000, five to 10 per cent of which came from the Russian community. "Today two-thirds of our budget comes from the Russian community.

"Hundreds of families are involved in the Jewish pursuit of learning, and are embracing Judaism in a serious way."

He says, however, "I cannot hide from the fact that I still want more.

"The Talmud says that when a person has 100, he wants 200. When he has 200 he wants 400. That is only a negative trait if we want material things. [At the JRCC] we use it in a spiritual way. If we have brought one Jew closer to Judaism, we want two. If we've brought two, we want four."

Rabbi Yoseph Zaltzman

His goal, he says, is to stop intermarriage. "If there is intermarriage, there is no continuity. Despite our success rate, every year we are losing our children to intermarriage.

"Our challenge is still great. We have to bring more children to education, more youth to programs and more adults to Jewish awareness."

The JRCC needs help from the Jewish community, he says. "We need financial help, we need volunteer help. We need help on every level.

"We need to get more Russians involved Jewishly and stop assimilation. If we do not not do that now, I don't know when we'll ever get the chance."

For information on the 20th anniversary celebrations, call the JRCC office at 416-222-7105, or www.jrcc.org.

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Dr. Steve Mason

Sunday, April 18 – 7:30 p.m.
Responses to Mel Gibson's "The Passion of the Christ"
Dr. Martin Lockshin

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Purim: an ageless celebration

PURIM AT OR HAEMET: At Or Haemet Sephardic School, children celebrated Purim last week. Among them were, from left, Yaacob Bendayon, David Reboh, Avraham Mamane, Jacob Toledano and Natanel Cabessa.

MEGILLAH READING IN MISSISSAUGA: Close to 100 people of all ages came to the Radisson Hotel in Mississauga, to celebrate Purim with Chabad of Mississauga. They came from Burlington, Oakville, Brampton and Mississauga to enjoy a megillah reading and video, a dinner, and entertainment from a comedian and a magician. Many of the children were in costume. Seen here, from left, are Kathy Drury, Mendel Cohen; Rabbi Yitzchok Slavin, spiritual leader of Chabad of Mississauga, wearing an oriental hat in honour of the holiday, and Mary Sellier.

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WHEN:
Wednesday, March 31, 2004
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Mizrachi — MAME Miriam Alkin Memorial Fund — UJA Federation

Parents, leaders explore options in education

By STEPHANIE LEVITZ
Special to The CJN

Just as Tevye, the patriarch of *Fiddler on the Roof*, deliberates about his daughters' futures by weighing the possibilities – "On the other hand," he says repeatedly – so too did parents gathered for a recent meeting on options in Jewish education realize that they have many choices to consider when deciding where their children will go to school.

But the one message that came through at last week's meeting, sponsored by the UJA Federation Board of Jewish Education (BJE), was that for community leaders, there is no "other hand," when choosing whether to enrol a child in a Jewish educational environment.

"We do Jewish education because it is the way of the Jewish people," said Seymour Epstein, executive director of the BJE and vice-president for Jewish education of UJA Federation.

"We do it because that's the way we are. We've been teaching the western world about the transmission of values for a long, long time."

With a table of pamphlets on various schools and programs eagerly snapped up by the more than 200 parents in attendance at the meeting, it was clear that parents are hungry for the option of enrolling their children in Jewish schools.

Still, concerns ranging from the quality of that education to how to pay for it dominated the question and answer session.

Parents said they wanted their children to get the best education possible, and some questioned whether Jewish day schools were equipped to provide it and whether their own children could handle the double load of having to study both secular and Jewish topics.

"The double load is a myth," Epstein said. "Studies show that a normal, average child can handle the entire curriculum of education in a couple of years."

Parents were also concerned about teacher-student ratios and the accreditation of teachers in the Jewish school system.

Yael Seliger, director of educational services for the BJE, told parents that most Hebrew teachers are required to obtain certification within five years of starting to teach, but she conceded that it was a process that wasn't running 100 per cent smoothly.

Sill, Seliger said, several professional development days and courses are available to teachers to help them maintain the highest standards of teaching.

During the evening, a video was shown, aimed at convincing parents that giving their children a Jewish education should be their top priority.

At the Options in Education meeting.

While parents said the evening was beneficial, some would have liked the panellists to offer more specific information about different programs, schools and funding options.

"I guess we learned a few things," said Gabriel Shaffer, a 31-year-old analyst, who said he was hoping to learn more about individual programs and schools.

With some 30 Jewish day schools at the elementary level to choose from in the Greater Toronto Area, Gabriel and his wife Jennifer came to the meeting looking for some guidance for when their 18-month-old child is ready for school.

Jennifer, a 33-year-old physiotherapist, went to day school in Toronto, and her husband is a graduate of the public school system. Both were satisfied with their own educations, but said they want to enrol their child in the best possible education they can find at the most appropriate price.

"The middle-income parents really have trouble," Gabriel said. "Cost is a major factor. In the video – those parents haven't taken a vacation in years."

Few parents disagreed with the importance of the values learned through Jewish education, but many at the meeting were concerned about the price to be paid.

With tuition at day schools running thousands of dollars, the burden, many said, falls upon parents in the middle-income bracket who don't qualify for a share of the $7.8 million the BJE and UJA Federation provide for tuition assistance.

Those concerns are valid, said Sandy Brown, former chair of the BJE, but she implored parents to talk to the individual schools to try and work out funding arrangements.

Alison Epstein, whose 16-year-old stepson is at a Jewish school, said she's not enrolling her younger daughters simply because of financial constraints.

"I know that socially it will be difficult for them, because they won't be associating with Jewish kids in public schools," said Epstein, but on the other hand, she said, public schools do have a lot to offer by way of education.

Epstein said she and her husband believe in Jewish education, but they don't want to be so stressed at trying to find a way to fund that education that they can't spend time with their kids to reinforce the Jewish values they would learn at school.

"It is hard financially," agreed Marina Hayek, 29, whose children attend a Jewish day school.

"But it is important that my children also get that education, exposure to that atmosphere. I keep going back and forth on whether to leave them in or take them out, but this meeting reinforced my decision to leave them."

"It's about the Jewish community and that's important to me and my children."

For more information about Jewish schools, you can contact the BJE on the web at www.bjetoronto.com.

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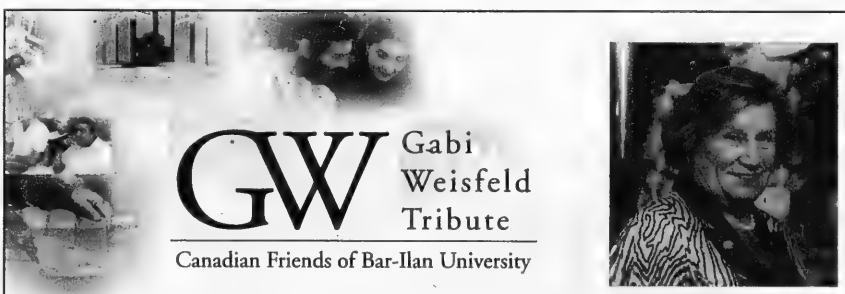

GW Gabi Weisfeld Tribute
Canadian Friends of Bar-Ilan University

In celebration of Gabi Weisfeld being awarded an honourary doctorate,
Canadian Friends of Bar-Ilan University are holding a tribute brunch in her honour.

Please join us on Sunday, June 6, 2004 at Beth Tzedec Congregation

Bar-Ilan University is honouring Gabi Weisfeld in recognition of her long-standing efforts on behalf of the Jewish people, mankind in general, and ongoing vital contributions she has made to Bar-Ilan University.

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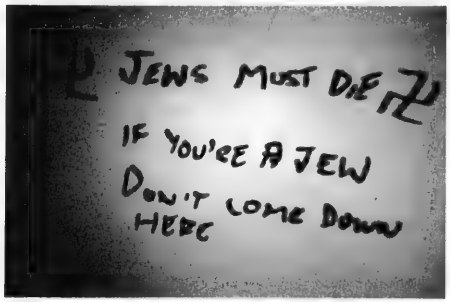
For additional information on this event, please contact Canadian Friends of Bar-Ilan University at 905.660.3563 or admin@cfbiu.org.

CANADIAN FRIENDS OF BAR-ILAN UNIVERSITY

Anti-Israel rhetoric concerns Jewish students

Continued from page 3

campus by Prof. Norman Finkelstein, author of *The Holocaust Industry* and a strident critic of Israel; $1,000 to fund buses to the anti-World Trade Organization demonstrations in Montreal, as well as $5,000 for legal defence needed as a result of those protests; and $10,000 to a Solidarity Fund.



A recent sample of graffiti scrawled on a wall at York University. Some students claim this is not typical of the atmosphere on campus and that when informed, the administration acts quickly to remove it. [Shawn Taub photo]

CUPE 3903 documents show that the local has also approved $1,200 to fund the legal expenses of Mostafa Henaway, a York student who took part in protests against Israel's separation barrier this past fall in the West Bank and was arrested in Qalqilyah by Israeli police.

In an e-mail sent from the West Bank to Toronto, Henaway wrote that "the action [included] about 250 people ... and a good amount of PFLP [Popular Front for the Liberation of Palestine] participation as well."

The PFLP is a Marxist-Leninist group that has taken credit for many terror attacks against Israel, including the assassination of Israeli tourism minister Rechavam Ze'evi and the 1976 Entebbe hostage crisis. It has been listed as a terrorist organization by the government of Canada.

In June 2003, before leaving for the West Bank, Henaway, the former president of York's Founders College Council (FCC), was arrested and charged for allegedly embezzling $4,424 from the council during his tenure last year. The case is still before the courts and there have been no judicial findings.

CUPE 3903 has also helped fund *Critical Times*, a York campus newspaper that describes itself as publishing "articles and letters that assist the work of building a culture of progressive union-friendly critical political debate on campus."

The newspaper is jointly produced by CUPE 3903, the York University Faculty Association, the Graduate Students' Association, CUPE 1281 (representing Ryerson University Students' Administrative Council employees) and members of the York Federation of Students.

The February 2004 edition of the paper included an interview with Henaway in which he says that "in order to address this [Palestinian poverty], a lot of people emphasize dialogue. They figure that, if people talk to one another – Shalom-Salam [a York student group that promotes dialogue between Muslim and Jewish students]– things will get better. But occupation isn't the residue of a difference of opinion."

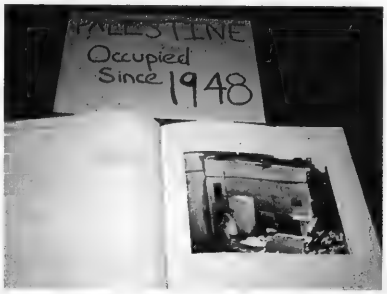
The October 2003 issue of the paper included lyrics from a song by Iron Sheik, a Palestinian-American hip-hop artist, in which he raps, "What did Israel do the Palestinian Nation? Forced transfer of population... humiliation, discrimination, and collective punishment or straight out assassination... It gets me so mad I just want to kill."

Jewish students say that all this anti-Israel rhetoric is making them worried about what their teaching assistants are thinking and about whether they can express themselves openly in class.

Universities are supposed to offer students the opportunity to reflect on issues and engage in honest debate, Winberg said.

"A university environment should allow students to present both sides of a very complex situation so that efforts can be made to move forward," he said.

A union official, who asked not to be named, said, "I'm sure that [local 3903]. has not supported any pro-Israel presentation on campus. They believe the Israeli government acts in an oppressive fashion which needs highlighting and don't believe there is any need to present any evidence or justification for what is being done by the Israelis."



Part of a display at a recent meeting of the Middle East Students Association at York University. [Noah Slepkov photo]

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spring 2004

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Reviving Eden is a Kolel initiative that was established to bring Jews in their 20s together to explore and engage in meaningful, educational, spiritual and social experiences. Reviving Eden is made possible through the generous support of Andrea and Charles Bronfman Philanthropies.

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Coast to Coast

Jewish 'neocons' tilt U.S. policy toward Israel, magazine says

By RON CSILLAG
Staff Reporter

The editor of a left-wing Vancouver-based magazine is defending his own recent article that singles out prominent American neo-conservative Jews for, he says, tilting the Mideast policies of President George W. Bush toward Israel.

The March/April issue of *Adbusters* checked off the names of 26 Jews on a list of 50 hawkish "neocons" said to have cozy relations with the war-minded U.S. Defence Department.

The Jewish names include writers Norman Podhoretz and Irving Kristol; Deputy U.S. Defence Secretary Paul Wolfowitz; former arms negotiators Richard Perle; and academic Daniel Pipes.

They appear alongside U.S. Defence Secretary Donald Rumsfeld, Vice-President Dick Cheney and former UN ambassador Jeane Kirkpatrick. But the religions of those people are not identified.

"A lot of ink has been spilled chronicling the pro-Israel leanings of American neocons and the fact that a disproportionate percentage of them are Jewish," states the article, titled "Why won't anyone say they are Jewish?"

"Some commentators are worried that these individuals – labeled 'Likudniks' for their links to Israel's right-wing Likud party – do not distinguish enough between American and Israeli interests," it goes on. "For example, whose interests were they protecting in pushing for war in Iraq?"

Adbusters, an alternative bi-monthly known for its biting anti-consumerist, anti-globalization stance, says it decided "to tackle the issue head on."

What those on the list share "is the view that the U.S. is a benevolent hyper power that must protect itself by reshaping the rest of the world into its morally superior image. And half of them are Jewish."

Kalle Lasn, the article's author and the magazine's editor, told *The CJN* he felt compelled to write the piece because "the mainstream and alternative media are somehow scared of talking about the Jewishness of the neocons and the Zionism there… and the influence this has on American foreign policy in the Middle East."

Other media outlets "just don't have the guts because they're afraid of this kind of vociferous backlash that I have experienced over the past few weeks."

Lasn said he's received much abusive mail and even personal threats. "I really do understand what it feels like to be targeted by people who hate you."

He said the negative responses show a "kneejerk political correctness. It's almost as if… many of them are Jews themselves. They're in some sort of denial. They really think that somehow it is wrong to have a debate about the Jewishness of the neocons who are, after all, the most powerful political/intellectual group in the world today.

"They [neocons] literally have the power to start wars and stop wars and they are the driving force behind the Bush administration's foreign policy, not just in the Middle East, but throughout the world. They're the people who make it possible for the American administration to give $3 billion a year to Israel, and many of them are connected to the Likud party.

"It's almost as though we have become so politically correct that we don't even want to discuss the obvious anymore."

Lasn said he has "an incredible amount of respect" for Jews, who, owing to the Holocaust's "deep imprint" on them, have developed a keen ability to spot dictators such as Saddam Hussein.

"In that way, Jewish influence is wonderful."

However, "if 50 per cent of the neo-cons were Arabs or Palestinian, then this war [in Iraq] would not have started."

Canadian Jewish Congress, Pacific region, director Erwin Nest said CJC "will be considering action" against *Adbusters*, but declined to elaborate.

BONDS CAMPAIGN LAUNCHED: The 2004 Israel Bonds campaign was recently launched in the home of Linda Frum and Howard Sokolowski. The reception served as a formal changing of the guard, with Edward Sonshine taking over from outgoing chair Stanley Hartt. Sonshine is best known as the president and CEO of RioCan, Canada's largest real estate investment trust and retail landlord. Seen here, from left, is Warren Kimel, Israel Bonds co-chair; Barry Zagdanski, Israel Bonds co-chair; Eric Slavens, Israel Bonds president; Edward Sonshine, Israel Bonds chair; Howard Sokolowski, co-chair, Israel Bonds financing committee; George Grossman, member of Israel Bonds national executive; Eddie Weisz, co-chair, Israel Bonds financing committee.

Coast to Coast

Levitts Kosher Foods trying to stave off bankruptcy

By JANICE ARNOLD
Staff Reporter

MONTREAL — The owners of Levitts Kosher Foods Inc., once the largest glatt-kosher meat processor in Canada but now staving off bankruptcy, were in negotiations with at least one serious party last week in an effort to stay in business.

Michael Rich, who has no financial interest in the Montreal-based Levitts but is the owner of its Ontario distributor DSM Foods in Vaughan, Ont., said he understands the goal of the negotiations is to "bring new investment into the company."

Rich said he hopes Levitts will be back in production after Passover.

"From what I understand, no offer has yet been made to creditors, but they are in the process of putting all that together."

The 65-year-old company ceased production about a month ago.

"It was all a surprise to me. They just told us one day," Rich said.

Levitts president and one of it principal owners, Derek Patterson, did not return phone calls from *The CJN*.

Rich said the company, which opened a new $6.5-million plant in La Salle almost four years ago to much fanfare, was already struggling with this huge investment when it was hit hard by the U.S. ban on Canadian beef imports during the mad cow disease scare earlier this year. The strengthening Canadian dollar also had a negative impact on Levitts' bottom line.

One of the major reasons Levitts built a modern, 40,000-square-foot plant and head office was to increase its exports to the United States, as well as to Europe.

In addition to supervision by the Montreal Jewish Community Council (Vaad Ha'ir), Levitts had international kosher certification from the Baltimore-based Star-K.

Levitts is well-known for its hot dogs, salami, smoked turkey and smoked fish, but it also produced fresh beef and veal, as well as pickles.

At the time of the La Salle plant's opening in November 2000, then-president Murray Brookman said annual sales were $7 million, mainly in Quebec and Ontario, to both the retail and food-service sectors. He predicted sales would soar to $50 million in a few years, and spoke about extending Levitts' product line to include ready-to-eat items such as TV dinners, soups and hors d'oeuvres.

The Brookman family sold its interest in Levitts not long after the new plant opened, but continued to work for the company.

Anti-Jewish policy alleged at golf club

TORONTO — Businessman George Cohon was travelling last week and unavailable to comment on the widely-reported testimony of a former employee of Toronto's Rosedale Golf Club that Cohon was denied membership because he is Jewish.

Michael Geluch, who is suing the 111-year-old club for wrongful dismissal from his job as general manager, told a Toronto court that prominent members informed him in 1996 that an attempt by Cohon to join would be blocked because it would result in a wave of applications from other Jews.

Geluch testified that he attended a meeting at which some members "did not wish to have Mr. Cohon as a member because he was loud, aggressive and not a very good golfer, and should Mr. Cohon become a member, it would be opening the floodgates to allowing more Jewish members" at Rosedale.

Cohon, founder and senior chairperson of McDonald's Restaurants of Canada (and a member of *The CJN*'s board of directors), was forced to withdraw his application in 1996 or risk being blackballed, Geluch's trial heard.

Geluch, who is suing for $475,000, said there were other victims of the club's bias, but he was not asked to provide names.

The club eventually changed its "blackball system" of processing prospective members, and Cohon's application was accepted on his second try in 1997. He became the club's first Jewish member.

Geluch is alleging he was fired in late 1997 from his $129,000-a-year job due to "personality conflicts" with three club board members including a disagreement over the Cohon membership application. He claims there were other "egocentric" issues with members.

Geluch said some members felt strongly that no Jews should be allowed into the club, which has a 12-year waiting list and whose members reflect the elite of Toronto's business and legal communities.

"There was a strong feeling that Mr. Cohon would have been the first Jewish member of Rosedale. There were other disparaging comments, too."

Geluch, 60, said he was concerned that barring Cohon from membership would harm the club's reputation.

"Ethically and morally, it was wrong," he said, adding he made his views clear on anti-Semitism.

Membership was not based on money, but "on who you were and who you knew."

The club's lawyer, Brian D. Mulroney, told the court that Geluch was fired for cause, including improper use of club money for personal expenses, abusive behaviour toward staff and inappropriate advances to a female employee.

Geluch has denied those accusations.

בס"ד

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Rabbi Dr. Jacob J. Schacter is Dean of the Rabbi Joseph B. Soloveitchik Institute in Boston, and Rabbi of the Maimonides Minyan in Brookline, Massachusetts. He serves as a member of the faculty of The Wexner Foundation and The Wexner Heritage Foundation. Rabbi Schacter received rabbinic ordination from Mesivta Torah Vodaath in 1973 and earned a Ph.D. in Near Eastern Languages from Harvard University in 1988.

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Edited by: ALEK SILVER

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רעדאַגירט פֿון: אַלעק סילווער

בעיקרעסט פידט אָן מיט פּראָגראַמען פֿאַר ייִדיש־רעדנדיקע עלטערע מענטשן

פֿון קעלי קאָנעלי

פֿון רעדאַקציע: דער קאָלום. נעשריבן פון קעלי קאָנעלי. באשרייבט די אקטיוויטעטן אין „בעיקרעסט קאָמיוניטי דער צענטער פֿאַר סיניאָרס". מיר מיינען, אז די יידישע קהילה ביי אונדז אין שטאָט דאַרף באקאַנט ווערן מיט די דאָזיקע אקטיוויטעטן און מיר דרוקן איר בריוו מיט דער דאָזיקער כוונה.

עס איז אַ דאַנערשטיק אינדערפרי אין דעצעמבער און אַ גרופּע ייִדיש־רעדנדיקע עלטערע מענטשן זאַמלען זיך צונויף אין אַקטיוויטעטן־צימער ביים „קאָמיוניטי דער צענטער פֿאַר סיניאָרס בייַם בעיקרעסט צענטער פֿאַר דזשעראַטריק קעיר". זיי נעמען אָנטיל אין סטימולירנדיקע אַקטיוויטעטן, פֿאַרברענגען צוזאַמען, דער־ציילן זיך מעשׂיות אָן, פֿאַרשטענדלעך, דערמאָנען זיך זכרונות.

פֿאַר די, וואָס ווילן אַ ביסל לייכטע איבונגען מיט זייערע דיסקוסיעס, איז שטענדיק פֿאָראַן דער פֿראָגראַם, וואָס מען רופט "Stretch and Kvetch".

מיט דער ייִדיש־דיסקוסיע גרופּע פידט אָן די סאַ־ציאַלע אַרבעטערין **שושנה יַעקבי**, וועלכע האָט זיך גע־לערנט ייִדיש פון איר באָבע איז ישׂראל, וווּ שושנה איז געבוירן געוואָרן.

„דער ייִדישער פּראָגראַם איז אַ געלעגנהייט פֿאַר ייִדיש־רעדנדיקע עלטערע מענטשן אַרויסצוקומען פון זייערע היימען און פֿאַרברענגען איך דער שפּראַך איך וועלכער זיי זיינען דערצויגן געוואָרן", זאָגט יַעקבי. „ווען מען רעדט צו זיי אין זייער שפּראַך ברענגט עס אַרויס בייַ זיי שטאַרקע עמאָציעס אַן אַ וואַרעמען געפיל פון היימישקייט".

עס איז פֿאַראַן אַ ייִדיש שפּריכוואָרטל: *„אַ שטיין זאָל זיך אַלייַן"*. דאָס מיינט, אַז אַ מענטש דאַרף זיך צווישן אַנדערע מענטשן, כּדי צו פֿילן זיך בייַם לעבן.

חיה שעיזאג איז איינע פון די, וואָס נעמען אָנטיל אין דער דאַנערשטיק אינדערפרי גרופּע. ווי אַ קינד, אויס־געוואַקסן אין פּוילן, איז ייִדיש געווען די שפּראַך, וואָס מען האָט געראַטן אין דער היים. „איך האָב הנאה צו קו־מען צו דער גרופּע, ווייל עס דערוועקט אין מיר זכרונות פון דער היים", זאָגט שעיזאג. איציקע אין דער גרופּע געדענקען נאָך די וויגלידער, וואָס זייערע מאַמעס פלעגן זינגען צו זיי אין ייִדיש. „ייִדיש איז *מאַמע־לשון*", זאָגט אַ צווייטע פרוי.

מרים בעקערמאַן איז אַ ייִדישע איבערוועצערין אין טאָראָנטאָ. זי גיט פֿריוווילק אַוועק איר צייט, כּדי אַנצו־פּירן מיט איינער פון די דיסקוסיע־גרופּעס יעדן צוויי־טן דאַנערשטיק אין דעם „קאָמיוניטי דער צענטער פֿאַר על־טערע מענטשן". בעקערמאַן לייענט אויסצוגן פון ייִדישן „פֿאָרווערטס" און פון ביכער פון ייִדישע שרייבערס. טראָץ דעם וואָס ייִדיש האָט אַ שטאַרקע טראַדיציע ווי אַ גערעדטע שפּראַך, זיינען פֿאַראַן אַזעלכע, וואָס רעדן ייִדיש אַבער קענען נישט לייענען אָדער שרייבן אין דער שפּראַך. בעקערמאַן לייענט און שרייבט ייִדיש און האָט איבערגעוועצט ביכער, אַרטיקלען, פֿאַמיליע־בריוו און זכרונות אויף ענגליש.

בשעת די וואָס רעדן ייִדיש זאָלן זיך, אַז די שפּראַך שטאַרבט אָפּ, האַלט יַעקבי, אַז דער נייער שטויס אויפ־צולעבן ייִדיש מיט ספּעציעלע אוניווערסיטעט קורסן און דער וואַקסנדיקער אינטערעס צווישן יונגן דור, ווערט עס פֿרעזערווירן.

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March 19, 1944: A fateful date for Hungarian Jews

By JUDITH WEISSENBERG COHEN
Special to The CJN

Guest Voice

As I write this article, memories rush at me. Some are so sharp that even 60 years cannot dull them. Did this really happen six long decades ago, when I was only 15 years old?

I see my mother's bone-weary body and worried face, asking my father: "Sándor, did we pack all the basic necessities? Will we have enough food?

My father, a defeated look in his eyes, just shrugs his shoulders. He was thinking about my three brothers who were, two years prior, conscripted into the Hungarian army's forced "labour" battalion, along with tens of thousands of other Jewish men, and we had not heard from them for quite a while.

We learned after the war that of the 50,000 Jewish men who were sent to the Ukrainian front, as "cannon fodder," 43,000 did not return, including two of my brothers Jeno and Miklos.

A few hours later we were forced to leave our home — the home where my parents had lived for 35 years and raised seven children. Reluctantly, we were "ready" for our forced "journey" to the brick factory, the first station to the deportation.

We didn't know then that in less than three weeks both my beloved parents, my nephew and sister-in-law, and all my female cousins with children would be murdered in the gas chambers of Auschwitz-Birkenau.

The Hungarian policeman entered our home, by then stripped of all our valuables, and demanded that the watches and rings that we might still possess be handed over to him, or else! Stepping outside into the yard, my beautiful, brave sister Klári, 22 years old, took off the valuable little watch she received on graduation from high school, looked squarely into the policeman's eyes, and said "here," smashing it against the wall. "Now you can have it." Surprisingly, nothing happened to her then. Little did she know that nine months later she would starve to death in the Stutthof concentration camp in Germany, along with my oldest sister Erzsébet.

Debrecen, Hungary, June 28, 1944, is etched in my memory forever. The freight rain's wheels started to move with a screech and a jolt. Bolted tightly shut by SS and Hungarian soldiers, the train carried us to an unknown destination. Our cattle car was full to the brim with people. Among them were my parents, three sisters, baby nephew Peter, his mother and many female cousins with their babies and children. We numbered 78 in the hot and airless cattle car, its tiny windows barely letting in air and light.

Within hours, the stench from the lone pail that served as toilet mixed with voices of prayers, crying, wailing and children's quiet whining. Our elders sat on the meagre belongings we brought along, with children on their laps. We, the young girls and women, stood like tightly-packed herrings in a jar. Perspiring profusely, totally stunned, we were barely able to breathe.

The foreboding atmosphere in the cattle car foreshadowed something ominous to come. On July 1st the train, with its large, pitiful cargo, arrived in Auschwitz-Birkenau, the hellhole of the world — the largest, most efficient death factory of all times.

This, of course, was the end result of a process that started in 1920 with the first "Numerus Clausus" law passed by the Hungarian parliament — followed, in 1938 by numerous anti-Jewish edicts and laws, including a Nuremberg-type racial hygiene law. Hungary became an ideological and military ally of Nazi Germany.

Six decades, laden with tears, pain and memories, have passed since March 19, 1944.

March 19 was the fateful day when Adolf Eichmann entered Budapest behind the German army occupying Hungary. His task was to round up and oversee the deportation of Hungary's Jews. The German Nazis linked arms with their Hungarian counterparts and together they ushered in the eventual annihilation of the last, large Jewish community in Europe and a refuge to thousands of Slovak and Polish Jews from Central Europe. With total cooperation of the Döme Sztojay government, and its three branches, the city police, the infamous gendarmerie, and the bureaucrats, it took less than three months to accomplish this dreadful task.

The deprivation, ghettoization and deportation of close to 450,000 Jews living in Hungary's provincial cities, towns and villages, had been completed. They were sent to labour and death camps in Nazi-occupied Austria, Poland and Germany; all done with lighting speed, efficiency and utmost brutality.

The majority of Jews in Budapest, while also suffering a great deal, especially during the brief but deadly, terror-laden reign of the Arrow Cross Party under Ferenc Szálasi, were spared the initial mass deportations.

In the camps, the Nazis murdered 75 per cent of the Hungarian Jews.

During the spring and summer of 1944, with the arrival of the Hungarian Jews, the gas chambers and crematoria worked day and night in Birkenau. Orange flames contimuously lit the skies and the air was laden with the heavy, sweetish odour of burning, human flesh.

To paraphrase Dr. Randoph Braham, Professor Emeritus, City University of New York, and renowned historian of the Hungarian Holocaust:1 The destruction of 600,000 Hungarian Jews was the third largest — and among the worst — atrocities committed in the Shoah, during the final year of the Second World War and on the eve of Allied victory.

It is our moral obligation to pass the knowledge and the torch to subsequent generations to carry remembrance and education into the future.

Judith Weissenberg Cohen is a survivor who lives in Toronto.

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Reports of *Post*'s purchase denied

WINNIPEG — The Asper family's CanWest Global Communications Corp. is dismissing reports that it is negotiating to buy the *Jerusalem Post* from Conrad Black's Hollinger International Inc.

The *Wall Street Journal* reported this month that CanWest's late founder, Israel (Izzy) Asper, made a $40 million (US) offer to Hollinger for the *Post* before he died last October.

But Winnipeg-based CanWest calls the report "speculative."

"Our response is that we never comment on speculation," company spokesperson Geoffrey Elliot told *The CJN*.

He said the *Wall Street Journal* reporter based her story on a conversation she'd had "with people outside the company, not CanWest."

CanWest acquired most of Hollinger's major Canadian newspapers in 2000 for $1.8 billion (US).

The *Journal* report noted the Asper family's strong editorial support for Israel, making them a logical buyer for the *Jerusalem Post*.

The Aspers have been accused of editorial interference and outright censorship of articles on the Israeli-Palestinian conflict. Chief executive Leonard Asper has said the newspaper chain's editorial position is "pro-Israel," but that does not mean "good, sound, opposing material" cannot appear.

Late last month, a court in Delaware blocked Black's plan to sell Hollinger holdings to Britain's Barclay Bros. The court permitted Hollinger's international bankers, Lazard LLC, to accept offers for the purchase of the company and its assets, including such marquée titles as the London-based *Daily Telegraph* and the *Chicago Sun-Times*.

Linda McQuaig's own deft sleight of hand

According to Reports

By PAUL MICHAELS

Last week's column dealt with the media's perennial fascination with Israel. It quoted Rex Murphy's Feb. 28 *Globe and Mail* column, where he pointed to excessive, hyperbolic rhetoric directed against Israel as a more troublesome source of anti-Semitism than Mel Gibson's recently released controversial movie *The Passion of the Christ*.

The following week *Toronto Star* columnist Linda McQuaig proffered exactly the opposite opinion, squarely citing Gibson's unflattering depiction of Jews, rather than extreme criticism of Israel, for anti-Semitism ("Fanning flames of anti-Semitism," March 2).

"The claim that the Jews killed Christ has been the feeding ground of anti-Semitism for centuries, all the way up to the Holocaust," writes McQuaig. "Gibson, the son of a Holocaust denier, is personally familiar with this terrain ... [I]s it too much to expect him to avoid vigorously fanning the flames that's led to so much hatred and misery throughout history?"

McQuaig goes on criticize "the media" for having been soft on Gibson, ignoring a slew of negative reviews and opinion pieces, including the *Globe and Mail*'s view that the film verged on the "pornography of violence"(editorial, "The Passion's Porn," Feb. 27).

McQuaig proceeds to attack analysts who believe that criticism of Israel incites anti-Semitism. She calls their arguments a "deft sleight of hand." But by transforming a valid concern about anti-Israel invective into a worry about any criticism of Israel at all, it is McQuaig herself who commits the manoeuvre.

She writes: "The suggestion that criticizing Israel is inherently anti-Semitic is of course being made with increasing frequency these days to silence critics of Israel, whose ranks include Jews inside and outside Israel and even Holocaust survivors."

McQuaig argues that critics who accuse journalists critical of Israel of being anti-Semitic are, in fact, attempting to silence them. Such a far-fetched accusation makes it appear that McQuaig herself is trying to censor her own critics by alleging a slander where none exists.

> ***She herself twists the facts when she says that Israel's occupation of 'Palestinian land' – that is the West Bank and Gaza – is 'illegal'***

McQuaig chastises Gibson for distorting the facts against the Jews. But she herself twists the facts when she says that Israel's occupation of "Palestinian land" – that is the West Bank and Gaza – is "illegal."

This basic distortion underlies her disapproval of Israeli policy. The CIC has challenged McQuaig to explain her claim, but has yet to receive a reply. Since McQuaig is certainly not the only journalist to echo this distortion, it is vital to set the record straight:

In June 1967, Israel fought a war of self defence, came into possession of land, and under UN Security Council Resolution 242 (of November 1967) has been involved in a process of trading land in exchange for peace and security. That's what happened in the peace treaties with Egypt (1979) and Jordan (1994). And that's what was happening in Israel's negotiations with the Palestinians under the Oslo process until Palestinian Authority President Yasser Arafat walked away from the negotiating table at Camp David II.

The disputed land of the West Bank and Gaza will become "Palestinian" only through negotiations (as happened in Oslo II in 1995). This is another key point McQuaig fails to understand.

The bottom line is that Israel's presence in the territories is legal under international law, and its withdrawal is dependent upon full peace and security guarantees. McQuaig ought to do her homework and read Resolution 242. She should also consider how her own distortion of essential facts affects her understanding of the Arab-Israeli conflict.

Paul Michaels is communications director with the Canada-Israel Committee.

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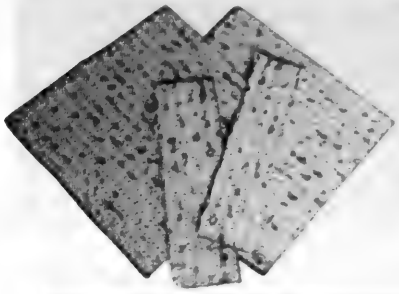
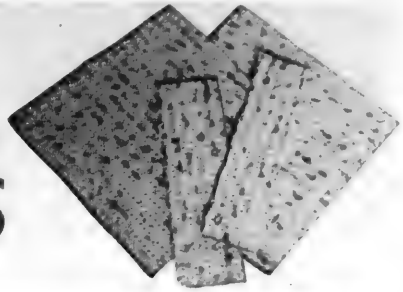


Passover Food Ideas



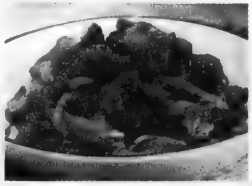
Use wine for more than drinking

By JUDY BART KANCIGOR

To most people, the words kosher wine bring to mind that sweet concoction we remember on Grandma's table as we raised our glasses to Grandpa's prayers. Times change, and 20 years ago, observant Jewish baby boomers, hipper and more sophisticated than their parents, demanded the same selection and quality found in the non-kosher world. Winemakers took notice.

"Kosher wines have exploded onto the market," noted Susie Fishbein, author of *Kosher by Design* (Mesorah Publications), who set off an explosion of sorts herself, selling 20,000 copies of her cookbook in the first week of publication. "There are award-winning wines from all over the world. It's no longer Malaga and blackberry syrup."

"I really felt this was a book about entertaining and celebrating, so after considering what to serve and how to present it, my next thought was what are the appropriate wines. I've been so impressed with what I've been reading recently about how kosher wines are winning awards, not just in the kosher world, but in the real world. That's how the idea came to include wines."



For wine pairing ideas Fishbein consulted Miriam Morgenstern-Laufer, a self-declared "kosher wine guru" with an advanced degree in wine, an associate publisher with *Wine Spectator* magazine.

"There is no difference today in quality between kosher and non-kosher wines," Morgenstern-Laufer noted. "We have great kosher wines from just about every wine-making region of the world – even Hungary, Bulgaria, South Africa, Australia – and from very renowned vineyards in the non-kosher world."

What makes a wine kosher is the use of certified kosher yeast and filtering agents, the exclusive use of equipment under rabbinical supervision and its handling by Sabbath observant Jews from the crush to the bottle. Flash pasteurization renders some kosher wine "mevushal" with no sacrifice in quality or flavour. Mevushal wines may then be handled by anyone.

Continued on page 29

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Kosher By Design

Continued from page 28

"Royal Wine Company, the largest importer, distributor and owner of kosher vineyards in the world, has worked with companies to get kosher versions [of wines]," said Morgenstern-Laufer. "They work with beautiful chateaux to create separate areas to produce kosher wines. There is every reason to believe that if there's a great winery that's not kosher, they can produce a kosher wine of equal quality."

Who is buying kosher wine? Not just observant Jews, but millions of others who associate the word "kosher" with purity and higher standards. And the choices are endless. In fact, last Passover Wine Spectator ranked 23 kosher wines with an 80 or above. In addition, kosher wines are consistently winning gold medals.

Because kosher wines are virtually indistinguishable from their non-kosher counterparts, Morgenstern-Laufer said, the same rules apply to pairing wine with food. "You match the weight of the wine with the weight of the food, lighter wines with more delicate dishes and richer wines with more medium-weight dishes. You don't want the wine to overwhelm the food, and you don't want the food to overwhelm the wine.

"The challenge with *Kosher by Design* was that these were holiday menus, feasts really, so I chose wines to match the fest. Because the sauces were rich, I needed to pair the wines to match the richness or fruitiness in the sauces."

Pairing holiday dishes with wines that augment their flavours only heightens the experience, she added. "The food makes the wine taste better, and the wine makes the food taste better."

For our Passover menu, Morgenstern-Laufer recommends a flavourful red, such as a California Zinfandel or full-bodied Merlot, to accompany the hearty Beef Short Rib Stew.

The Purple Cabbage Salad calls for a Moscato di Asti to echo the orange flavour in this recipe. "This type of wine pairs well with spicy dishes too, " she said. "The spicier the dish, the fruitier and less dry the wine should be, so I recommended some off-dries to counter the sweetness in the sauces."

Experimenting with wines and exposing your palate to new combinations will enhance your holiday celebration, she said. "In my opinion, wine is food; wine is a journey. It's a lifelong learning process. It's all about history, geography and taste. That's why people are passionate about it. There's always something new to learn."

BEEF SHORT RIBS WITH HORSERADISH

5 lbs. beef short ribs
4 tbsp. flour, divided
1 tbsp. margarine
1 tbsp. vegetable oil
1 onion, sliced into thick rings
2 carrots, thickly sliced
1 rib celery, sliced
2 cups beef stock or broth (can be made from bouillon)
1 28-oz. can chopped tomatoes, if using whole canned tomatoes, drain, seed, and chop them
1 cup red wine
1 bouquet garni of 6 parsley stems, 3 sprigs fresh thyme, and 1 bay leaf
2 cloves garlic, 1 chopped and 1 minced
1 tbsp. tomato paste
6 tsp. bottled white horseradish, divided
freshly ground black pepper
chopped fresh parsley

Preheat the oven to 350. Dredge the short ribs in 3 tbsp. of flour. In a large pot, melt the margarine with the oil over medium-high heat. Get the oil mixture hot enough so that the meat sizzles when added. If your oil is heated to the right temperature it will sear it on contact, not burn it.

Add meat in a single layer; you will need to do this in 2-3 batches. Brown the meat well on both sides, about 6-8 minutes. Remove the meat from the pot. Reduce the heat to medium. Add the onion, carrot, and celery. Cook about 7-9 minutes, scraping up the brown bits as the onions caramelize.

Return the short ribs to the pot. Sprinkle with the remaining tablespoon of flour, stirring to coat. Add the beef stock, tomatoes, wine, bouquet garni, chopped and minced garlic, and tomato paste. Raise the heat and bring to simmer. Add 2 teasoons of the horseradish and mix in.

Cover the pot and place it in the oven. Simmer, stirring occasionally until the meat is tender, about 1¾-2 hours. Just before serving, add the remaining horseradish and season with pepper. Sprinkle with parsley for garnish. Yield: 6 servings.

PURPLE CABBAGE SALAD

Salad:
16 oz. shredded purple cabbage
⅓ cup chopped scallions
⅓ cup pine nuts (if you use them), or slivered almonds
3 carrots, julienned, or 1 (8-oz.) bag shredded carrots
1 11-oz. can mandarin oranges, reserving juice
1-2 handfuls dried cranberries (can be the sweetened kind)

Dressing:
4 tbsp. brown sugar
½ tsp. freshly ground black pepper
¼ tsp. salt
4 tbsp. red or white wine vinegar
1 tbsp. reserved mandarin orange juice
½ cup vegetable oil
1 vegetable or pareve chicken flavour bouillon cube, or 1 tsp. dried consomme powder
garlic powder

Place the cabbage, scallions, pine nuts, carrots, oranges and cranberries into a large zip-lock bag. Set aside. In a jar or cruet, mix the brown sugar, pepper, salt, vinegar, reserved orange juice, oil, bouillon cube and garlic powder. Close and shake until thoroughly mixed. Pour over the salad. Refrigerate to let the flavours mix for at least 1 hour. Can prepare early in the day. Yield: 8-10 servings.

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HAPPY PASSOVER
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Author, TV host, food expert shares special recipes

By DAPHNA RABINOVITCH
Special to The CJN

I love serving this dish as an appetizer all on its own. Mound the onions on small bread and butter plates for utmost effect.

GRILLED ONION SALAD

4 extra large yellow onions
⅓ cup extra virgin olive oil
1 tsp. salt
2 tbsp. balsamic vinegar
2 tbsp. chopped fresh parsley

Preheat oven to 425. Cut onions into 1-in. thick slices, keeping the rings intact as much as possible.

Brush large rimmed baking sheet with half of olive oil. Place in oven for 5 minutes. Carefully place onion rings in single layer on hot pan. Brush tops with remaining olive oil. Sprinkle with salt. Return to oven and roast for 25 minutes. Using wide spatula, turn onions over. Roast for an additional 20 to 30 minutes or until tender and golden brown. Let cool.

Mound onion rings on small plates. Drizzle balsamic vinegar evenly over. Sprinkle with parsley. Makes 8 servings.

When not serving a meat meal, sprinkle with Parmesan cheese before sprinkling with parsley.

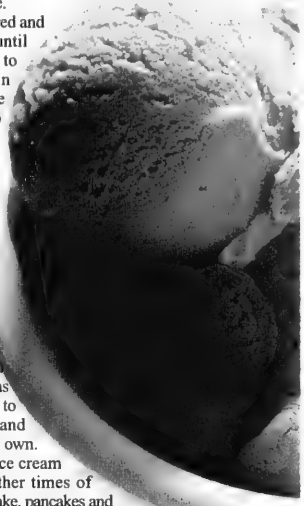
GLAZED CARROTS WITH SHALLOTS AND THYME

To make things as easy on the hostess or host as possible, have everything ready for this side dish before cooking it. Then as your guests and family are finishing up their soup or first course, this can be cooking away, without needing much babysitting.

2 lb. carrots (about 8)
½ lb. shallots
¼ cup chicken stock
2 tbsp. pareve margarine
2 tsp. salt
1 tbsp. granulated sugar
1 tbsp. chopped fresh thyme

Peel carrots and shallots. Cut carrots diagonally into coins. Cut shallots into quarters. Place carrots and shallots in large skillet. Add stock, margarine, salt and sugar; bring to a boil. Reduce heat to medium-high and boil gently, partially covered, for about 10 minutes or until carrots are tender but not yet soft. Stir in thyme.

Cook, uncovered and stirring often, until vegetables start to turn a golden colour and are very tender, 5 to 10 minutes. Serve immediately. Makes 8 servings.



SORBET WITH MIXED BERRY SAUCE

This sauce is so absolutely scrumptious, you may be tempted, as I have often been, to just sit down and consume it on its own. It's terrific over ice cream as well and at other times of year over pound cake, pancakes and waffles.

1 container fruit sorbet

Sauce:
1½ cups each frozen strawberries and raspberries, thawed
¾ cup frozen blueberries, thawed
¼ cup granulated sugar
1 tsp. grated lemon rind
1 tbsp. lemon juice
¼ tsp. kosher for Passover cinnamon
4 tsp. potato starch
½ tsp. kosher for Passover vanilla

With ice cream scoop, scoop out balls of sorbet; place on baking sheets lined with waxed paper or parchment paper. Freeze for at least 1 hour or up to 8 hours.

In saucepan, combine strawberries, raspberries, blueberries, sugar, lemon rind and juice, cinnamon, ¼ cup water and potato starch. Bring to boil over medium-high heat, stirring gently to avoid breaking up the berries. Cook for 1 minutes or until thickened. Stir in vanilla. (Sauce can be made up to 24 hours ahead. Reheat gently over low heat.) Place scoops of sorbet on dessert plates or nappies. Top with warm or room temperature berry sauce. Makes 8 servings.

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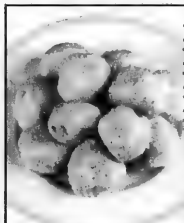

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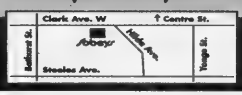

See Store for Passover Hours
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Food is a family affair

By CAROLYN BLACKMAN
Staff Reporter

Food is a family affair for Perla Azulay and Jimmy Kadoch.

Azulay's husband Ely runs Ely's Fine Foods, and her brother Kadoch owns Kosher City Plus, both in Toronto. They learned about cooking more than 30 years ago when their parents started a grocery and catering business in Montreal.

"Before that, our father ran a grocery store in Morocco so our family has been in the food business for half a century. You can say it's in our blood," says Kadoch.

Azulay who started the Bathurst Street catering and take-out business with her husband about 10 years ago, says she developed many of the dishes they offer while her four children were growing up.

"Now, especially during Passover, I try to introduce new dishes so people can have a variety of foods. I begin planning my Passover menu by February."

She always offers Passover "staples" such as roast chicken, chopped liver and gefilte fish, but has expanded her repertoire to include such dishes as honey garlic chicken wings, grilled vegetables, Oriental fish balls, peach kugel, tzimmes souffle and a variety of Chinese dishes and salads.

"People think they are limited during Passover, but we've shown them that we can keep things interesting."

To help make things interesting for cooks, Kadoch says that among his Passover products, he carries an extensive line of premium spices such as paprika, cumin and garlic. "These spices are pure, not diluted, so when cooks use them in a recipe they can use less. These pure spices make quite a difference in a dish."

He also carries a number of specialty items including honey pecans, cashews and macadamia nuts, high-end vinegars, and a variety of sauces.

"Believe it or not," he says, "there are more cooking sauces available for Passover than there are the rest of the year."

Azulay offers the following recipes:

TZIMMES SOUFFLE

5 eggs
2 cups gated carrots (about 6 carrots)
1 cup sugar
¼ cup matzah meal
½ cup vegetable oil
1 tsp. lemon juice
2 tsp. orange juice
1 can crushed pineapple

Beat egg whites until stiff. With spatula, fold in carrots, sugar, matzah meal, then egg yolks, oil, lemon and orange juice. Add pineapple with syrup. Pour into a 9x9-inch pan, spray with nonstick cooking spray and bake for 45 minutes at 350. Makes 10-12 servings.

Thevarajah K. from Ely's Fine Foods prepares their wonderful Fish Balls. [C. Blackman photo]

PEACH KUGEL

1 lb. matzah farfel
1 16-oz. can sliced peaches
7 eggs
1 cup pareve margarine melted
1 cup sugar
2 tbsp. vanilla
cinnamon powder

Put farfel in colander, pour boiling water over and let it drain. Drain peaches. Keep liquid set aside. Beat eggs, then add margarine, sugar, vanilla, farfel, peach liquid. Cut up about half of peach slices and add to mixture. Mix well. Pour mix into a greased 13x9-inch baking pan. Place remainder of peach slices on top, press down into batter, sprinkle with sugar and cinnamon. Bake for 1 hour at 350. Makes 12-15 servings.

FISH BALLS

1 lb. ground fish
1 egg
1 handful of matzah meal
½ bunch coriander
1 tsp. cumin
¼ tsp. salt
1 tsp. paprika
2 cloves chopped garlic
¼ tsp. pepper

Mix all the ingredients. Make fish balls, boil them until almost ready and transfer to the sauce.

Sauce
1 can tomato sauce
½ tsp. salt
½ tsp. pepper
3 cloves garlic
1 tsp. cumin
1 cup water
¼ cup oil
½ bunch coriander
1 tbsp. paprika

Mix everything and bring to a boil. Add fish balls. Cook on low for about 40 minutes. Serves 6.

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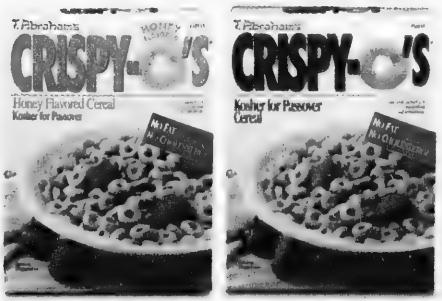

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Fundraising cookbook has great ideas

By CAROLYN BLACKMAN
Staff Reporter

When Andrea Ruth set out to raise funds for the Canadian Breast Cancer Foundation she did what she does best – she began cooking.

Ruth, a Thornhill mother whose son Matthew, 14, attended Ventura Park Public School, published a cookbook, *The Ventura Park Public School's Divine Dessert Cookbook*, to raise funds and to show her "respect and affection" for Randy Shapiro, a French teacher at the school who is struggling with breast cancer.

After raising almost $6,000 with the book, Ruth has embarked on a new venture – *Your Favourite Passover Cookbook*, a compilation of all her favourite Passover recipes.

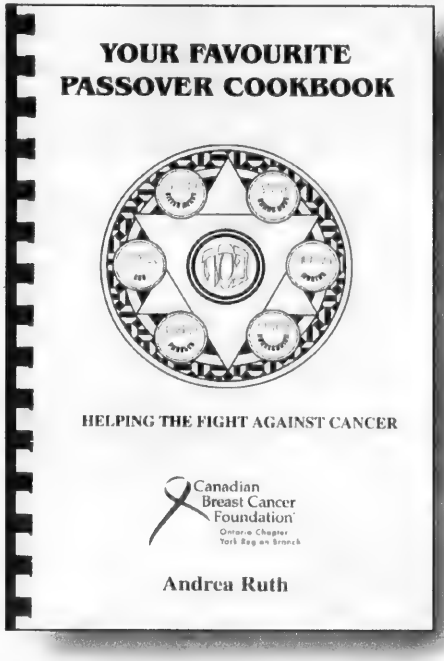
A paralegal by profession, Ruth said she wrote the new book in order to let Shapiro – she was Matthew's teacher for two years – know that "she has made a difference, and that people are thinking about her.

"She has given the great gift of fun and enthusiasm for learning to our children," Ruth said.

"I don't have a culinary background but I cook and cook and cook," she said. "I love to cook because I love to eat."

The book is available for $18 in Thornhill at Sobey's, 441 Clark Ave. and John's No Frills, Centre Street west of Bathurst. All proceeds will go The Breast Cancer Foundation, York Region.

Ruth offers a selection of recipes from the book:



MOCK GEFILTE FISH

1½ lb. ground chicken
1 carrot
1 small onion
½ cup sugar
2 eggs
¼ cup matzah meal
salt and pepper to taste

Water for Cooking:
3 litres (12 cups) water
1 large carrot
1 small onion
1 stalk celery
salt and pepper to taste

Process onion and carrot until finely chopped. Combine with other ingredients and process for five seconds more. Form into oval, egg sized patties.

Bring water, vegetables, salt and pepper mixture to a boil. Place chicken patties in boiling water mixture. Reduce heat and simmer, partially covered, for one hour. Remove from liquid to maintain firm texture and refrigerate until serving. Slice carrot from water and use to garnish when serving.

POTATO SOUP

4 potatoes, peeled and cubed
1 onion, diced
2 cloves garlic, minced
6 cups vegetable stock or bouillon
1 tbsp. margarine
1 bay leaf
½ tsp. basil
salt and white pepper to taste
⅛ cup white wine
1 cup whole milk

Continued on page 35

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Cookbook raises money for Breast Cancer Foundation

Continued from page 34

In a large pot over medium heat, melt margarine. Add onion and garlic and cook for 4 minutes, stirring constantly. Pour in stock. Add potatoes, bay leaf, basil, salt and pepper. Simmer for 25 minutes, stirring occasionally. Stir in wine and cook 3 minutes more. Remove bay leaf. Pour mixture into a food processor and puree. Return to pot, heat again to a simmer and add milk.

CHICKEN CACCIATORE

1 chicken cut into 10 pieces
¼ cup oil
¼ cup cake meal
1 onion, diced
8 mushrooms, sliced
¾ cup chopped carrots
1 green pepper, seeded and diced
3 tbsp. garlic, minced
1 can tomatoes
1 can tomato sauce
½ cup kiddush wine
1 tsp. each, oregano, basil and pepper

Place cake meal in a large zip lock bag. Place chicken pieces in bag and shake around to coat on all sides. Heat oil in a large saucepan. Place chicken in pan and brown on all sides.

Remove chicken and set aside. To pan, add onion, mushrooms, carrot, green pepper and garlic and sauté for 8 minutes. Stir in tomatoes and sauce. Add wine, seasoning and chicken. Simmer covered for 30 minutes.

SERIOUSLY BEST EVER BROWNIES

1 cup margarine
1 cup cocoa powder
2 cups brown sugar, firmly packed
4 eggs, well beaten
6 tbsp. cake meal
¼ cup almonds, chopped and toasted
¼ cup chocolate chips

Melt margarine in a medium sized saucepan. Remove from heat and whisk in cocoa powder. Stir in brown sugar and eggs and mix well. Add cake meal, almonds and chocolate chips.

Line an 8-in. square pyrex or cake pan with parchment paper. Spoon batter into pan and spread evenly. Bake at 325 for 30-35 minutes or until tests done. Do not overbake or brownies will be dry.

Remove from pan and peel off parchment paper. Allow to cool completely before frosting.

Icing:

6 tbsp. margarine
6 tbsp. cocoa powder
1½ cups icing sugar
2-3 tbsp. non-dairy creamer
1 tsp. vanilla

Melt margarine and pour into a small bowl. Add cocoa powder, vanilla and icing sugar, and beat until smooth. Pour in creamer a tablespoon at a time until mixture is frosting consistency.

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Passover Food Ideas

Sephardi charoset a rich, exotic taste

By LISA J. SOLOMON
Special to The CJN

The first time I tasted Sephardi charoset, I knew I was far from my Atlanta home. Unlike the pale Ashkenazi chopped apple and nut mixture from my family's seder, this combination was deep mahogany and thick with dried fruits softened under a mysterious blend of spices.

When I asked the host of this large Portland family seder what was in the charoset, she said lots and lots of raisins and dates. It was spread on piece after piece of hard, dry matzah, and I was grateful for its smooth, rich texture and sweet, lingering taste.

Charoset, one of the elements of the Passover seder plate, is prepared with various combinations of fruits and nuts, depending on family background. During the seder, it is eaten with bitter herbs, such as fresh horseradish, and with matzah, to symbolize the mortar Jewish slaves made for laying bricks in Egypt.

But to me, preparing fruits, juicy and sweet, warmed and softened, is the only way to balance the long Passover days without soft bread.

According to Michael Strassfeld in *The Jewish Holidays A Guide & Commentary*, Passover matzah, whose only ingredients are flour and water, is lacking in sensory pleasure by design. Its flat, course texture is intended to remind us of the Israelites fleeing Egypt, in the middle of the night, with no time to let dough rise. Rootless and troubled, they wandered through a hot, dry desert with their unleavened bread or matzah, bravely searching for 40 years for their new home.

Wisely, in addition to honouring the long and difficult trials of Jewish liberation, Passover, by design, falls in the spring. This, Strassfeld says, is to remind us that every year, the bright, blossoming days of spring follow the dark days of winter.

Eight years after pulling up roots from my Atlanta home, I remain uncertain as to where my new home will be. Recently when I called my mother on one of my challenging days, weighed down by the financial and emotional price of my long journey, she said through my tears, "There will always be new beginnings."

So the next day, when I prepared my charoset, toasting sesame seeds, pecans, and walnuts before warming soft dates, raisins and figs in a fruit sauce of aromatic spices, I embraced the far-away scent. I looked out my small Los Angeles kitchen window, and instead of seeing the white stucco walls of the building next door, I imagined the deep, brave footprints of a people wandering through a sprawling, lonely desert, their triumphant passage through the last shadowed sand dune, and finally the joy at waking one morning, under a pale yellow sun trickling through the shade of an oasis blooming with fruit trees.

Maybe that is why, throughout the long days of Passover, I can't get enough of the rich, exotic taste of Sephardi charoset spread on piece after piece of matzah, or the feeling that without leaving home, I would never have discovered this flavour, and that without the base of hard, dry matzah, the softened, spreadable fruits would not taste nearly as good.

Continued on page 41

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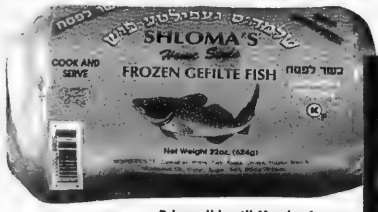

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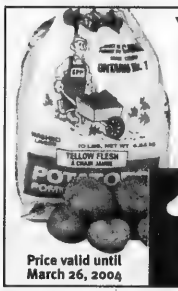

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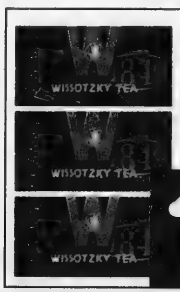

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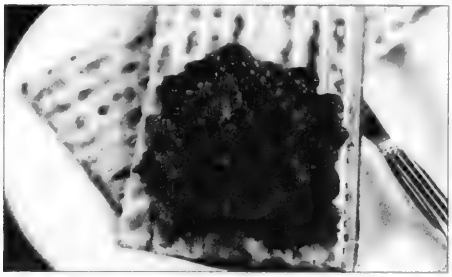
A little tradition with some added sweetness

Continued from page 38

SEPHARDI CHAROSET

The cardamom-infused flavours of this wonderful fruit mixture only intensify with time, so feel free to make this a day or two ahead of the seder.

¼ cup sesame seeds
½ cup pecans, chopped
½ cup walnuts, chopped
1½ cups medjool dates, chopped small
½ cup calmyrna figs, chopped small



1 cup raisins
2 tsp. ground cinnamon
¼ tsp. ground cloves
¼ tsp. ground ginger
¼ tsp. ground cardamom
⅛ tsp. salt (or to taste)
1 tsp. lemon juice
1cup orange juice
¼ to 1½ cups water

In heavy saucepan, toast sesame seeds, walnuts and pecans over medium-low heat, stirring constantly, until lightly toasted and aromatic, approximately 2-3 minutes. (Nuts burn quickly, so you must stay with it.) Add dates, figs, raisins, spices, lemon juice, orange juice, ¾ cup of water, and mix well. Bring to a boil, then turn heat to low, cover and simmer for 5 minutes. Remove top and simmer uncovered, stirring every few minutes, adding water ⅛ cup at a time as needed, until fruits soften into preserve texture, approximately 10 to 15 minutes. Cool and refrigerate covered. Makes 4 cups.

Serving Suggestions: After the seder, Sephardi charoset makes a healthy and satisfying breakfast or snack spread. After Passover, I love it as a spread on quick breads, such as date, nut or pumpkin.

BETTY GOODFRIEND'S TURKEY TZIMMES

Like stew, tzimmes tastes better a day or two after it is made, so this is a good dish to prepare ahead of time. Goodfriend said since this recipe makes a large quantity, she usually freezes half or uses one-half for each of the two seder meals.

4 medium white potatoes
2 lb. sweet potatoes, approximately two large
3 lb. baby carrots, peeled
1 lb. large, moist prunes, pitted
1½ lb. turkey thigh, with skin and bone
1 tsp. cinnamon
½ cup honey
5-6 cups of water
1 tbsp. salt (or to taste)
½ cup dark brown sugar

Peel and cut white potatoes into ¼-inch slices and layer on bottom of large Dutch oven, to prevent them from burning. Peel and cut sweet potatoes into chunks, approximately 8 pieces per potato. (Hint: Cut in half, half again, then quarter each half.) Rinse baby carrots and prunes in cold water. In large bowl, combine carrots, sweet potatoes, and prunes. Put one-half of carrot mixture over white potatoes. Add turkey thighs, skin side up. Cover with remaining carrot mixture. Sprinkle cinnamon then pour honey over top carrot layer. Mix salt and brown sugar in two cups of water and pour over vegetables.

Add remaining water until liquid is approximately 2-3 inches below top of carrot mixture.

Preheat oven to 325.

On stovetop, bring vegetable and turkey layers to a boil then simmer covered for 20 minutes. Taste for seasonings and add more honey, salt, or brown sugar to taste.

Place uncovered in oven for 3 to 4 hours, checking every 30 minutes to add water if needed, making sure meat stays in liquid. If sauce is watery, add a tbsp. of potato starch mixed with ½ cup of water in last half hour. When finished cooking, vegetables should be tender and moist and turkey cooked in a thick, reduced sauce. Remove bones and skin and cut meat into generous bite-size pieces and mix back into vegetables. Serve warm, or refrigerate and reheat covered, in 325-degree oven, for about one hour or until warm. Makes 12-14 servings.

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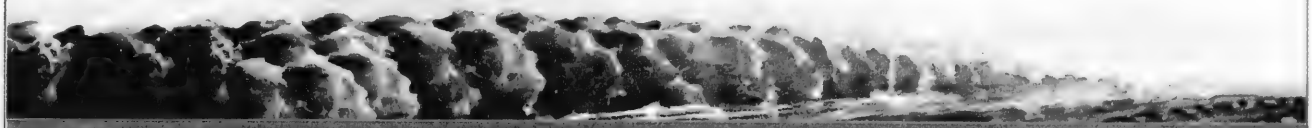

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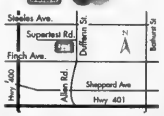

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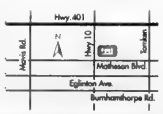

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On Campus

Jewish, Arab children's art display warmly received at York U

By FRANCES KRAFT
Staff Reporter

Although York University has been plagued by tensions between pro-Israel and pro-Palestinian students in the past few years, a recent campus art display with Jewish and Arab components was received warmly by all who saw it, organizers say.

"The Art & Soul of Peace Through Humor," which was displayed in the high-traffic York Lanes indoor mall on Feb. 26, was created by Jewish and Arab children in Israel between 1995 and 1998.

According to Lance Davis, director of National Jewish Campus Life – a Toronto-based national resource for Jewish campus groups – 3,000 to 4,000 people a day pass through York Lanes, "and, I would say, one out of 10 people stop.

"Our message is that Hillel is committed to peace. We want people to be uplifted."

The stop at York followed similar displays, first at three American campuses and then, starting this January, at McGill, Concordia, Waterloo and Wilfrid Laurier Universities. After the York event, the display was scheduled to go to the University of Toronto, Ryerson University, McMaster University and the University of Western Ontario, then to the London Jewish Community Centre on Mar. 16. It will be at Toronto's Koffler Gallery for April and May.

The teacher who devised and executed the project – Maureen Kushner, a gregarious New Yorker in her 50s – was on hand at York to talk about the 26 paintings on display and how they came about.

In 1995, Israel's Ministry of Education commissioned Kushner to go into 36 Jewish and Arab schools to teach about peace.

It's not common for a Jewish teacher to go into Arab schools, confirmed Kushner, who has a working knowledge of Hebrew and Arabic. But humour "lightens everything," she said. "You try to create a fun-loving atmosphere, even if you're dealing with difficult subjects."

When young Arab children asked, "Are you a Jew?" she created rapport with a big smile, friendly tone of voice, and the enthusiastic reply, "Yeah! Are you Arab?"

Kushner, who divides her time between Israel and the United States, continued to travel to Arab schools, even after the onset of the intifadah, for a more recent art-based project. Although sometimes Arab villagers question why a particular school is bringing in a Jewish teacher, that "doesn't happen within the school if the principal is positive."

Maureen Kushner discusses the artwork she facilitated in Israeli classrooms. [Frances Kraft photo]

She mentioned one principal in particular, a "Muslim from a long line of honourable people" who is "in love with peace" and insisted that she come to his school. The problem now, she said, is that there is increased opposition to "anything to do with coexistence."

Usually she would start a lesson by asking the children to think of words pertaining to peace, and to war. One of the lessons that ensued had to do with the similarities between Hebrew and Arabic words, a theme that cropped up repeatedly in the artwork.

One painting, titled *Friendship*, depicts weapons dancing together "because they never have to be used again," said Kushner. The four artists, ranging in age from seven to 11, include Jewish and Arab children.

A work by four 11-year-old Arab children whose school is located near the Lebanese border, is called *Peace Bus*. One of the children, recalled Kushner, came up with the idea of creating a bus to "go to all the countries in the Middle East and bring all the children to Israel for a big picnic."

Reaction on North American campuses, including that of Arab and Muslim students, has been "so positive," said Kushner. "Not once for one second has it gotten political."

Jewish students to rally against anti-Semitism at York

York University's Jewish students are calling on the community to join them outside Vari Hall on March 18 at 2 p.m. for a Jewish unity rally and a day of solidarity, pride and celebration.

"The classical themes and rhetoric of anti-Semitism, anti-Zionism and racism are becoming socially acceptable on campus as in the wider community," said president of Hillel@York Jordie Saperia in a press release.

"While we recognize that the university is deeply committed to fostering multiculturalism and has a zero-tolerance stance toward any form of bigotry, we cannot ignore the basic reality that the tone of our campus is changing," Saperia said.

"Our history and traditions have taught us that the struggle against racism, anti-Semitism and oppression belongs to us all," said Michael Ferman, who is vice-president of Hillel@York, in the press release.

For more information, call Hillel@York director Talia Klein at 416-736-5179 or 416-910-9032 (e-mail: talia@hilleltoronto.org), or Saperia at 416-419-6096.

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On Campus

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Panel concludes security at port was insufficient

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A committee appointed by Transportation Minister Avigdor Lieberman to investigate security at the port of Ashdod concluded Monday that the level of security there is insufficient to counter the threat of an attack on the strategic target.

The committee, appointed on Sunday following a double suicide attack that killed 10 people, recommended increasing security at the port by using sniffer dogs and installing an electronic fence.

The Israel Defence Forces (IDF) confirmed Monday that air force helicopters carried out strikes against targets in Gaza City late Sunday night.

The army said two buildings, which had been used by Hamas to manufacture arms, Qassam rockets and mortar shells, were targeted. The buildings were located in the Zeitun and Nasser neighbourhoods of the city.

A military source said Monday that Israel plans to resume strikes on Palestinian militant leaders in response to the double suicide bombing.

> ***'Authorities believe Hamas may have hoped to see a toxic cloud hanging over Ashdod'***

Authorities believe Hamas may have hoped to see a toxic cloud hanging over the Israeli city of Ashdod – which would have represented a new, higher level of terrorism for the anti-Israel group.

Israeli sources said the bombers, carrying sophisticated plastic explosives, were headed for the port's tankers of ammonium and bromine. If ignited, the chemicals would have thrown up a lethal cloud over Ashdod one mile in radius.

But the first bomber, who had worked nearby as a construction worker, apparently got cold feet. "He stopped to ask for a glass of water, and one of the guys recognized him as a local labourer. As he was led away, he blew up," a stevedore told reporters. Seconds after the first explosion, which tore apart a warehouse holding heavy machinery, the bomber's partner detonated himself outside the port gate.

The bombs the terrorists used were considered more powerful than those used in previous suicide bombings, said Israel's southern region police chief, Moshe Karadi.

The double blast, which threw body parts and mangled metal into the air, sent shock waves through the coastal town, which has been largely untouched by more than three years of intifadah despite its proximity to Gaza.

Indeed, authorities thought the blasts were labour accidents until they discovered two distinct bomb sites and assessed the situation.

The bombers, both of whom died in the attacks, were identified as 18-year-olds from the Jabalya refugee camp in the Gaza Strip.

Although the country was spared a chemical cataclysm, Sunday's double suicide bombing at Israel's second-largest port devastated scores of families, killing at least 10 people. The attack wounded at least 16, and raised alarm in the Israeli government.

The two teenage bombers came from the Gaza Strip, and their attack was the first successful terrorist strike launched by Palestinian infiltrators from the fenced-in area during the current intifadah. The bombers broke through tight Israeli security.

"This shows that resistance will continue until the enemy leaves all of occupied Palestinian land," said Yassin, whose group has sworn to destroy the Jewish state.

The Al-Aqsa Martyrs Brigade, the terrorist wing of Yasser Arafat's Fatah movement, claimed joint responsibility with Hamas for the attacks.

Meanwhile, the Palestinian Authority, whose prime minister, Ahmed Qureia, was slated to meet on Tuesday this week for the first time with Israeli Prime Minister Ariel Sharon, issued its customary condemnation of the attack. Israel nevertheless called off the planned summit.

"We are not looking for a photo opportunity," said Sharon spokesperson, Ra'anan Gissin. "We want a real undertaking from the Palestinians to crack down on terrorism."

The only other terrorist attack in Israel to have come from Gaza during the current intifadah was a suicide bombing in April 2003, when two Britons of Pakistani descent attacked Mike's Place, a Tel Aviv nightclub.

Those terrorists, posing as tourists who had travelled through Gaza, used the same plastic explosives as this Sunday's bombers, Israeli security sources said.

Hezbollah is the main suspect as the supplier of the rare explosives, probably through tunnels linking the southern Gaza city of Rafah to nearby Egypt.

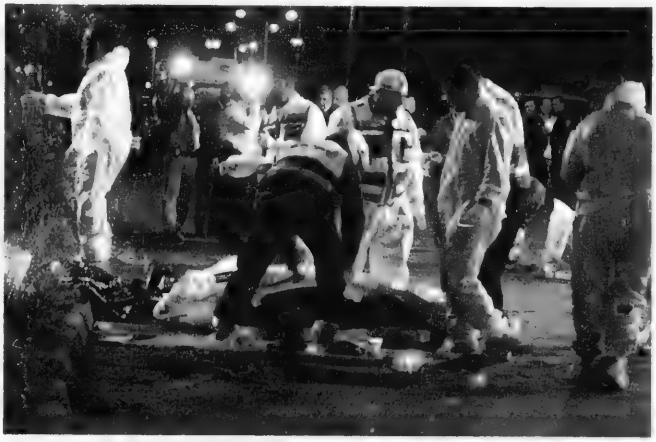
"This was meant to be a strategic, mega-terror strike. Now we have to review our own strategy," a Jerusalem official said, referring to efforts to discover how the two Palestinians got through the Gaza security fence.

IDF officials believe the terrorists got to Ashdod from Gaza. They are also considering the possibility that the pair burrowed into Egypt through underground tunnels from Rafah in the southern Gaza Strip, then snuck into Israel's Negev Desert in a border area that is not secured by a fence. "They found a weak point and they exploited it," Israeli cabinet minister Yosef Paritzky said. "A port, by nature, is a very busy place," he said. "There are many people coming and going. It is impossible to seal the entire country hermetically."

The investigation into this bombing could have ramifications for the security barrier Israel is building in the West Bank to keep out terrorist infiltrators. Palestinians, who say the fence is a land grab, say such an effort is futile.

Amid the investigation after Sunday's bombings, a Jerusalem official said, "What we learn from this incident will have to be implemented everywhere in the territories – and fast."

With files from Dan Baron of JTA.



The scene of death where two Palestinian suicide bombers struck in Ashdod.
[Isranet photo]

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U.S. supports PM's disengagement plan

By ALUF BENN and MAZAL MUALEM
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The U.S. government, which believes Prime Minister Ariel Sharon's disengagement plan poses risks, but has "historic potential," has decided to support the proposal.

Top-level consultations last week with U.S. President George W. Bush culminated in the decision to support Sharon's plan as much as possible, pending clarification of details with Israeli officials.

The U.S. administration believes it is important that any pullout from the Gaza Strip, and also perhaps from parts of the West Bank, not be perceived as a concession to terror.

On a recent visit to Israel, U.S. envoys Steve Hadley, Elliott Abrams and William Burns said an Israeli withdrawal should implement "Bush's vision" and the vision of the road map peace plan, which calls for the establishment of a Palestinian state.

The envoys also said Washington views the disengagement proposal as an Israeli plan, and that Bush will not dictate details regarding the scope of the pullout or the settlements to be evacuated. Instead, the envoys said, Washington will decide how to respond based on the policies Israel puts into action. The nature of American support will be determined when Sharon and Bush meet March 31 or April 1.

The Bush administration wants to add to the ceremony of Sharon's upcoming visit. One of the possibilities being considered is inviting him to the presidential retreat at Camp David.

Meanwhile, Sharon's bureau chief, Dov Weisglass, leaves for Washington at the start of next week for another round of preparatory talks with U.S. officials. Weisglass and U.S. officials will work on drafts of a statement to be issued at the end of Sharon's visit, which will outline the details of U.S. assistance in exchange for Israeli withdrawal.

The three U.S. envoys met in Israel with Sharon, Foreign Minister Silvan Shalom and Finance Minister Benjamin Netanyahu. The meetings focused on whether an Israeli pullout from the Gaza Strip is to be supplemented by dismantling settlements on the West Bank.

Sharon was originally inclined toward a relatively large-scale withdrawal from West Bank settlements, but in the face of strong opposition from Likud colleagues, he is now considering a withdrawal from the Gaza Strip alone.

Sharon decided Sunday to postpone a meeting scheduled with Likud ministers about the disengagement plan. Sources said the postponement reflects Sharon's concern about mounting opposition in the Likud to disengagement.

Of 13 Likud ministers in the government, three (other than Sharon) are certain supporters of the plan: Defence Minister Shaul Mofaz, Minister of Industry and Trade Ehud Olmert and Minister Gideon Ezra. The Likud ministers known to oppose the plan are Uzi Landau, Yisrael Katz and Tzachi Hanegbi.

Netanyahu met with the envoys at Sharon's request, and told them the Gaza Strip must not become a base for Hamas or Al Qaeda terror groups and asked the envoys about security and diplomatic guarantees. The envoys said Bush has devised a policy of beating terror and not surrendering to it, a rule that applies to the Gaza Strip just as it applies to every part of the world.

The envoys wondered whether an Israeli withdrawal would calm events on the ground, comparing a pullout with the Israel Defence Forces withdrawal from Lebanon in 2000. Netanyahu objected to the comparison, saying that conditions are different in the West Bank and the Gaza Strip.

After their meeting, Netanyahu released a statement saying "the [disengagement] plan which is being considered is complex and problematic."

The statement said the nature and scope of guarantees and assistance to be provided by the U.S. remain unclear.

Meeting with American officials last Thursday, Defence Minister Shaul Mofaz emphasized the differences that separate the Gaza Strip and the West Bank. The security model to be followed regarding Gaza is simple, since the region is surrounded by a fence, Mofaz said. On the West Bank, events are more complicated, Mofaz said, and the timetable must be different, due to the need to complete the separation fence.

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Most Israelis support the fence: poll

By EPHRAIM YAAR and TAMAR HERMANN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli-Jewish public overwhelmingly supports the construction of the separation fence, despite the internal debate and international pressure against it, a recent poll shows.

Support for the fence is based on the assessment that it can significantly reduce terror attacks, though only a small minority believe it can prevent them completely, the Peace Index survey conducted March 1 to 3 indicates.

In other findings, the survey shows a majority also believe the route of the fence should be determined according to the government's security considerations and not necessarily follow the Green Line, even if the route causes suffering to the Palestinian population.

The assumption is that in deliberating the case of the fence, the International Court of Justice at The Hague is biased in favour of the Arab side. Nevertheless, the public is still divided on the question of whether or not Israel should have appeared before the court.

Along with support for the separation fence, a large majority support the right of citizens who oppose the fence or its route to express their protest, as long as they use legal means. However, there is unanimous opposition to protest by illegal means.

In the present situation in which the negotiations with the Palestinians are not being renewed, the unilateral separation plan is widely supported and the majority view it as preferable – because of its immediacy – to the alternative of waiting to achieve a peace agreement with the Palestinians.

In the context of a unilateral separation, a majority support the evacuation of all the settlements in Gaza and of the small, isolated settlements in the West Bank, but only a minority support the evacuation of all the West Bank settlements.

Most of those polled also approved of the targeted-assassination policy, even though it involves harming innocent Palestinians, because of the general belief that the assassinations reduce terror that kills innocent Israelis.

Despite the domestic and foreign criticism of the separation fence, the Israeli-Jewish public almost unanimously (84 per cent) supports it (13 per cent oppose it and three per cent do not know). Although only 16.5 per cent think the fence and the other physical means of partition can completely prevent terror attacks, 70 per cent believe these can significantly reduce the number of attacks. Support for the fence crosses all political parties.

About two-thirds of the Jewish public believe the route of the fence should be determined according to government security considerations, and only a 20 per cent minority favour the idea that it should run along the Green Line.

The public's adamance on the fence is combined with a low level of consideration for the suffering caused to the Palestinian population, such as harm to its ability to cultivate lands and difficulties in moving from place to place within West Bank territory. Only 31 per cent believe this suffering should be taken into account in determining the route of the fence, compared to 64 per cent who see it as a secondary if not negligible consideration.

But despite the overwhelming support for the fence, a majority (71 per cent) support the right of people who oppose the fence or the chosen route to express their protest, as long as that protest takes a legal form (26 per cent oppose even legal protest and four percent do not know). A full 92 per cent oppose illegal protest (six per cent also support illegal protest and two percent do not know).

A majority support the evacuation of all the settlements in Gaza and of the small, isolated settlements in the West Bank

This finding corroborates earlier findings of Peace Index surveys that the Israeli-Jewish public has a strongly legalistic worldview. Protest is acceptable, but only if done in ways permitted by the law. The moment it involves deviation from the law – whatever the content of the protest – public opposition is overwhelming.

On the question of whether Israel behaved properly in deciding not to attend the deliberations of the International Court of Justice at The Hague on the issue of the legality of the fence, the Jewish public is currently divided. Despite the prevalent view – 69 per cent – that the court will be biased toward the Arab position (a similar assessment was found last month), only 53 per cent think the Israeli government acted properly in not attending, whereas 42 per cent believe it would have been right to attend.

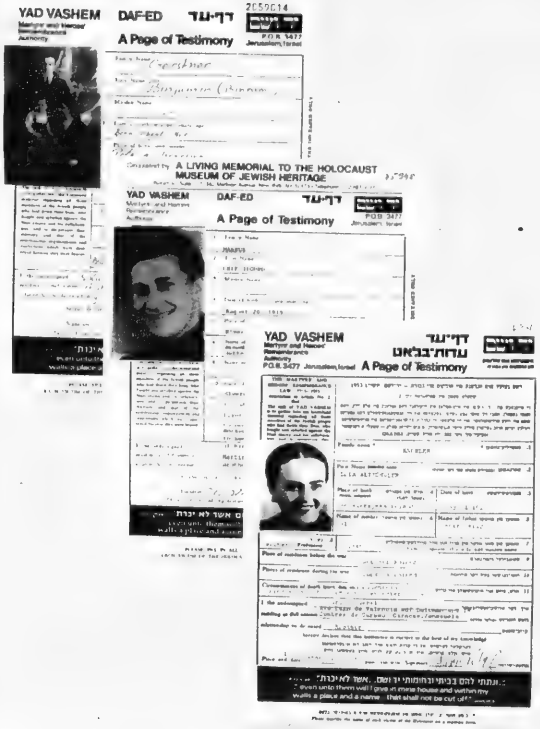
The current policy on the issue of a unilateral separation is also favoured by a majority of the Jewish public, 62 per cent supporting it with only 28 per cent opposed.

At the same time, it is worth recalling that a constant, considerable majority – this month, 63 per cent – want to renew negotiations with the Palestinian Authority.

As for the steps involved in a unilateral withdrawal, 60 per cent support evacuating the Gaza settlements, 32 per cent oppose it, and the rest have no clear opinion (last December the Peace Index found an even larger majority – 80 per cent – supported the evacuation of these settlements in the framework of a peace agreement).

The Peace Index project is conducted at the Tami Steinmetz Center for Peace Research of Tel Aviv University, headed by Prof. Ephraim Yaar and Dr. Tamar Hermann.

"UNTO EVERY PERSON . . . A NAME"



Since 1955, Yad Vashem has been collecting names, photographs and biographic details of the martyred Jews. Millions are already commemorated on special documents (Pages of Testimony) stored in Yad Vashem, Jerusalem, but many more are still unknown.

Yad Vashem has recently launched a concerted campaign to record names of Holocaust victims. We urge you to assist us so that a lasting testimony will be preserved for future generations.

The entire Pages of Testimony database, contained in the Hall of Names at Yad Vashem, will be available on the Internet over the coming months.

The project will provide worldwide access to the database, allowing people to discover whether lost relatives are commemorated in the Hall of Names and enable new Pages of Testimony to be added.

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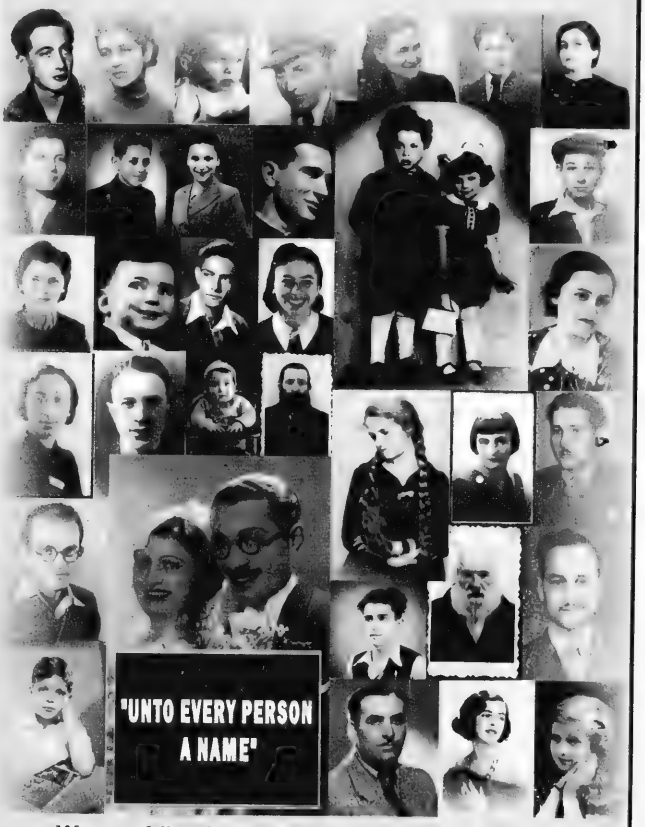

We gratefully acknowledge the generous support of the Canadian Council for Israel and Jewish Advocacy (CIJA) and the Canadian Society for Yad Vashem

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Egypt to send delegation

Egypt will send two members of parliament to a special Knesset session set for March 23 to mark 25 years since the signing of the peace deal between Israel and Egypt. Ahmad Fathi Sorour, the speaker of the Egyptian parliament, wrote to his Knesset counterpart, Reuven Rivlin, saying that Dr. M. al-Faki, chairman of the Egyptian parliament's foreign affairs committee, and his deputy, Mohammed Bassiouni (who once served as Ambassador to Israel), will attend the event.

Columbia families to visit

The families of the astronauts killed last year in the Columbia space shuttle disaster will visit Israel next week. They will meet top Israeli leaders, including President Moshe Katsav and Prime Minister Ariel Sharon, and will also will visit sites connected to Ilan Ramon, the Israeli astronaut killed in the disaster. They will also plant trees in a Jewish National Fund forest in honour of the seven astronauts.

Israel offers assistance

Spain said last Friday it did not need the help of Israeli forensic experts to identify the victims of last week's bombings in Madrid that killed at least 198 people and wounded some 1,430 others. Jerusalem mayor Uri Lupolianski had also offered to his Madrid counterpart to send grief counsellors to the Spanish capital. Prime Minister Ariel Sharon and Foreign Minister Silvan Shalom both extended Israel's condolences to the Spanish government and people.

Gazan workers prevent attack

Palestinian workers waiting at the Erez crossing to enter Israel from Gaza beat and overpowered two Palestinians planning to carry out a terror attack at the site a few days after the suicide attack there on Jan. 14, an inquiry conducted recently by the Defence Ministry has revealed. It is unclear what happened to the two youths.

Jordan may support plan

Jordan may help Israel to leave Gaza and parts of the West Bank. "If this is done in the context of the 'road map' [peace plan] if this is done in co-ordination with the Palestinians, then this might present an opportunity," Jordanian Foreign Minister Marwan Muasher said after discussing the Israeli plan with U.S. Secretary of State Colin Powell.

German-Israeli co-operation

Germany and Israel signed up for a multi-million-dollar bio-tech research program. The new Bio-Disc program was announced last week during Deputy Prime Minister Ehud Olmert's visit to Berlin. Olmert and Germany's minister for education and research, Edelgard Bulmahn, signed a deal for joint bio-tech projects to receive about $65 million (US) over the next five years. The Bio-Disc program is designed to improve the transfer of basic research into application. Germany and Israel each will contribute to the fund, as will private companies.

Files from JTA and Ha'aretz

Jewish summer camp opens its doors in Israel

By JENNY HAZAN
CJN Israel Bureau

It is difficult to imagine a place more beautiful than the Mevo'ot Yam beach village of Michmoret just minutes from Caesarea, where Israel's first overnight camp will welcome its inaugural round of campers this summer.

Camp Kimama, sandwiched between a secluded section of beach on the Mediterranean seashore and the lush greenery of the Alexander River nature reserve, is open to Jewish campers around the world aged eight to 18. It offers the same activities as Canadian overnight camps, including arts and crafts, cooking, horseback riding, swimming, nature hiking, boating, drama, dance and music lessons.

But Camp Kimama also offers scuba diving and underwater archeology; access to the on-site Sea and Environment Center, where resident veterinarians rescue and raise threatened populations of saltwater fish and sea turtles; hikes along the cross-Israel hiking trail that runs parallel to the Alexander River; visits to the nearby Center for Environmentally Friendly Aquatic Farming; a specialized curriculum on Jewish identity, social action and Israeli culture; and a high school-accredited community connection program, which will place campers in facilities such as the Bayit B'Kfar Senior's Home, the Kfar Yona shelter and the Hillel Yaffe Hospital.

"There are not many places like this in Israel. It's green, just like a camp in Canada," says Mike Dacks, Camp Kimama's assistant director. "It's a pearl in this country."

Dacks, a law student at the Inter-Disciplinary Center in Herzliya who came to Israel in 2001, brings more than 11 years of Canadian camp experience to Kimama.

"Nowhere is camp culture as developed as it is in North America. Jewish camping in Canada is a very deep tradition and we are taking it to an entirely new level here in Israel," says Dacks. "We want to give Canadian Jewish campers the same amazing experience that they would get in Canada and we want to expose Israeli Jews to the Canadian camping tradition."

Canada Israel Experience (CIE), which oversees all Israel programs for Canadian youth, has gotten involved in the project and will bring several hundred Canadian high school youth to the camp this summer.

"Jewish camping is one of the greatest components of Jewish identity," says Lorne Klemensberg, director of CIE in Israel.

"When Camp Kimama came along, we recognized it as a unique project in which we wanted to include our young, Canadian Jewish tourists."

Dacks envisions an exchange of values between Canadian and Israeli campers.

"There is something to be said about the environmental ethics you learn at camp in Canada. It's something that is lacking in Israel," says Dacks. "On the flip side, a very big part of getting to know Israel and getting to love Israel is getting to know and love its nature.

"The camp's name is the perfect symbol of North American Jewry bringing a positive influence to Israel," he says.

Kimama is the North American native Navajo word for "butterfly."

"It's a very symbolic name because kids really do undergo a transformation at camp," says Camp Kimama co-founder Ronen Hoffman.

Hoffman, who has worked for summer camps in North America for the last 10 years, knows this from experience.

"Working with camps abroad was the most powerful experience I ever had," says Hoffman, who currently serves as a lecturer in the School of Government at the Inter-Disciplinary Center.

"But when I returned to Israel after camp and tried to share my experience, it was impossible to explain because Israelis had no idea what I was talking about. There is not one single overnight camp in Israel.

Some of the campers at Camp Kimama

"At the same time, there was no camp that invited Jewish kids and teens from different communities to meet each other and spend the summer together," Hoffman says.

Until Camp Kimama.

"We want to create a big family," says Hoffman, who convinced friend Erez Rol, CEO of toy conglomerate Lafayette Agencies, to come on board.

"We want Jewish kids to gain the kind of exposure to each other that will result in long-term friendships and relationships."

There was a time when summer camp was the furthest thing from Hoffman's mind. The advisor to the Ministry of Defence on international and political affairs, personal assistant to the late prime minister Yitzhak Rabin, co-ordinator of the Israeli delegation to peace negotiations with Syria, and co-founder of the International Policy Institute for Counter-Terrorism, Hoffman only decided to take a break from his professional career about a year ago.

"I needed some time off from my political and governmental activities in order to focus on this project," he says.

Hoffman found the location, on the Ministry of Education-owned campus of the Mevo'ot Yam aquatic boarding school. It was a perfect match, since the campus facilities were not being fully utilized during the summer months.

"Everything is here and it would be such a waste not to use it for anything," says Yitzhak Gelber, the school's headmaster, who himself once served as director of Camp Solelim in Sudbury, Ont., and Camp Shalom in Cambridge, Ont. "When Ronen came to me with the idea, I was all for it."

The fully-secured and guarded campus is equipped with dormitories, a 500-seat kosher cafeteria, an air-conditioned sports complex, a natural outdoor amphitheatre, a 300-seat auditorium with a jumbo movie screen, a synagogue, a library, a computer centre, a medical clinic, a laundromat and best of all, the school's year-round waterfront staff.

All members of Camp Kimama's head staff have had at least three years of experience in counselling and management positions at North American summer camps.

So far, 100 kids have registered and the staff to camper ratio is 1:4. But each two-week session ($1,350 US) – the first runs from July 18 to July 29 and the second from Aug. 1 to Aug. 12 – can take a total of 400 campers.

After camp ends, kids from abroad can take a five-day tour of Israel for an additional $450 (US). When they return home, they can keep in touch with their new Israeli friends through the camp's Internet messaging site.

"Bringing international Diaspora Jewry to Israel and having them meet their Israeli friends and cousins is literally a revolution in Jewish camping," says Dacks. "I personally don't understand why this hasn't happened up until now. But what's important is that we're doing it this summer."

Dacks will be conducting informational seminars in Toronto from March 29 to April 11. For more information, visit www.campkimama.com.

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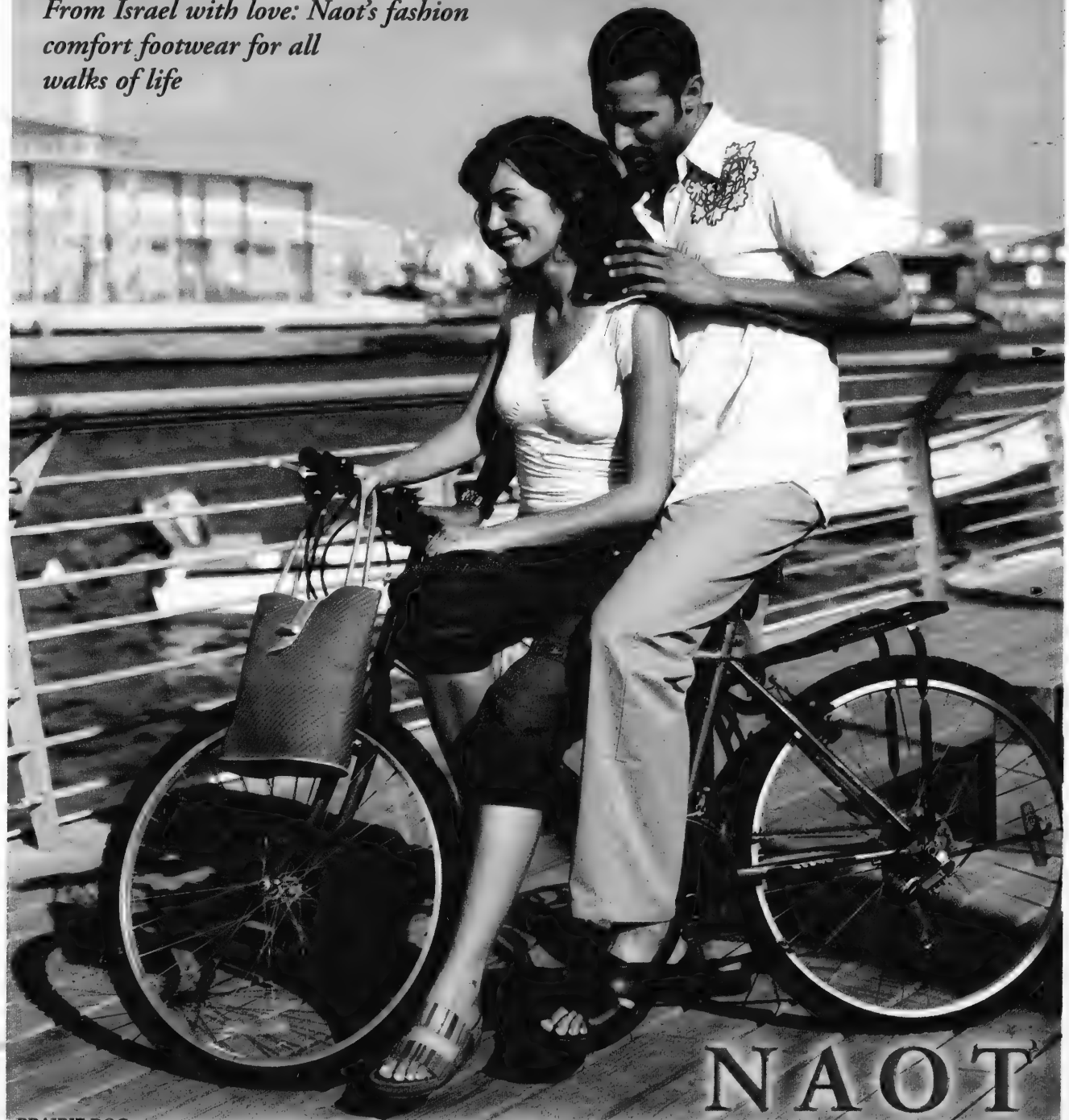

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Spring Fashion

Shopping for clothes can be a nightmare

By ORNA COUSSIN
Ha'aretz Daily Newspaper Ltd.

One can't avoid shopping for clothes every now and then. So what's the problem?

According to the stories in magazines, movies and advertisements, it's supposed to be a real pleasure – hours of wandering around the stores to find a bra, a pair of pants, a shirt and a jacket. Undressing, dressing, feeling, looking at oneself in the mirror; trying on first this piece of clothing and then that one. What fun! It's every woman's favourite way to have a good time, a party.

But now would be a good time to reveal a well-guarded secret: shopping for clothes can be a nightmare. The usual symptoms are nervousness, a cold sweat, hot flushes – not only do one's cheeks get red, sometimes it feels like one's entire body is blushing – and a profound difficulty in trying to concentrate.

Headaches are not uncommon, and neither is a touch of angina, with the initial diagnosis that comes to mind being a minor anxiety attack.

It's easy of course to put it down to a private problem that needs to be ironed out with a psychologist, but it appears that many women with varying tendencies, shapes and tastes, some of whom actually function well in other contexts, suffer similar symptoms.

As American journalist Naomi Wolf wrote in her resonant book, *The Beauty Myth*, that despite feelings of shame and guilt, and despite the efforts to repress them, more and more women are wondering whether they are completely neurotic and all alone.

Not all women are anorexic, but most suffer from some kind of worry about their bocy. In the same way, almost all women suffer to some degree from dressing room difficulties.

The Zara fashion chain in Israel has an apt name for the problem – "fitting room fever."

> The Zara fashion chain in Israel has an apt name for the problem – "fitting room fever."

"Fitting room fever is a phenomenon we have been aware of for the past year or two," says Rachelle Even-Haim, who manages the Zara chain in Israel. "Women have an increasing need for privacy. Women are averse to trying on clothes in the expanse of the store, even jackets and coats, which can be tried on without undressing. Today, many women prefer to go into the fitting room... Often you realize – not when you're at home, but rather under the lights of the store – that you have put on weight."

And this, after all, is not something you want to see happen – and certainly not in public.

The fitting rooms in clothes stores are the most obvious part of the problem. On a shopping circuit in one of the malls last week, I fleetingly thought certain items appeared desirable. But in all three of the stores I was in, the fitting rooms are narrow. There's no room to put your jacket down. And if you bend over for a moment to take off your shoes, your bum hits the wall. The mirrors are on the outside.

You have to try the clothes on in front of everyone, the lighting is white and bright, your skin looks pale, the small sore on your chin has grown, the electronic music is frenetic and loud, the sizes are sometimes misleading (Is a size 3 at Fox a medium? A large?). You have to speak to the salesperson. She makes a face and mutters, "You're a size 3," and doesn't give an explanation, and it doesn't look good, and you feel under pressure, and it's impossible to decide.

"The time spent in the fitting room is the time for making decisions," says Hamashbir's chief designer, Revital Ostreicher. "In recent years, we have become increasingly aware of women's need for quiet and privacy when making decisions."

> Women need quiet and privacy when making their decisions.

Ostreicher puts new problem-solving principles into practice at Hamashbir's new branches in Haifa and neighbouring Krayot and the recently refurbished store in Tel Aviv. She has made sure, for example, to separate the area of the fitting rooms from the sales area, "to enhance the sense of security and intimacy."

She also believes the lighting should be yellowish rather than white – a softer light so that "the flaws aren't accentuated." (The white lights at the chain's refurbished stores are being replaced with yellowish ones.)

Continued on page 51

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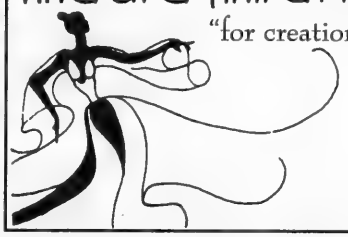

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Spring Fashion

By Randi Bergman
Special to The CJN

All things **Art Deco**

For many people, spring is one of the most exciting times of the year. From the rapidly changing temperatures to the fresh colours in and out of the fitting rooms, spring is grand in every way.

With the new obsession for all things Art Deco at its peak, the word "grand" has an added special meaning. This year's biggest trend takes us back to a time when beauty and excess reigned.

With design houses such as Marc Jacobs, Balenciaga and Ralph Lauren exploring the palettes and attitudes of the 1920s, it is clear that the jazz age is back and bigger than ever. And this time, not only the fashions are affected.

The ethos of Art Deco urges us to indulge in that frivolous attitude that we usually repress. Whether it be in your wardrobe or everyday activities, now is the time to really explore and have fun!

Add spice to your clothes by mixing things you usually wouldn't. Whether it be fur and pearls or even a blazer and jeans, spring is the time to play.

Since this year's biggest colours are green and yellow, be sure to inject a little citrus as well.

This spring also sees a resurgence of femininity. Grab some sea salt spray instead of the straightening iron. Strut in a kitten heel instead of a platform. Just like the flapper dress itself, you can loosen up when you're dressing up.

As the days get lighter, so should your attitude. This spring, un-furrow that brow and indulge in something new. Now more than ever, you can really enjoy!

The looking glass war

Continued from page 50

The mirrors must of course be inside the fitting rooms, and it is very important to hang them "at an angle that makes you look taller and narrows dimensions. It's an optical-illusion technique," she says.

All of this, she says, stems from the fact that it is important to allow women to look their best when they are buying clothes.

"No one wants the zits to pop out and the fat to show pronouncedly in the store itself when trying things on," she says.

A., 30-something, pretty and thin, is another sufferer from dressing room anxiety. She says the fitting room experience is only the tip of the nightmare iceberg.

"It's easiest for me to buy underwear because you can't try it on, or shoes because you don't have to undress. But this isn't the main issue. All one's self-image problems are channelled into the issue of one's appearance and the clothes," she says.

Therefore, A. adds, the most difficult part of her experience is a fear of failure. "Buying clothes is the area in which I fail more than in any other. Even if I have finally managed to try on and choose a piece of clothing, I usually get home and realize it isn't cool, or chic, and doesn't compliment me. In other words, I have failed the simple task and I have to go back and change it and choose all over again. And then my strongest sense is one of anger: Why do I have to live in this consumption-oriented society that makes me feel guilty if I don't always buy beautiful clothes? It infuriates me. Why can't I make do with a few items in which I am comfortable and that's it?"

Buying a bathing suit is not a must; you can get by without one. You can go into the water in a pair of shorts or tights and cover the top half of your body with a tight-fitting undershirt. If you want to sunbathe, you can lift the undershirt up a little and expose your tummy, but you don't have to.

After all, buying a bathing suit is the mother of all nightmares when it comes to buying clothes. Many women, as it turns out, simply stop buying bathing suits when they hit 30.

G., 43, a lecturer at a university, clearly remembers the last bikini she ever bought. "It was six years ago," she says. "I was going to Sinai with my boyfriend. I found a simple and pretty black bikini at Hamashbir, and I tried it on alone in the fitting room. The experience was so shocking that I have never repeated it.

"I remember how I felt shrunken, how I was disgusted by the sickly tone of my skin under the pale light, how I hated seeing the cellulite and how ridiculous I felt when I tried on the bottom half over the comfortable grandma-panties I wear. And I tried to imagine how I would look out in the sunlight, shaved and exposed. And yes, my stomach looked so fat all of a sudden and my thighs looked so thick. I tried on six different ones until I decided. It was a nightmare."

In her brilliant piece, *An end to the fitting room nightmare*, which appeared in the *New York Times* about three years ago, columnist Michelle Slatalla describes the nightmare of trying on a bathing suit in a store: "To get through it, I repeated the mantra, 'My skin isn't really green. My skin isn't really green.'"

Slatalla tested out an alternative method suited to the new age in which we live – buy a bathing suit over the Internet. This appears to be the perfect solution to the fitting room fever problem, buying clothes online and trying them on in the comfort and security of one's home.

But, she revealed, this is the worrying truth: even online shopping isn't the solution, and not only because of the high price and the slow and clumsy mechanism of returns and exchanges. Buying clothes is tough in general – in small stores, large chains and through the Internet.

In many cases, a woman's aversion to her body is profound and comprehensive, a complete internalization of the stringent myth of beauty that sanctifies slenderness and youth. This aversion is fully bared, not in the expanse of the store for all to see, but, instead, when we stand in our private bedroom, alone, in front of the mirror.

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Spring Fashion

Support your feet...and Israel too

By SYLVIA BROOKE
Special to The CJN

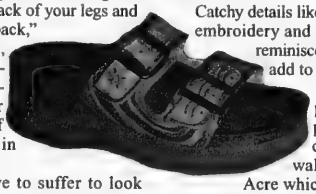
With the fresh new looks, comfort and support of a pair of Naot fashion sandals, you'll walk with a new bounce in your step, this spring.

Always known for their lasting support and ease of wear, Naot shoes make a fashion statement too. In a variety of styles and colours to suit every taste, this Israeli-made shoe holds its own whether combined with evening-wear or beachwear.

The beach is where it all began in essence for Naot shoes. Founded in 1942 on Kibbutz Naot Mordechai, near Kiryat Shmona, Israeli technicians discovered that a footprint in the sand represents the most natural imprint of support.

They modelled their foot bed on it, with a natural cork sole for shock absorption, a layer of cushioning latex and a suede foot bed that conforms to the shape of your foot for a custom-fit feel.

"The cushioning takes the weight of your body, of the back of your legs and the small of your back," Corinne Lissoos, president of Solemates Inc., the exclusive importer and distributor of Naot footwear in Canada, says.



"You don't have to suffer to look good anymore. People have changed their thinking." All the materials used are environmentally friendly.

Production of this former footwear of choice for many a kibbutznik has grown so that it is now Israel's most popular sandal and most manufactured and exported shoe.

"I think they are really outstanding in their quality and design. [Israeli designers] travel all of Europe to see what designs there are, but every new design has to accommodate the foot bed. There's no compromise on design, comfort and orthopedic quality," Lissoos says.

A new feature to select Naots is that they are orthotic-friendly with removable foot beds to accommodate orthotics in a shoe. This new feature is available in many fashionable styles including Mary Janes, clogs and fisherman's sandals, which the men can enjoy too. Foot discomfort need no longer be an accepted part of formal wear. Classic black pumps are also available with removable foot beds.

Only the finest of Italian leathers are used in the production of Naots, in tasteful fashion colours like red pepper, tomato, tan and also in various whites - the colour of choice for doctors, nurses and even brides.

Catchy details like flower appliqués, embroidery and two-toned leather reminiscent of saddle shoes add to the fun.

A screen-printed Yemenite pattern was duplicated from the walls of a house in Acre which a woman decorated after she'd emigrated to her new home in Israel from Yemen. The Israel museum now owns the house, which is open to visitors, but you can don a piece of Israeli art history on your feet.

Also new to Naots is a line of sports socks, designed with the same attention to support and comfort as the shoes. The pairs come marked for the right and left foot and provide support and padding for those areas of the foot most strenuously used. Naot hand and foot creams made with Dead Sea minerals are also available.

By wearing Naots footwear, you can support Israel and your feet at the same time. As Lissoos so aptly puts it, "to look good, fit in with the clothes you're wearing and never think about your feet...you're in the right shoes."

Naots are available in Toronto at the newly expanded Prairie Dog, Capezio and Brown's or call (416) 650-5637 for other locations. Outside of Toronto call their toll-free number 1-800-461-NAOT, or check the website www.naotcanada.com.

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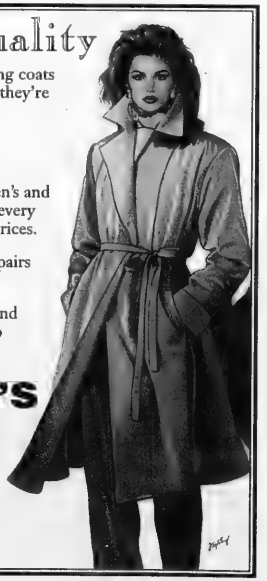
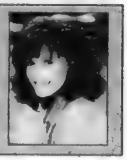


Spring Fashion

BEAUTY SHOP

By CAROL WISE



NEWS, NEWS, NEWS: Makeup is light as air and sexy as the women wearing it. A sensuality and freshness is known to this season alone. Colorful bouquets of color set the whimsical mood a drift in a sea of femininity.

SpaMedica has the hottest new non-surgical facelift around. The ThreadLift (also known as the FeatherLift or Aptos suture lift) is part of the popular SpaMedica PanG Lift program. It's a non-invasive office procedure performed under local anesthetic, similar to the freezing your dentist might use.

In the ThreadLift, tiny threads inserted painlessly by Dr. Stephen Mulholland under the skin of the droopy portions of the brow, cheek, jowl or neck. The threads are passed into the droopy facial elements with a special guide needle. These fine threads are the same sutures Dr. Mulholland uses to support the deep structures of the face when he does a surgical facelift. The threads stay where they are inserted and, like all internal sutures, are generally well tolerated by the body.

Most patients experience little swelling or bruising and can return to work within one to three days. Immediate lift effects are visible and can last several years. Fabulous!

Jie Matar: Starting in our Summer Issue superstar hairdresser Jie Matar will be bringing you advice on beauty and style. Matar will report on trends and tips as owner and creative director of one of Canada's premiere beauty destinations, Salon Jie, located at 38 Avenue Road, in the heart of Yorkville, Toronto.

Groundbreaking and avant-garde, Matar has an elite and diverse clientele that includes leaders in the fashion, entertainment and lifestyle industries. Recent clients include actresses Kim Cattrall, Jennifer Tilley and Canadian Idol winner Ryan Malcolm.

Matar has been called "The God of Hair" in *Toronto Life* and has been a contributing stylist to the Canada Walk of Fame, the Toronto International Film Festival, CTV and Citytv. He currently styles on-air personalities for Toronto1 and CTV, including Marla Shapiro (Balance Television for Living Well).

Hugo Boss Woman spring/summer 2004 is outstanding with it fresh, provocative frocks that meet myriad occasions. The fabrics are lush and the textures versatile meeting every woman's needs.

Chanel's Reporter Bag with multiple pockets and double C clasp is an absolute traveling "must have". It's a perfect size, light as a feather and organizes everything that you need!

Don't miss the "New You Show." It is going to be fantastic with beauty enhancements, makeovers, anti-aging, workshops/seminars, live demonstrations and I hear some pretty hot celebrities. At the Convention Centre, May 14, 15,16, 2004. See you there!

Adeeva Essential Beauty Program is a great new multi vitamin program formulated by Dr. Jim Meschino. These terrific beauty tabs are easy to swallow and claim to provide increased nutritional support to skin, hair, nails and bones with visible results.

CAROL'S TIPS

SKIN CARE: Clinique's Repairwear Day SPF 15 Intensive Cream and Lotion is a new anti-aging technology for skin. It helps block and mend the look of lines while protecting against UVA/UVB.

L'Oreal Paris introduces wrinkle DECREASE, an advanced wrinkle corrector and dermo-smoothing skin treatment.

Estee Lauder has a fabulous new colour-coded cleansing system. Each collection has its own specific scent and is definitely a moisture magnet.

Shiseido proudly unveils Shiseido Men, which promises to deliver "powerful science with practical skincare." Men have a higher oil level and higher moisture deprivation than most women – there are seven products available, exclusively at Holt Renfrew.

Lancome's Sensation Totale unzips the power of pure vitamin C through a time-released system that works with skin's natural cellular activity and quenches free radicals all day.

Lancaster's Pure-Pleasure cleansers provide a ritual for each type of skin. The eight products have safety locks and pumps for easy use.

The **Healing Garden** introduces spa therapy active anti-cellulite treatment, a new body treatment to help combat the appearance of cellulite and diminish the signs of aging.

Lancome's resolution eye anti-wrinkle treatment cream is an absolute must.

Lancome's Sensation Totale

FOUNDATION: Spring 2004 Star Product, **Satin De Chanel**, is fashioned after the iconic Chanel quilted handbag. It is a limited edition, so don't miss this precious, silky powder that comes in two glorious shades – amethyst and apricot – with a fabulous satinizing effect.

Sublime Bronze from **L'Oreal Paris** invents a group of self-tanners that guarantee a 100 per cent natural-looking tan. There are three textures, with colour that lasts up to seven days and can be repeated.

Lancaster's light-enhancing adaptive foundation provides medium coverage for all skin types.

Shiseido introduces the Brilliant Bronze Self-Tanning Cream and Brilliant Bronze Self-Tanning Emulsion. These are the first items to precede the rest of the highly anticipated Shiseido Global Sun Care line that will include protection, tanning, self-tanning, after-sun and summer makeup. Viewing will be in May.

Clinique's Perfectly Real Makeup delivers a flawless natural finish.

A unique liquid

Shiseido the Makeup

base creates the image of lustrous skin from **Shiseido the Makeup**. Two enhancing colours include Golden Bronze and Opalescent White, which can be used on their own or mixed with foundation. Another joyful gem from **Shiseido the Makeup** is Luminizing Brush Powder that works perfectly for touch ups and is complete with an effortless automatic brush-action applicator.

EYES : Les Ombres, a harmony of four "Spice" shades from **Chanel**, is a sexy combination that can be used dry, or wet for more intensity.

Dior's eyeliner pencil Precious Navy 273 will dramatize your eyes with a new shimmer shade that won't go unnoticed.

Continued on page 54

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BEAUTY SHOP

By CAROL WISE

Cont'd from page 53

Check out **Lise Watier's** Eden collection's Jumbo Crayon, a no-transfer eye and lip colour that's superb!

Clinique's Superfine Liner for Brows is an ultra-slim, automatic pencil that creates naturally defined brows and makes application a cinch. It's resistant to water, sweat and humidity!

Lancôme's Color Dose has such intense pigment that the colour lasts for eight hours and remains watertight. Eight magnificent shades can be worn solo or as a base. Another favourite from **Lancome** is its new Quat shadow compact – gorgeous colours and very sleek.

Illusionist Waterproof Maximum Curling Mascara from **Estee Lauder** is absolutely immune to effects of humidity – a must have! Also from **Estee Lauder** is a new pure colour cool eye mousse: these creamy eye shadows glide across your skin with a yummy aerated texture imparting an immediate cooling and sensorial feel to the touch.

A quartet of vibrant colours from **Shiseido the Makeup** create the most vivacious eyes with incredible texture and last for endless hours.

Beauty products from Chanel.

Body cleansers from Estee Lauder, above.
A touch of sensual colour, below, from Chanel.

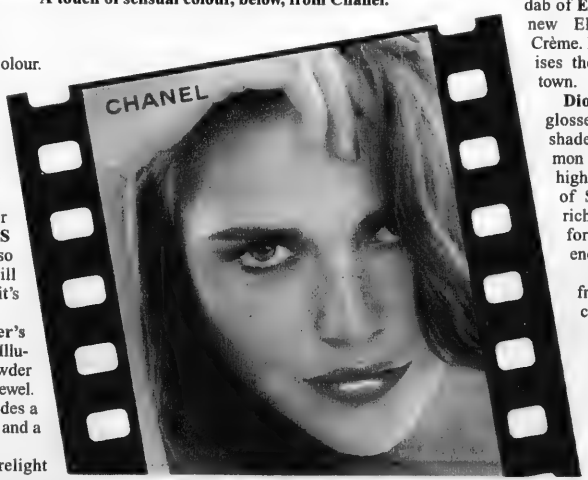
BLUSH: The blusher duo from **Chanel** works to create great contrast effects. The light shade highlights contour while the coppery pink adds a touch of sensual colour.

Get cheeky with **Clinique's** Limited Edition Pink Loose Powder with Puff that just kisses the face with warmth.

Passion powder blush from **NARS** in warm peach is so natural you will hardly know it's there.

Estee Lauder's new Pure Fantasy Illuminating Face Powder is spring's newest jewel. Its rosy hue provides a little bit of colour and a touch of sheen.

Dior blush Firelight 863 is more intense, but still perfectly sheer and quite exotic.



LIPS: New at Holt Renfrew is a very innovative cosmetic line called **DuWop**. Their Lip Venom in clear gloss or coloured lipsticks contains a blend of essential oils that tingle and provide lips with "bee stung" fullness as well as shine.

Estee Lauder's latest Pure Color Lip Vinyl comes in eight glorious shades. Each foursome is neatly aligned in colour cubes – joined at the hip – and includes lip brush and great case. Sexy confidence comes with a little dab of **Estee Lauder's** brand new Electric Intense Lip Crème. It glides on and promises the poutiest mouth in town.

Dior's ultra-gloss lip glosses pulsate in two new shades: A Dash of Cinnamon 531, with sensual gold highlights and A Sprinkle of Sugar 651, a tangy, richly shimmering syrup for lips that looks good enough to eat!

Jilted Love Lip Liner from **NARS** in soft coral is a hot little item.

Revlon's Super Lustrous Lip Gloss features an exclusive LiquiSilk Formula that leaves the lips feeling like a silk cushion.

Cont'd on page 55

Spring Fashion

Continued from page 54

Perfecting Lipstick from **Shiseido the Makeup** is a multifunctional lipstick that unites moisturizing agents and clear colour that lasts for hours – in 11 great shades.

Marcelle's LUX is a new sensational gloss that offers irresistible high-density colours that captivate shine like none other. The 10 new shades are daring and vibrant.

Beauty Shop

By Carol Wise

NAILS: The new spring shades from **Chanel** are fabulous, just to name a few: Orient, Bengal, India and Cashmere-romance in a bottle

Once again a limited edition from **Clinique** is Glosswear Nail enamel in Sugar Pearl and Champagne.

Estee Lauder's White Petal is wedding day bliss.

Rimmel introduces the power of Lycra for the "shock proof" nail, new breakthrough technology.

HAIR: Kerastase introduces a new line called Nutri-Sculpt. It includes six new products that provide a balance of nutrition, hold and shine. Their "Brushing Protection" helps protect hair against repeated thermal and mechanical aggressions.

L'Oreal Paris presents Vive, based on Citrus Ceramide - a unique technology that infuses freshness and shine. It provides cleansing without damage. It smells so fresh and includes six different collections to cleanse and condition all types of hair.

FRAGRANCE: Givenchy's Organza First Light has an aromatic soul that sparkles and flirts with warmth. It has an unexpected exotic twist, a fresh oriental which compliments the original Organza, a floral oriental. They actually stand out as the only Oriental fragrances in the Givenchy portfolio.

Omnia is a tribute to the tradition of great Oriental perfumes.

Dolce&Gabbana announces Sicily, a scent that represents the sensuality and heat of the Mediterrean. Stefano Gabbana said that "if wearing a perfume is like wearing a dress, then the fragrance is our black bra: an essential."

The house of **Versace** introduces the new Versace Man. It's fresh and seductive and much like a woody, spicy oriental scent that will envelop your guy in warmth and seduction.

Roberto Cavalli known for cloths that exalt the body, has a new fragrance: Roberto Cavalli Man. It is masculine and very elegant. The packaging is perfect Cavalli style with his signature python, zebra and leopard designs.

Salvatore Ferragamo's latest bewitching fragrance called Incanto claims to be "the maker of dreams" for the elegant, sincere real woman who loves life. Need I say more?

Bvlgari's latest woman's scent Omnia is a tribute to the tradition of the great oriental perfumes, with a modern twist. It is destined to re-awaken a woman's senses to a new dimension of pleasure.

Organza First Light from Givenchy.

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Spring Fashion

Amerispa at Fairmont Tremblant, Mont Tremblant Quebec

Skiers, snowboarders, hikers and snow bunnies can indulge in a number of luxurious spa treatments at Amerispa at Fairmont Tremblant.

The picturesque, four-diamond, year-round Mont Tremblant resort, a 10,000-square-foot premiere spa in the heart of the hotel complex, is nestled at the base of the highest peak of Quebec's Laurentian Mountains, just 120 kilometres from the Montreal International Airport in Dorval, yet worlds away.

By KATHRYN KATES
Special to The CJN

Amerispa at Fairmont Tremblant boasts 17 treatment rooms designed to reflect the natural mountainous environment outside, and the spa's relaxation area used by clients between treatments has a spectacular mountain view. Also at the facility are an exercise centre, a mixed sauna steam bath, interior and exterior heated pools and whirlpools. The outdoor water amenities are open throughout the winter for those brave or crazy enough to face the frozen temperatures in bathing suits.

Esthetic and massage therapists minister to the entire body and specialize in preparing the body for the slopes and tending to the aches and pains a day at the slopes might bring.

"We offer body wraps, exfoliations, facials, manicures and pedicures and many kinds of massage, including traditional Swedish and a massage under a five-headed Vichy shower. We also do a four-hand massage, done by two therapists at the same time. It is unusual, but it is very relaxing to have four hands all over you," says Ginette Lanctôt, director of Amerispa at Fairmont Tremblant.

"Our signature treatments include hot stone therapy and pressotherapy, where our clientele put long boots on their legs that inflate and deflate with air. The treatment takes about 20 to 30 minutes and works to promote blood and lymphatic circulation," she explains.

Another treatment not to be missed is a maple sugar body scrub followed by the application of a light maple sugar body milk. This treatment, developed by chemist Ben Kamins exclusively for Quebec-based Amerispa, both oxidizes and exfoliates the skin. And the maple sugar concoction smells so yummy; you can't help but get hungry.

The spa's relaxation area has a spectacular view, above. Massage therapists, below, tender to the entire body.

At the spa, therapists use high quality French products including Darphin and Algotherm Cosmétique Marine, a line devoted to ingredients from the ocean.

Treatments are available à la carte and in a variety of spa packages. Also on offer are spa/hotel packages that include accommodation in one of the 316 warm and inviting rooms and suites overlooking incredible scenery and lots of action.

Après spa, you can go boutique shopping within the Fairmont Tremblant or steps away at a European-style village. Through the resort you can book fun activity packages that include dog sledding, available off the premises.

In the summer guests of the resort can enjoy golfing, great hiking trails and pristine lakes nearby. Women planning to experience the abundance of nightlife at Mont Tremblant might want to consider looking their best with the help of a glamorous makeup makeover at the resort spa.

For spa information, call Amerispa at Fairmont Tremblant at 819-681-7680 or go online to www.amerispa.ca. For reservations, contact the Fairmont Tremblant at 1-800-441-1414 or online at: www.fairmont.com.

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Reena to get government funds for supportive housing

By LEILA SPEISMAN
Staff Reporter

The Ontario government is providing $14 million in capital funds and $14 million in operating funds for supportive housing for adults with developmental disabilities.

The announcement was made last week by Sandra Pupatello, minister of community and social services and women's issues, at a press conference at the Reena Foundation's Toby and Henry Battle Development Centre in Thornhill.

The money will support 44 projects in 27 communities across Ontario.

Among the projects is five of the 10 beds that Reena is creating in Richmond Hill. The rest of the funds for Reena's Elderhome 2, said Reena vice-chair Harold Seidel, will be raised by the foundation, partly at a gala dinner to be held June 24.

The hope, he said, is to complete the home this summer.

This is in accord with Pupatello's assertion that "today is not the big day. We expect action by June."

The spaces are needed because the population of people with developmental disabilities is aging, as are their parents and others responsible for their care. As well, their needs change as time goes by.

Ontario providing $28 million for projects for developmentally disabled

The new facilities will free up space in existing homes for young adults currently in childrens' homes, and thus allow youngsters to be served.

"We have a responsibility to our most vulnerable citizens," Pupatello said. "We [the McGinty government] believe that fairness and dignity matter to Ontarians, and that investments like this build stronger communities for all of us."

Racco said the new places will allow some people with developmental disabilities "to live more happily and independently in a community near family and friends."

Among those at the press conference were Mario Racco, MPP for Thornhill riding, where Reena is located; Vaughan councillor Susan Kadis; and Richmond Hill councillor David Cohen, as well as Reena staff, clients, board members and clients' families.

Reena client Daniel Propper presents flowers to Ontario Minister of Community and Social Services and Women's Issues Sandra Pupatello. [Barry Shainbaum photo].

Diabetics observe mitzvot and stay healthy

By CAROLYN BLACKMAN
Staff Reporter

It is possible for diabetics to take care of their health and observe Passover, says Rabbi Chaim Sacknovitz, director of guidance at Community Hebrew Academy of Toronto (CHAT).

"Passover is a holiday of food and it is significant to all of us, but we can observe the mitzvot and remain healthy," Rabbi Sacknovitz, himself a diabetic, said at a meeting of the Jewish chapter of the Canadian Diabetes Association.

The Jewish chapter, which meets every second month from September to May, offers a support system, brings in guest speakers and provides recipes and tips related to diabetes and the Jewish dietary laws.

Diabetes is considered a potentially life-threatening condition, Rabbi Sacknovitz said, and "because people on insulin must know their sugar level, they are allowed to test it on yom tov. That takes precedence."

Issues that have an impact on a person with diabetes at the seder include the mitzvot of drinking wine and eating matzah, he said.

"We have to drink eight ounces of wine throughout the seder, but we can dilute the wine and still have the taste. That is the best way to deal with the issue."

As well, he said, by drinking white wine instead of red wine, we are consuming fewer carbohydrates and there is less impact on our health.

It is possible to eat the matzah that is required if we are careful to measure it and keep count of what we have eaten, he said.

Brandi Propas, a registered dietitian at Lawrence Heights Community Health Centre, said that getting enough fibre is a big challenge throughout the week of Passover.

"Fibre is found in whole grain products, lentils and beans, and fruits and vegetables. It prevents constipation, lowers cholesterol levels, stabilizes blood sugar and helps regulate appetites, but it is difficult to get during Passover."

"We can get whole wheat farfel and matzah meal for the first time this year, and although people with diabetes need to watch their fruit, they can try and get more vegetables by adding them to dishes and making soup."

She suggested eating salads with every meal, choosing "free" vegetables such as broccoli, cauliflower, bok choy and cabbage, and eating three small fruits a day.

To control fat, she suggested replacing whole eggs with egg whites, trimming meats and removing the skin from chicken.

"As for portion size, I always recommend the plate method. If you divide the plate into three, vegetables should take up the biggest portion, and starch and protein should take up the rest of the plate equally."

She recommended trying quinoa, a grain-like food that is high in fibre and protein, and offered the following recipe:

SUNDRIED TOMATO QUINOA

1 cup quinoa
2 tbsp. chopped dry-packed sundried tomatoes
2 cloves garlic, minced
2 cups chicken stock
salt and pepper to taste

Rinse quinoa under cold running water until water is clear. Set aside. Soak tomatoes for 10 minutes in boiling water. Drain and chop. Set aside. In medium saucepan, combine quinoa, tomatoes, garlic and stock. Bring to a boil. Cover, reduce heat and cook for 25 minutes or until all liquid is absorbed and quinoa is tender. Season with salt and pepper to taste.

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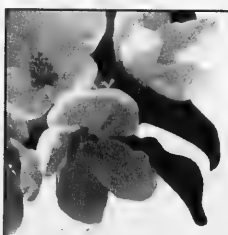

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DEADLINES: **Monday, March 22, for April 1 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.**

PASSOVER DEADLINES: **Friday, March 26 for April 8 issue; Wednesday, March 31 for April 16 issue and Wednesday, April 9 for April 22 issue.**

Thursday, March 18

CULTURE AND ANARCHY

Harvey Kerpneck, professor emeritus, University of Toronto, will continue a course on "Anthony Trollope and the Victorians." 7:30 p.m. 416-789-3291, ext. 235.

JEWISH EDUCATION

Beth David Synagogue presents **Prof. Alex Pomson** of York University speaking on "Jewish Education in Canada and Israel: Different Worlds in a Shared Universe." 8 p.m. 416-633-5500.

Friday, March 19

CARLBACH MINYAN

Bnai Torah Congregation's Carlbach Minyan will be led by **Rabbi Yisroel Travis**. Special guests are the participants in CHAT's Grade 10 Shabbaton. Teens, men and women welcome. 6:10 p.m. 465 Patricia Ave. 416-226-3700.

Saturday, March 20

CHARITY BINGO & AUCTION

Simcha/Kadima, a Thornhill Chapter of Na'amat Toronto, is holding its 9th Annual Charity Bingo Extravaganza at the Borochov Centre, 272 Codsell Ave. 7:30 p.m. Tickets $18. Includes bingo cards, refreshments, door prizes and a live auction. 416-636-5425.

Sunday, March 21

LEIBTAG ON PASSOVER

Rabbi Menachem Leibtag is running a pre-Pesach beit midrash program called "Understanding Magid: A Biblical Haggadah Workshop." 9:30 a.m.-12:45 p.m. He will also give a lecture, "The Ethics of the Exodus," at 8 p.m. Beth Jacob Congregation 147 Overbrook Pl. For information, visit www.torahinmotion.org or call 416-633-5770.

ART EXHIBITION

The Beth Tzedec Museum is exhibiting the works of artist **Lauren Lyons**. Her jewellery and black and white photos of Israel will be on display outside the sanctuary for six weeks.

CHARITY JEWELLERY SALE

National Council of Jewish Women is holding a jewellery sale in co-operation with Omni Jewelcrafters. Proceeds will support the 21st Annual Passover Food Drive. 10 a.m.-4 p.m. at 7733 Keele St. Call 416-633-5100 or visit www.ncjwc-ts.org for information.

TORAH DEDICATION

Chabad Lubavitch of Richmond Hill is dedicating a Torah in memory of **Aryeh-Leopold Solomon**. The program begins at Silver Pines School, 112 Stave Cres. at 11 a.m. and will be followed by a procession to the synagogue.

BEARING WITNESS

The community is invited to commemorate the 60th anniversary of the Holocaust in Hungary and remember the nearly 500,000 murdered Hungarian Jews. 2 p.m. Baycrest Terrace, 55 Ameer Ave. Documentary writer and producer **Annie Szamosi** will speak on "Bearing Witness for the Witness: The Role of the Second and Third Generations." **Rabbi Gyorgy Landeszman**, former chief rabbi of Hungary, and **Cantor Tibor Kovari** of Beth Tikvah Synagogue will also participate. Call 416-635-2883, ext. 301, or visit www.jewishtoronto.com.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group is screening and discussing *Jewish Time and Ritual* from

Continued on page 59

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Continued from page 58

the film series *Judaism: A Quest For Meaning*. 109 Kenilworth Ave. at 7 p.m. 416-763-2799.

HUMAN RIGHTS IN CANADA

Temple Kol Ami presents **Bernie Farber**, executive director, Canadian Jewish Congress, Ontario region, on "The Jewish Community and Its Impact on Human Rights in Canada." 7:30 p.m. at Chapters Bookstore, Yonge and Steeles. Free.

MUSICAL TRIBUTE

Enjoy a musical tribute featuring **Lenka Lichtenberg** and the **Toronto Jewish Folk Choir**. 8 p.m. 585 Cranbrooke Ave. $10, seniors and students $8. For reservations, call 416-789-5502.

Monday, March 22

PHENOMENAL WOMEN II

An exciting evening of song for women only with **Amy Sky**, cellist **Ofra Harnoy**, child protégé **Cassie Luftspring** and host **Adrienne Gold**. Evening includes a silent auction and giveaway bags. Proceeds will go to buy emergency medical supplies for Israel. Tonight and Tuesday, March 23 at the City Playhouse Theatre. 8 p.m. Call 905-764-1818, ext. 371.

LA LECHE LEAGUE

La Leche League Thornhill West presents "The Art of Breastfeeding." Pregnant and new mothers are welcome. 7:30 p.m. at 171 Lisa Crescent. For information, call **Patricia** at 416-398-3011 or **Joyce** at 905-881-8779.

MARRIED OUT, BUT STILL IN

Beth Tikvah Synagogue invites families facing the challenges of interdating and intermarriage to a meeting of the group Married Out But Not Opted Out. The group includes grandparents and parents of intermarried couples whose children are being raised as Jews, concerned parents whose children are not yet married, and members who are Jews by choice. 8 p.m. Call **Moe Horenfeldt** at 905-508-0135 for more information.

HOW TO ACT AT A SHIVAH

The Caring Committee of Temple Har Zion hosts a discussion, "Should You Serve Chocolate At A Shivah?" with **Rabbi Michael Stroh** and **John Fleming**. The program will look at shivah from the point of view of the mourner and the visitor. 8 p.m. 7360 Bayview Ave. $5 for non-members. 905-889-2252.

Tuesday, March 23

PARENT-TO-PARENT MTG

Jewish Family & Child Service offers 3 sessions to connect Jewish parents raising children with special needs. The first, "Siblings of Special Needs Children," takes place tonight from 7-9 p.m. BJCC, 4588 Bathurst St. The next two sessions are on April 20 and May 18. RSVP to **Debbie**, 416-638-7800, ext. 257.

NOWHERE IN AFRICA

The film *Nowhere in Africa* will be discussed at the Adath Israel Sisterhood Book and Film Series with facilitator **Heather Kassel**. Watch the film on your own before the discussion. 8 p.m. Call 416-635-5340.

PASSOVER PROGRAM

Shaar Shalom Sisterhood hosts a women's pre-Passover program called "Why Is This Night Different?" An evening of sharing, learning and reminiscing. Bring your favourite recipes and stories, and share family traditions and create new ones. 8 p.m. 2 Simonston Blvd. Cost is a donation to the Passover Food Bank. 416-493-0355.

Wednesday, March 24

JEWISH JOKERS GROUP

Jewish Jokers and Humour Group meets for fun, prizes and refreshments at 7:15 p.m. at the Antibes Community Centre, 140 Antibes Dr. Call **Irv Helpert** for registration, 416-661-2541.

GILLETZ COOKS

Holy Blossom Temple Sisterhood presents **Norene Gilletz** demonstrating Passover recipes. The evening includes taste-testing, recipes, refreshments and door prizes. 7:30 p.m. $20. For tickets, call 416-789-3291, ext. 514.

HAGGADAH SEMINAR

Rabbi Moshe Stern will conduct a seminar on the Passover Haggadah. 8 p.m. at Shaarei Tefillah Synagogue. Additional seminar Wednesday, March 31 at 8 p.m. Men and women welcome.

SINGLES DINNER

Shalom Singles Group, 39+, will meet for dinner at a kosher North York restaurant. Call 416-631-3664 for information.

JWI MEETING

Jewish Women International Markham-Unionville Chapter holds its monthly meeting. New members welcome. 905-294-9706.

Other news

WINE DOWN AFTER WORK

Sephardic Educational Centre Young Adults and Professionals hosts an evening in the mezzanine lounge of Toronto's Park Hyatt Hotel on Thursday, March 25 from 5-9 p.m. $5 cover. For information, visit www.sec toronto.ca.

SHABBAT PROGRAM

Temple Kol Ami invites young children and their families to a Shabbat program of prayers, songs and stories followed by an oneg Shabbat. Friday, March 26 at 6:30 p.m. Leo Baeck School, 36 Atkinson Ave. 905-709-2620.

THE EXODUS REVEALED

Temple Kol Ami is featuring a lecture, slide show and discussion with filmmaker **Simcha Jacobovici** on "Finders of the Lost Ark: The Exodus Revealed." Saturday, March 27 at 8:15 p.m. 36 Atkinson Ave. Light refreshments will be served. $18 in advance and $20 at the door. Call 905-709- 2620.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Developing a Successful Parenting Plan: A workshop about the importance of establishing a business-like relationship with your ex. Learn how to customize a schedule to meet your child's needs. Tuesday, March 30, 6:30-8:30, 7-9 p.m. Lipa Green Building, 4600 Bathurst St.

Marriage Preparation: A 5-week program for engaged couples. Topics include changing roles, finances, sexuality, expectations, Jewish family life, conflict and communication. Begins Thursday, April 1, 7-9 p.m.

FOR SENIORS

The Association of Jewish Seniors' opening general meeting will take place on Thursday, March 18, 9:30 a.m. at Shaarei Shomayim Congregation. For information, call **Tammy**, 416-635-2860.

Lunch & Learn in Retirement will meet at Beth Tzedec for a guided tour of the exhibit "The Toronto Garment Industry." Wednesday, Mar. 24 at 1:30 p.m. Tea will be served. $2.

Miles Nadal Jewish Community Centre Good Age Club, matzah making and Passover songs at Chabad of Midtown. Thursday, March 25. Meet at 750 Spadina Ave. at 1 p.m. $2 for non-members. Call 416-924-6211, ext. 125.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom of the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Earl Bales Seniors' Club: Casino Niagara, March 25; Casino Rama, April 14. Saturday dances, March 20 and 27. Call now to book Thousand Islands trip, May 9-13. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 18, music with **Mickey Lewin**; March 25, discussion. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

Seniors Bowlers meet every Tuesday at Playtime Bowl, 33 Samor Rd. at 1 p.m. For information, call **Milt Cohen** 416-495-1999.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Wellness lecture on diabetes, Thursday, March 18, 1-2 p.m.

Lifelong Learning Institute presents **Arnold Rubenstein** discussing "The Benefits of Psychotherapy Versus The Quick Fix Media Gurus." Tuesday, March 23, 10-11:30 a.m.

Visit The Dead Sea Scrolls at the Museum of Civilization in Ottawa. March 30-31. $199. Call **Barbara** at ext. 134 for information.

Israeli Club Etrog for Hebrew speakers meets Tuesdays 2:30 p.m. March 23, bingo; March 30, children's choir. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Centre Camp offers Passover Camp, Apr. 5, 8, 9 and 14. Call ext. 378.

Enrol your child today in Centre Camp's summer program. This summer, a bus will stop at the Miles Nadal Jewish Community Centre and drop off at Centre Camp. Call the office at ext. 378 or visit www.centrecamp.ca.

Free bus tour on Sunday, March 28 from downtown to the Koffler Gallery and the Art Gallery at York University. Bus departs at 1 p.m. from the Ontario College of Art and Design, main entrance, 100 McCaul St. Returns to OCAD at 4 pm. To reserve a seat, call 416-636-1880, ext. 270.

The next BJCC and Mount Sinai Hospital pre-natal class will be held on Sundays, April 18 and 25, 10 a.m.-4 p.m. $136 per couple. Call ext. 390.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Lunch & Learn presents "The New Anti-Semitism," with York University **Prof. Michael Brown**, Thursday, March 18, noon. $7 includes lunch. Dietary laws observed.

The Toronto Jewish Film Society presents *The Bombay Jews* and *Delta Jews*, Sunday, March 21, 4 and 6 p.m. at the Al Green Theatre. Non-members $12. Members $10. Individual tickets go on sale 30 minutes before screening.

Passover Food Drive March 8-24. Bring "Kosher for Passover" donations to the box in the JCC lobby.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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Division of pensions in cases of marital dissolution

Part One of Two

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

In Ontario, if spouses agree in writing, or if a Court orders it, the pension-holding spouse can assign a portion of certain types of pensions, such as his Teacher's pension or death benefits, to his spouse for use after his retirement or death. So spouses can agree do this, but will Courts order such assignments when spouses do *not* agree?

In the 1999 case of Best v. Best 2 S.C.J. No. 40, the Supreme Court of Canada ruled *against* Courts normally ordering such arrangements, even though the Court admitted that "it avoids exposing the pension-holder to the hardship of having to pay a lump sum immediately." What does all this mean in dollars and cents? The Court ruled that a current cash valuation and payment to the non-policy holder is what Ontario's Family Law Act intended and that it would not be practical to tie one spouse's future to the other's after divorce. They adhered to a "clean break" principle: in other words, pay the lady and go away.

Strangely enough, the Courts have the opposite view when it comes to spousal support. They have consistently ruled in a number of cases that payments should be "periodic" or "monthly." This principle is sacrosanct. For whatever reason, our Court system seems to frown on one-time lump sum payments in spousal support matters but not in pension-related matters.

Pension equalization after separation agreements

By valuating the current future value of a pension according to the number of years married, pension-holding spouses often are required to "equalize" their pension entitlements shortly after separation, even though they will not receive their pensions for several years thereafter. In many "defined" pension plans this can mean a transfer of "current" cash in the tens of thousands of dollars. Often this "payment" takes the form of one's equity or part of one's equity in the matrimonial home. For instance, it is not unusual after a marriage of more than 15 years to see Pension valuations equal well over $100,000 net after taxes. Then, half of that figure must be allocated *today* — not on retirement! — to the other spouse.

The influence of *Best* on negotiating separation agreements has been formidable, even though the case deals only with how Courts make orders when parties can't agree on splitting pensions, and not on whether these Courts will enforce such agreements if the parties make them. In addition, a circular delivered by the Law Society of Upper Canada several years ago warned lawyers not to negotiate a separation agreement that was based on the recipient getting her share of the pension or death benefit when the pension holder retired or died. Since that time, many lawyers have been careful to tell their clients that such negotiation is not feasible, fearing that they could be sued for negligence if they acted otherwise.

Changes in family law never cease to amaze me. In early February 2004, the Court of Appeal of Ontario clarified the law that permits spouses to split a Pension or death benefit entitlements in a realistic way that many lawyers, until now, thought was too complicated and therefore legally impossible. It also appears to contradict the aforementioned Law Society warning, at least in those cases of "defined" pensions such as Teacher's pension plans.

Death benefit assignation pits former wife vs. current

In the case of Stairs v. Ontario Teachers Pension Plan Board [2004] O.J. No. 331, the Court ruled against the Teacher's Board that attempted to ignore the separation agreement signed by a teacher who had remarried and had died before he could collect his pension. In the agreement, under a formula based on length of marriage, a large percentage of his death benefit was assigned to his former wife. The new wife refused to give up her rights to the entire death benefit.

The Teacher's Board refused to honour the agreement. After years of litigation, the Court of Appeal agreed with Ms. Stairs that under the Ontario Pensions Benefit Act, the Board was obligated to pay her pursuant to the formula in the separation agreement. They based their ruling on section 51 of this Act that directs plan administrators to follow the formulas for division (up to 50%).

The Court has ruled that this section directs the administrator to follow such formulas because the spouses have entered into such agreements. However, a close reading of the section also reveals that it empowers the Courts to make such orders for division, whether or not the parties have agreed and even if only one spouse requests such a division. The legislation gives the Courts such powers even though the Supreme Court has ruled that the Courts should not normally split pensions this way.

Interestingly, the Stairs' agreement, although enforceable, is precisely what the Supreme Court of Canada ruled in *Best* that Courts should *not* normally be ordering if asked to do so by spouses who can't agree. The Court of Appeal in *Stairs*, when quoting approvingly from *Best* in its decision, quotes only those parts of the Supreme Court's comments about the "if and when" method that helped the Court of Appeal make its policy decision. The Court of Appeal respectfully fails to remind the reader that in its decision, the Supreme Court ultimately decided against allowing Pension plans to pay on retirement or death. It also fails to quote the Supreme Court's negative comments on this approach.

APRIL 1 ISSUE: Federally-regulated vs. unregulated pensions: how the holders fare by comparison.

*John Syrtash is a partner and family law lawyer with the Toronto firm of **Beard Winter LLP**. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Arts & Travel

Manaus opera house built during the rubber boom

By SHELDON KIRSHNER
Staff Reporter

MANAUS, Brazil — Improbably enough, one of the world's finest 19th century opera houses, the Teatro Amazonas, lies smack dab in the middle of the huge Amazonian rainforest.

The elegant pink and white neo-classical structure, sporting an iridescent dome sprinkled with a dusting of colours, is in old Manaus, the commercial capital of the Amazon and the gateway to jungle tours.

Manaus, hemmed in on all sides by an impenetrable jungle, is spread along the northern bank of the Rio Negro, a tributary of the Amazon River.

The Teatro Amazonas, far and away Manaus' number one tourist attraction, was finished in 1896 after 15 years of painstaking construction. It has since been renovated several times.

Designed by the Italian Domenico Angelis, it was built during the brief rubber boom, when Brazil was virtually the only country producing that valuable commodity.

The monopoly enriched a few rubber barons, who spared no expense to pursue an extravagant lifestyle. It was their idea to bring a world-class opera house to the heart of the Amazonian wilderness.

Still in use after more than a century, the building – which can accommodate an audience of 700 on the main floor and in three imposing galleries– was made of the best materials by craftsmen from Europe.

The floors were hewn from Brazilian hardwood, Latvian pine and Italian marble. The elegant chandeliers and mirrors were imported from France. The cast iron columns and railings were manufactured in Scotland.

The elaborate frescoes on the ceilings and the walls, painted by a corps of Italian artists, show Greek goddesses, pink-cheeked Rubenesque maidens and quintessential Amazonian scenes.

The seats were upholstered with Chinese silk, while the banisters were sheathed with the softest velvet.

In deference to the tropical climate, ventilation shafts were installed under seats.

Last restored in 1990, the Teatro Amazonas is adjacent to a deep blue 19th-century colonial-style building and to St. Sebastian Square, whose wavy black-and-white tiles are so typically Portuguese.

Manaus, whose name derives from an Indian phrase meaning the mother of gods, was founded by Portuguese explorers as a fort in 1669.

But it was not until the short-lived rubber boom, which began in 1890 and fizzled around the outbreak of World War I, that Manaus come into its own as an important mercantile city.

The customs house, which opened in 1906, and the floating docks, which were inaugurated in 1902, are associated with this bygone era.

Imported from Britain in prefabricated blocks, the floating docks are a marvel of engineering, rising and falling with the level of the Rio Negro. During the rainy season, which runs from January to June, the river can be 13 metres higher than normal.

An enduring symbol of Manaus' openness to the world and its reliance on exports and imports, the docks serve ocean-going vessels of any draft the whole year round.

The customs house, fitted with ceramic bricks to withstand the humid weather, was also constructed in Britain.

Manaus' municipal market, a cast-iron affair that bears a striking resemblance to the Les Halles market in Paris, carries an eclectic selection of fresh fish from the Amazon, exotic fruit from the rainforest, mounds of vegetables from southern Brazil, slabs of glistening meat from the region and a plethora of handicrafts from the interior.

It's best to visit early in the morning, when the market buzzes with activity and excitement.

In front of the market, stretched along the shores of the Rio Negro, are the so-called water taxis.

There are about 65 towns in Amazonas, and the fastest and cheapest way to reach them is by boat via the Amazon River and its tributaries.

The taxis are jammed with passengers, much like second-class train compartments in India. Passengers who intend to spend several days on the boats bring their own hammocks.

No visitor should leave Manaus without taking Fontur's "meeting of the waters" excursion.

Near Manaus, the inky waters of the Rio Negro meet the muddy yellow waters of the Solimoes, a local reference to the Amazon River.

The waters touch but do not merge, and it is an amazing sight to behold.

The full-day tour includes a visit to Lago do Janauary, where you can feast your eyes on the Amazon's famous water lily pads, which look like giant pizza pies and bloom in May.

* * *

If you go: Sunie Stockler of Stockler Expeditions in Plantation, Fla., arranged my tour of Manaus. A specialist in Brazilian destinations, she can be reached by phone at 954-472-7163 or by e-mail at stocklers@usa.net.

In Manaus, you can check into the five-star Tropical Hotel, whose manicured grounds feature a swimming pool complex, tennis courts, walking and jogging paths through the remnants of a rainforest and a mini zoo whose denizens include two jaguars. The Tropical also has a selection of fine restaurants and shops. If you're on a tighter budget, you can opt for Mango House, a pleasant motel with a swimming pool, which is closer to the centre of Manaus.

Varig, Brazil's national carrier, flies to Manaus from New York and Miami via Sao Paulo and Rio. A direct flight to Manaus from Miami is also available. Varig's phone number is 1-800-468-2744.

Eye on Arts

By Bill Gladstone

JEWISH FILM SOCIETY PRESENTS TWO DOCS ABOUT 'JEWS IN UNLIKELY PLACES'

The Toronto Jewish Film Society presents *The Bombay Jews*, a 30-minute documentary made in India in 2002, and *Delta Jews*, a 64-minute documentary made in the United States in 1998. The two make up a fascinating program that could easily be subtitled "Jews in Unlikely Places."

Miles Nadal JCC, Al Green Theatre, 750 Spadina Ave. at Bloor. Admission $12; members $10. Individual tickets go on sale 30 minutes before screening. Sunday, March 21, 4 and 6 p.m. 416-924-6211.

A Passover food drive continues at the Miles Nadal JCC until March 24. Please deposit kosher for Passover items in the box in the lobby. Empty inkjet cartridges are also requested as a means of supporting businesses in Israel.

* * *

Miriam's Dance: Discover Miriam's joyous dance at the shores of the Red Sea. The Miriam's Dance workshop is a meditation on the themes of Passover through movement, storytelling and music. Walmer Centre, 188 Lowther Ave. March 27, 2 to 6 p.m. Also at Leah Posluns Theatre, 4588 Bathurst St., Sunday, March 28, 10 a.m. to 2 p.m. Registration $45 in advance, $50 at the door. Brenda Simon, 416-426-5944. Email, brendasimon@rogers.com.

* * *

Joycean Rejoicing: The Bloomsday centennial committee presents a "Klezmer Ceiligh," a Jewish Irish evening of song, story, grog and grub, offered as a prelude to the Bloomsday events planned for the week of June 16, the centennial of Leopold Bloom's famous walk through Dublin in **James Joyce**'s novel *Ulysses*. Performing Arts Lodge, Green Room, 110 The Esplanade. Sunday, March 21, 5 p.m. For tickets, contact Bloomsday co-ordinator Mary Durkan, 416-365-7877 or e-mail livia@pathcom com

* * *

Cityscapes Cabaret: Toronto impresario **Michael Rubinoff's** sixth Cityscapes Cabaret features **Talia Schlanger** and **Kevin Yee** from *Mamma Mia*, and *Rocky Horror Show* alumna **Meredith Shaw**, with **Mark Selby** on piano. Distillery District, Boiler House, 55 Mill St. $15 at the door or $25 per pair; $10 for Equity members and Distillery staff and tenants. Monday, March 22, 8 p.m. (Doors open 7:30 p.m.) www.mrubinoff.com/cityscapes.

* * *

What's Doing at Israel's: Two talks are scheduled for Sunday, March 21. At 2 p.m., author **Elaine Slavens**, a former conflict resolution advisor, presents "Bullying: Deal With It Before Push Comes to Shove," a talk on bullying prevention that should be of interest to children, teenagers, parents and educators. And at 8 p.m., author **Andrea Most** presents "Making Americans: Jews and the Broadway Musical," a discussion about how the musical theatre served as a forum for Jewish artists to negotiate their emergence into secular American society. Refreshments, no admission charge. 870 Eglinton Ave. W.

* * *

Musical Notes

• Mooredale Concerts presents *Enoch Arden*, **Richard Strauss's** setting of **Tennyson's** melodramatic narrative poem, performed by actor **Colin Fox** and pianist **Anton Kuerti**. Walter Hall, University of Toronto. $25-$20. Sunday, March 21, 3 p.m. 416-922-3714, ext. 103. www.mooredaleconcerts.com.

• Yiddish singer-composer **Lenka Lichtenberg** and the **Toronto Jewish Folk Choir** perform "A Celebration of Jewish Music," a tribute to **Lily Abramowitz (Libby Sobel)**. Winchevsky Centre, 585 Cranbrooke Ave. Adults $10. Sunday, March 21, 8 p.m. Reservations, 416-789-5502.

* * *

Arts in Brief

• Amateur comedians, raconteurs and all those who enjoy a good laugh are invited to the next Morris "Nafty" Naftolin Komedy Kabaret. Bernard Betel Centre Auditorium. Free admission, refreshments. Thursday, March 25, 2:30 p.m. Ruth Cohen, 416-225-2112.

• "Finders of the Lost Ark: The Exodus Revealed" is the attention-grabbing title of a lecture and slideshow by Toronto filmmaker **Simcha Jacobovici**. Temple Kol Ami, 36 Atkinson Blvd., Thornhill. $18 in advance, $20 at the door. Saturday, March 27, 8:15 p.m. 905-709-2620.

• The Koffler School of Music at the Bathurst Jewish Community Centre presents "Music in the Air", featuring pianist **Freddy Criconet** performing jazz, tango and heart-warming Yiddish tunes. No charge. Sunday March 21, 11 a.m. in the Loggia.

* * *

At the Galleries

• "Eau de Vie" is a showing of recent paintings by Toronto artist **Elyssa Wortzman**, painted in and around the Cognac region of France. DeLeon White Gallery, 1096 Queen St. W., March 17-22. Opening reception, Thursday, March 18, 6-9 p.m. 416-784-9303. www.elyssawortzman.com

• "Lure," a show of works by **Jeannie Thib**, and "Keep," a show of works by **Patrick Mahon**, are on view at the Koffler Gallery, 4588 Bathurst St., until May 2. 416-636-1880, ext. 268.

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Michael Rosenbaum: a villain with 'Lex' appeal

By DAVE GORDON
Special to The CJN

This year, Superman, one of the most popular comic book superheroes, turns 70. Of course in movies and television, he doesn't age one bit. Even Lex Luthor still looks like a teenager – at least on TV's *Smallville*.

Michael Rosenbaum, 31, steals scenes as the kind and suave Lex Luthor in *Smallville*, the hit series about the early life of Superman.

Now in its third season, fans of the show are anxiously awaiting to find out how Luthor turns evil and becomes Superman's arch-nemesis.

Smallville brings Superman back to its Canadian – and even Jewish- connections. Kal-El, Clark Kent's kryptonian name, is said to have been chosen because it is Hebrew-sounding. The way that Superman was sent to Earth also mirrors the story of newborn Moses sent through the waters in a basket.

Seventy years ago two Jewish friends, Jerry Siegel and Joe Shuster (a Canadian), created Superman. He then appeared in his own comic book in 1939. *Smallville* brings things full circle back to Canada, filming in Vancouver.

In the show, Lex Luthor is a boyhood friend of Clark Kent. Because of Rosenbaum's smooth take on Luthor, it didn't take much for him to become somewhat of an 'it' boy, as both the Internet and a plethora of magazines have competed for photo spreads, interviews, and 'inside scoops.'

Michael Rosenbaum

Equally adept at comedy and drama, Rosenbaum has previously played characters ranging from a transvestite and a poolhall shark, to a crazed fraternity boy. Other credits of his include the films *Sorority Boys* and *Sweet November* (with Keanu Reeves). He also starred in the thriller *Urban Legend* and appeared in *Midnight in the Garden of Good and Evil*, directed by Clint Eastwood.

"I just like to stay challenged. I just keep challenging myself," says Rosenbaum. "It's boring to have the same character every week sometimes. You'll just go crazy. I want to take chances. I want to continue to work with great people who challenge me. I want to keep getting better and keep growing."

Recently, Rosenbaum also starred in *Poolhall Junkies* filmed in Salt Lake City. So, what's a nice Jewish boy doing in Mormon-country?

"Keeping his yarmulke in his pocket," he jests.

In addition to his broad range of roles in front of the camera, Rosenbaum is also a voice-over artist. Behind the scenes, he has voiced Flash in the animated television series *Justice League* and lent his voice in several episodes of *Batman Beyond*.

"It was completely a coincidence," he says of the several superhero-genre roles he's played. "I'm always doing impressions, and they asked me to audition for Flash. It just kinda happened. I wasn't a huge comic book fan growing up. But now I'm a fan,"he says.

With his newfound knowledge of various comic book characters, when asked who he thinks is the strongest superhero and who is the weakest, Rosenbaum replied: "The strongest superhero has to be Superman. Who else is there? And the weakest? I don't know - Wonder Woman? No, I can't say that. But she is. All she has is that whip. But I can't say that she's the weakest superhero because women are going to think I'm some chauvinist pig. But I can't think of anyone else who'd be the weakest."

What would Rosenbaum do if he were Superman? "I'd probably fly to every state and visit friends. I'd pick up women, check out the Nile, Africa, everything, and then the Eiffel Tower. I'd see what I can do to enemies I had in high school. I'd just do super bad things, like rip someone's wheels off a car."

Truly, a Lex Luthor in the making.

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Arts & Travel

Miriam Waddington remembered for her contribution to Canlit

By BILL GLADSTONE
Special to The CJN

To the many friends and critics who feel that Canadian Jewish poet and writer Miriam Waddington did not get the full recognition she deserved in life, her recent death in Vancouver seems especially sad and ironic because it occurred only weeks before she would have gained what will likely become her largest popular audience and her most widely circulated stanza of poetry.

Obituary

Among a multitude of other poems, she was the author of the poem *Jacques Cartier in Toronto*, which has been excerpted on the back of the new $100 bill due to go into general circulation later this month.

Waddington, who died on March 3 at the age of 86, is remembered for her varied and wide-ranging literary output that includes nearly a dozen volumes of poetry, critical studies of A.M. Klein and other writers, short stories, translations of Yiddish stories and poems into English, and a series of semi-autobiographical essays on literature and life published under the title *Apartment Seven*.

"Her writing is what she would want us to remember – or better still, to read, and read again," William Toye, her longtime editor at the Oxford University Press in Toronto, said in comments that were to be read at a memorial service last Saturday in Vancouver.

Born in 1917 to Russian-Jewish parents who arrived in Winnipeg before World War I, Miriam Dworkin grew up in the city's immigrant north end in a home in which only Yiddish was allowed to be spoken, and in which a large portrait of writer Y.L. Peretz looked down at the family from the dining room wall. She was raised in a secular, socialist milieu filled with lively dinners, meetings, lectures, picnics, outings and other social events.

Educated in Yiddish at the local Peretz school, she developed an enduring affection for the works of Sholom Aleichem and other Yiddish writers and poets, some of whom she later translated into English.

"I could have found my way around Kasrilevke blindfolded and I readily identified with Sholom Aleichem's juvenile heroes," she would write.

When she was 12, the family moved to Ottawa and made new connections with like-minded Jews there and in nearby Montreal. The budding young poet was soon introduced into the salon of Yiddish poet Ida Maza and an effervescent sphere of writers, artists and radical thinkers.

Miriam Waddington died on March 3.

She received a BA in English from the University of Toronto in 1939 and an MA in social work from the University of Pennsylvania. She and her new husband Patrick Waddington then settled in Toronto, where she took a job in social work and immersed herself in the city's literary circles.

Moving to Montreal in the mid-1940s, she was drawn into the heart of what Ruth Panofsky, associate director of Com-Cult at Ryerson University, describes as "the cultural flowering that took place in Montreal [at that time]."

Panofsky, who studied with and became a close friend to Waddington, said, "She was at the centre of that movement but she's been forgotten because she was participating beside Irving Layton, Louis Dudek and others."

A first volume of poems, *Green World*, appeared in 1945. Later volumes would include *The Second Silence* (1955), *The Season's Lovers* (1958), *The Glass Trumpet* (1966), *Say Yes* (1969), *The Price of Gold* (1976), *Mister Never* (1978), *The Visitants* (1981) and *The Last Landscape* (1992).

A divorced, single mother of two sons, Waddington returned to Toronto and joined York University's English department in 1964, where she taught a trailblazing course dealing with the social voice in Canadian writing.

In 1970, she published a scholarly book on A.M. Klein and edited an anthology of his poems that appeared two years after his death in 1974. Many regard her as a pioneer in the now-burgeoning field of Klein studies.

Her book "was the first really important book on Klein," said Trent University professor and Klein scholar, Zailig Pollock.

"She tended to see Klein from her own very particular point of view and to emphasize the secular-reformist quality of Klein rather than the Orthodox aspect of his work. She tended to see him much more as a secular, enlightened Jew rather than an upholder of Orthodoxy," Pollock said.

"Not everybody agreed with this view, but she presented it very elegantly and compellingly, and she had a real influence on people's view of Klein and his place in Canadian literature."

After retiring from York in 1983, Waddington edited *Canadian Jewish Short Stories*, an anthology published by Oxford in 1990. Within a few years, she moved to Vancouver to be near her son Jonathan. She soon joined a Yiddish reading group in which she remained active until only last December.

Three years ago, she was honoured at a tribute dinner organized by Richard Menkis, a member of the Association of Canadian Jewish Studies, and held in Vancouver's Beth Israel synagogue.

"We decided to honour Miriam for her contribution to Canadian Jewish life," Menkis, an associate professor at University of British Columbia, recalled. "We wanted to celebrate her contribution as a poet. She dealt with a wide variety of themes, including some that were explicitly Jewish. She was a unique and wonderful and powerful voice."

While even friends acknowledge she could be strongly opinionated at times, most saw through her occasionally ironic veneer to the heart of gold that lay beneath.

"She was lovable, bubbly, adorable and just delightful," said her longtime friend, Frances Blugerman of Toronto. "She was a wonderful hostess, a great cook and a very warm and devoted friend to hundreds of people, if that's possible."

A recipient of the J.J. Segal award for poetry in 1972 and 1986, she published a short story collection, *Summer at Lonely Beach*, and contributed articles and reviews to *Canadian Forum*, the *Globe and Mail* and many other publications. Her work has been published in more than 200 anthologies.

She leaves sons Jonathan in Vancouver and Marcus in Nova Scotia, as well as brother Sol Dworkin, daughter-in-law Paula Grossman and three grandsons. She also leaves nearly 11 linear metres of her papers and other materials in the custody of the National Archives of Canada.

"She's part of the canon of Canadian poets, and in a week or two, one of her poems will be on the Canadian $100 bill," Menkis remarked. "Still, it would have been nice to see her get wider recognition."

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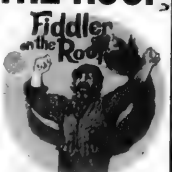

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Books & Authors

Cultural dissonance roils small town in Iowa

By SHELDON KIRSHNER
Staff Reporter

Sipping a cup of Red Zinger tea one morning at breakfast, American journalist Stephen Bloom read a magazine story that floored him.

The article was about a chassidic butcher from Brooklyn named Aaron Rubashkin. He had bought a derelict slaughterhouse in Postville – a declining white-bread town nestled in the cornfields of northeastern Iowa, where pigs outnumber people by almost five to one – and converted the facility into a thriving enterprise called Agriprocessors.

By 1996, Rubashkin's glatt kosher meat packing plant, managed by his son, Sholom, was processing 1.85 million pounds of beef, chicken, lamb and turkey per week, bound for markets in Chicago, New York, Los Angeles, Miami, Tel Aviv and Jerusalem.

The packing house, having created 350 jobs, had resuscitated Postville's flagging economy. Yet many of its residents were less than pleased by the presence of some 150 haredim, with their long black coats and black hats, in their insular town.

> The Jews were out of sync with Postville's 'natural symmetry.' As one man told Bloom, a secular Jew, 'These people don't belong here.'

Bloom, a seasoned reporter who teaches journalism at the University of Iowa in Iowa City, was so riveted by this tableau of religious and cultural dissonance that he wrote an intriguing book about it, *Postville: A Clash of Cultures in Heartland America* (Harvest).

"This tiny Iowa town had become ground zero as a testing site for issues such as multiculturalism, diversity and the limits of tolerance," he explains at the outset.

Postville was settled by German, Scandinavian and Irish immigrants and, much later, by Hispanics and Slavs. It was a closed community – a Christian shtetl – when the first Lubavitch families began arriving in the late 1980s.

The town was then in economic crisis. Banks were foreclosing on family farms, stores were going bankrupt and the local hospital had boarded up its doors and windows.

Postville was in such dire straits that several of its leading citizens offered Aaron Rubashkin $200,000 to re-open an abandoned slaughterhouse that had closed a decade earlier.

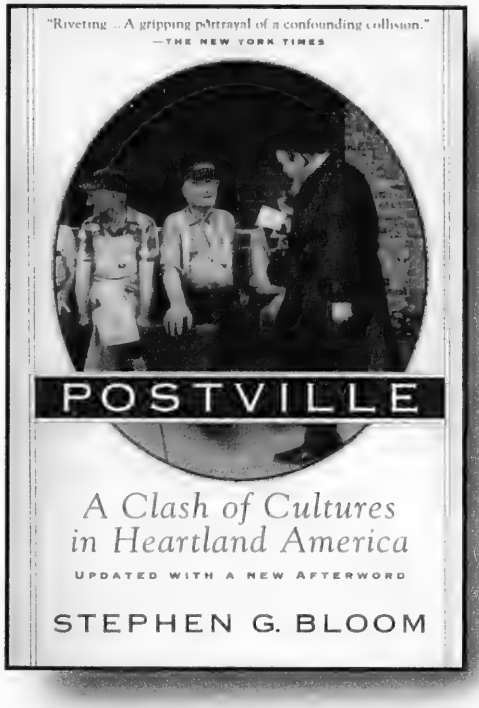
"The locals… needed the Jews," Bloom writes. "They figured that once the Jews came, the slaughterhouse would be re-opened, and with more people moving into town, property values might stop nose-diving."

At first, everyone was happy with the arrangement. But then the marriage of convenience turned sour.

Locals complained that the Chassidim were unsociable, rude and clannish; that their personal hygiene left something to be desired; that they would not allow their children to attend local schools; that they did not care properly for their homes; and that they bargained shamelessly at shops.

In short, the Jews were out of sync with Postville's "natural symmetry." As one man told Bloom, a secular Jew, "These people don't belong here."

Bloom himself was surprised by their physical appearance: "No matter what I knew about chassidic Jews, I wasn't ready for what I saw. Bearded rabbis with long woolen waistcoats marching down the main street. They gestured with their hands, engrossed in conversations that sounded like a mishmash of Hebrew and Yiddish. Everyone seemed to be in a rush, a Hester Street of confusion. A half-dozen Jewish men, some still wearing blood-streaked white-cotton butcher coats and aprons, walked past me, seemingly oblivious to me and everyone else on the sidewalk."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—THE NEW YORK TIMES
POSTVILLE
A Clash of Cultures in Heartland America
UPDATED WITH A NEW AFTERWORD
STEPHEN G. BLOOM

Not everyone in Postville, however, turned against the Chassidim, Bloom says. Shop owners who depended on their patronage thought they were good for business and considered them Postville's "future." Locals in this camp claimed that envy was really at the core of anti-Chassidic resentment.

There was another factor at play, too. The influential pastor of a Lutheran church, Rev. Chuck Miller, told Bloom he was miffed because the Chassidim did not show him respect, much less acknowledge his existence.

In Bloom's view, some of the Chassidim were hardly role models for their cloistered community. "The goyim will always be goyim, no matter how nice they are to you," he quotes one Lubavitcher, identified as Lazar, as saying. "So what's the point?"

Yet, as Bloom observes, plain old-fashioned anti-Semitism was also at work in Postville.

None too enamoured by the chassidim, some residents made sweeping generalizations about Jews. All Jews are greedy. All Jews bargain. All Jews renege on agreements. When the Rev. Miller preached the virtues of tolerance toward Jews, numerous parishioners complained and left his church.

Bloom acknowledges that the people of Postville tend to be close-minded, stubborn and unwilling to bend.

But he has few kind words for the Chassidim, either.

He claims they are insular, suspicious and paranoid, sometimes behave atrociously, demand complete submission and cry anti-Semitism when they disagree with a town ordinance.

Bloom, who sounds like an assimilationist, compares the Chassidim unfavourably with the Reform Jews of Iowa, who, he observes, have always sought to blend in and mix with their non-Jewish neighbours.

Clearly, Bloom fails to realize that assimilation is not the raison d'etre of the chassidic movement.

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GERMAN MILLS BEAUTY!
Features 4 bdrm, 4 baths, hrdwd flooring in LR & DR & fam rm, all 5 appls, fin'd bsmnt, 2 car gar, interlock driveway, beautiful landscaping. Peter Gall* Michelle Noik-Schipper** ext. 411/289

RICHMOND HILL "NOUVEAU" CLASS
On 1/4 acre lot near new Bathurst North JCC. Magnificent 5 bedroom custom home, limestone, granite, inlaid flooring, completely finished lower level, artist's home. Maxine Povering** Michelle Noik-Schipper** ext. 308/289

RICHMOND HILL "INSPIRATION"
$419,900. 2,500 sq. ft. newer home, 4 large bedrooms, Yonge-Gamble, centre island kitchen, maple cabinetry, butler's pantry, jacuzzi. Maxine Povering** ext. 308

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$439,900. Price slashed: stunning, 4 bedroom, upgrades galore, master bedroom sitting area & 6 pce ensuite, alarm, skylight, newer appliances & windows, deck, etc, etc...walk to all. Must see to appreciate. Paula Bernstein* ext. 228

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HOMES

Bathurst/Wilson – New Custom Home! 5 bedrooms, 6 baths, approx. 3600 sq. ft., main flr study, Cameo kitchen, fin basement with self contained apt, total luxury thru-out, asking $875,000

Bathurst/Lawrence - Caribou Road – Bungalow with centre hall plan, 3 bedrooms, eat-in kitchen, basement with rental potential, 53 x 117 lot, asking $479,900

Avenue/Wilson - New Price - Spacious Bungalow, 3 bedrooms, 3 baths, eat-in kitchen, hardwood floors, finished basement with rental potential, 40 x 115 lot, prime area! Asking $429,900

RENTALS

Bathurst/Glencairn – Charming 2-storey home, finished basement, great backyard available April 1, asking $1695/month

Bathurst/Eglinton – Renovated 2 bdrm suite, approx. 1100 sq.ft., central location, garage, available immed., asking $1,395/month

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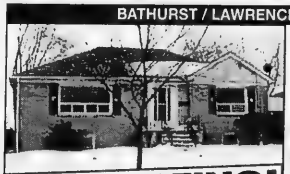
BATHURST / LAWRENCE



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Attention builders and renovators! Detached bungalow on fabulous 50 ft. building lot close to TTC, subway, schools, shops ++. **ONLY $399,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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BATHURST / WILSON — NEW LISTING!
Charming 3 bdrm. 2 storey on 60 x 120 ft. lot (irreg.), thermopane windows, newly renovated bathroom, central air, attached garage. Shows well! **ONLY $279,000 — WON'T LAST!** Call David Eichorn* (416) 787-1712.

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AVENUE RD. / BATHURST / LAWRENCE — 5 HOUSES FOR RENT
SPACIOUS BUNGALOWS with fin. bsmt in prime central location close to TTC, Lawrence Plaza. Choice from 2 or 3 bdrms. **PRICED FOR IMMEDIATE RENTAL STARTING AT $1,750 / MONTH.** Call David Eichorn* (416) 787-1712.

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FEATURE HOME OF THE WEEK

NEW LISTING!

Bathurst/ Lawrence. Spacious 3 bdrm. sidesplit on gorgeous 62 x 117 ft. lot. Family room, huge recreation room, double garage. Close to TTC, shops, schools ++. **ONLY $599,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE
Spacious California style ranch bungalow on 69 x 120 ft. lot! Approx. 2,700 sq. ft., renovated & decorated, ultra-modern kit., new hrdwd. flrs., new thermopane win., new roof, new patio, circular drive ++. **PRICED FOR IMMEDIATE SALE AT $529,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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BATHURST / WILSON CONDO — REDUCED FOR IMMEDIATE SALE — ONLY $175,000
Bright, spacious unit! 3 bedrooms, 2 baths, enclosed balcony, southeast exposure, parking. Close to 401, TTC, Yorkdale. **Lowest-priced 3 bedroom in building!** Call David Eichorn* (416) 787-1712.

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REAL ESTATE Section

5 HOUSES FOR SALE

Paul Slavens
REAL ESTATE INC. REALTOR

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FINE PROPERTIES

YONGE / FARNHAM - $1,280,000.
Grand townhome with generous principal rms. Multi skylights. CAC. Finished lower level. Interlocking driveway. Walk to schools & shops. **Gloria Paisley / *Edie Winberg

• • •

BAYVIEW / YORK MILLS - $1,275,000.
Wonderful 5 bdrm. Georgian centre hall. Well appointed home. Generous principal rms. Main fl. panelled library; family rm. Finished lower level. ***Bernard & Elaine Pike**

• • •

BAYVIEW / STEELES - $1,198,000.
SOLD
Spectacular 5 bdrm. residence on pie-shaped-sac. Main fl. family rm., Library, mud rm. Impressive foyer. Inground pool. ***Ruth Kaufman**

• • •

BAYVIEW / GREENLANE - $789,000.
SOLD
Elegant 5+ bdrm., 5 bath home. Main fl. family rm. + library + powder rm. Inground pool. ***Marlene Federman / *Marc Demone**

• • •

YONGE / LAWRENCE - $549,000.
SOLD
Det. 3 bdrm. home filled with character & charm. Main fl. family rm. Beautiful wood details. Fin. lower level. Garage. ***Richard Sherman**

• • •

LUXURY FOREST HILL CONDO - $498,000.
SOLD
Spacious 2 bdrm. suite. Open balcony. Ensuite laundry. CAC. Parking. Steps to Village shops & restaurants, subway. ***Elaine Kehoe**

• • •

FOREST HILL PENTHOUSE - $489,000.
Lower Village Gate. Beautiful 2 bdrm., 2 bath suite features high ceilings, skylight, fireplace, huge terrace. Walk to Village shops & the subway. ***Carol Cotton**

• • •

"YORK MILLS PLACE" - $399,000.
SOLD
Beautiful 2 bdrm. suite in prestigious building. Ensuite laundry. Scenic views. Open balcony. Parking. 24 hr. conc. ***Betty Cohen**

• • •

BAYVIEW / MAJOR MAC - $394,000.
SOLD
Wonderful 3 bdrm. home. Main fl. family & powder rms. 2nd lvl. family rm. Finished lower level. Double attached garage. ***Lisa Franschman**

• • •

YONGE / EGLINTON - $379,000.
Unique 2-bdrm., light-filled corner suite w/wraparound terrace. Parking. Locker. Steps to Eglinton Park, TTC & shops. ***Marlene Federman**

• • •

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Ken can be reached at **416-488-2875**.

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CENTRAL PROPERTIES

LOWER FOREST HILL - RAVINE LOT - 1ST AD
$2,595,000. Stately stone Tudor reno'd by owner/designer. Oak foyer. 6 bdrm, 6 bath, solid maple kit, s/s appls, indoor comm, BBQ island, w/walkouts to patio. Gary**/Gayle Mitchell* 416-488-2875

LOWER FOREST HILL $999,000
SOLD
Wonderful 4 bdrm, 5 bath family home. Sep living and dining. Main floor family+den. Priv drive. 3 car prkg. M. Merrick* 416-488-2875

CEDARVALE - 1ST AD $839,000
SOLD
2 storey, 4 bdrm, 4 bath, main fl. family. Updated kit with eating area. Fin lower level, walkout to garden. Gary Mitchell** 416-488-2875

226 COLDSTREAM AVENUE! TOTAL RENO!
SOLD
1st Ad! Bathurst/Glencairn! Fabulous 47'x201'! 4+1 bdrm, 4 bath! I/g pool! Won't last! $835K! Sandon Schwartzben** 416-226-1987

315 CHURCHILL AVENUE! $419,900!
Yonge N/Sheppard! Updated 3+1 bdrm, 2 bath bung! Nanny ste! Fab 40x132'! Move right in! Sandon Schwartzben** 416-226-1987

MT PLEASANT/EGLINTON $419,000
SOLD
Fab updated 2 storey, 3 bdrm, 2 bath semi w/private drive, garage. 27' frontage. Fin lower level. Gary Mitchell** 416-488-2875

39 BRIGHTWOOD STREET! $299,900!
Bathurst/Wilson! Value Packed 2 storey, 3+1 bdrm, 3 bath! Fab 50x120'! Motivated! Call Sandon Schwartzben** 416-226-1987

YONGE/LAWRENCE 2 BDRM, 1 PARKING
$1,300 includes utilities. Avail immed. Saul Merrick* 416-488-2875

BAYVIEW/NORTH PROPERTIES

165 STEELES AVENUE EAST! $995,000!
W/Bayview! Live+work at home! Executive 7 bdrm w/2 additional units! Rare 81x123'! Call Sandon Schwartzben** 416-226-1987

74 MONTRESSOR DRIVE! $829,000!
Bathurst/York Mills! total reno! 4+1 bedroom, 3 bath multi-level! Gorg'us 52x133'! Move in! Sandon Schwartzben** 416-226-1987

87 FENN AVENUE! PRIME 50X136'!
$645K! Bayview N/York Mills! N/E corner Munro Blvd! Build your dream! Call Sandon Schwartzben** 416-226-1987

30 PAULINE COURT! 80X110' RAVINE!
$449K! Dufferin/Clark! Reno 4+1 bdrm, 4 bath! Mn fam+lau+2pce! Nanny ste! Motivated! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

LUXURY AVENUE/BLOOR CONDO $429,000
2 bdrm, 2 bath. Gorgeous finishes. 9' ceilings, fireplace, balcony. 24 hour concierge, parking. Marilyn Merrick* 416-488-2875

FOREST HILL LUXURY CONDO $419,000
Stunning 2 bedroom corner unit. Huge living, dining. 2 baths. 2 parking. Marilyn Merrick* 416-488-2875

1ST AD! 89 SKYMARK DRIVE $369,000
Sparkling 2 bedroom + den. 2-4 pce bath. Large rooms & balcony. NE views. Every amenity. Gary Mitchell** 416-488-2875

ONE GLEN PARK - CHOOSE ONE
From small suites to grand penthouses. Stay in your neighbourhood. Carolyn Feldman** 416-488-2875

BEST VALUE IN FOREST HILL
Gorgeous 2 bdrm, 2 bath. Large liv room. Sep din room. Hardwood, Prkg. Near shops & subway. $269,000. Saul Merrick* 416-488-2875

3000 BATHURST - 1 BDRM RENTAL
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10 PRIVATE HOUSES FOR SALE

Bathurst/Cortleigh Blvd. New house to be built. 4+2 bed., 4250 sq. ft., deal directly with builder & save! 416-787-2530.

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15 HOUSES FOR RENT

Bathurst/Centre, lux. freehold townhouse for rent. 3 bed., 2 1/2 bath, hardwood. Immed. $2150/mo. 416-671-4321.

LAWRENCE/BATHURST
Fully reno'd., gorgeous 3 bed., beside park, mins. to subway. Call 416-482-8001.

---

30 CONDOMINIUM FOR SALE

Torresdale & Antibes, 3 bedroom condo about 1,500 sq. ft. with beautiful park view! 2 full washrooms, big solarium. $279,900 Call **Lucy Melamud,** Sales Rep., **905-764-7200 Alan Newton Real Estate Ltd.**

Bathurst-Steeles the best building! A beautiful 2 bedroom condo, split bedrooms, 2 washrooms, balcony, 2 parking. Spotless. To view call **Lucy Melamud,** Sales Rep., **905-764-7200 Alan Newton Real Estate Ltd.**

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30 CONDOMINIUM FOR SALE

Clark and Hilda
1 bed., 1 full bath, spacious, w/solarium, new broadloom, freshly painted, 1 parking. Avail. immed.
Sonia Banner-Shapiro Homelife/Vision Realty Inc. 416-383-1828

Thornhill, large 17th floor luxury penthouse, absolutely one-of-a-kind, huge walkout patio, A-1 building, $530,000. Private — no agents. 905-771-9190.

Bathurst/Steeles, great opportunity! 1 bed. + den. 800 sq. ft. 905-709-5614.

Promenade Towers - Bathurst & Clark, spacious 1250 sq. ft., 2 bdrm., 2 baths, 5 appliances, balcony, parking, eat-in kitchen, plenty of closet space, 2nd floor. $224,900. Early closing avail. 905-762-0119, 647-294-7247.

Clark/Hilda, The Conservatory, corner unit, 2/2, eat-in kitchen, w/solarium, immac. New price $269.9. Call 905-762-9034.

Private! Open House Sat., Mar. 20 & Sun., 21, 1-5 pm. 1200 sq. ft. The Savoy, 10 Torresdale, 2 bed., 2 bath, 5 appl. beaut. view. Call 416-733-3435.

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35 CONDOMINIUM FOR RENT

BATH./CLARK, lux. 1400 s.f., 2 br., 2 full baths, balc., solarium, eat-in kit. w/window. Gorgeous mirror walls. All incl. $1700/mo. Call Nat 905-886-4930.

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60 SHARED ACCOMMODATION AVAILABLE

Yonge/Finch, share house with 1 quiet, non-smkr. Priv. entry, priv. bath, parking. $550 incl. 416-225-6552.

Bathurst/Lawrence, 2 bed. condo., utils., laund. incl. Prkng. avail. Female. Kosher. Lily @ 416-787-2928

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75 APARTMENTS FOR RENT

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Briar Hill/Bath., lux. studio/1 bdrms., reno., a/c, move-in incentive. From $845. Call James at 416-769-6779.

Glencairn/Marlee Subway. 2 level, 2 bed., hardwood, laund. en suite. $1050/mo. incl. parking. 905-764-6110.

130 FLORIDA PROPERTY FOR RENT

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135 FLORIDA PROPERTY FOR RENT/SALE

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160 ISRAEL PROPERTY FOR RENT

4 bdrm. det. house in the Hills of Tivon, upscale priv. neighbourhood. $388K Cdn. Call to see pictures. Will consider exchanging prop. 416-258-6463.

Jerusalem, central, new 4 bed. lux. apt., CAC. Short-term rentals. Kosher and Shomer Shabbos. 416-782-6791.

180 OUT-OF-TOWN PROPERTIES

COLLINGWOOD - FOR SALE, 3 bdrm. chalet, close to ski hill, large lot. Immed. possession. $229,000. 416-449-4868.

190 VACATION PROPERTY AVAILABLE

Mt. Tremblant, 5 bed., 2 bath. Sleeps up to 12. Pool, close to village & beach. Shuttle. Very lux. Reas. rates. Also avail. for sale. 1-866-955-9961.

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230 BUSINESS OPPORTUNITIES

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Coast to Coast

Sharansky criticizes Canadian government

Continued from page 1

He criticized the Canadian government for providing funding to the "Canadian NGO" branch of the pro-Palestinian Alternative Information Centre, which issued a recent report accusing Israel of "ethnic cleansing."

"This is a typical example of the new anti-Semitism," Sharansky said.

In his speech at Shaar Hashomayim, Sharansky said the line between legitimate criticism of the Israeli government and anti-Semitism is crossed when criticism starts to resemble the "lies" that were perpetrated against the Jewish people over the centuries.

"What has become unacceptable to say against Jews is now being applied to the Jewish state," he said.

Using Nazi metaphors to criticize Israel is also anti-Semitic, he said, as is singling out Israeli in international forums for denunciation out of proportion to its deeds.

Sharansky calls it the "3-D" test. If "demonization," "delegitimization" and a "double standard" are present when Israel is discussed, then it's anti-Semitism, he said.

Sharansky, once the most famous prisoner of conscience in the former Soviet Union, said in his speech he is saddened that 30 years after clandestinely documenting anti-Semitism in the USSR, he is essentially doing the same job today, only openly.

"We believed that after the Holocaust, there would never be anti-Semitism in the free world again... We thought the explanation for anti-Semitism in the Soviet Union was that it was a totalitarian regime. Now we don't have such an easy answer," he told the audience.

Jews are once again being depicted as "the symbol of evil," Sharansky said. It is most obvious in the Arab world where, for example, Syrian television recently broadcast a 25-part series based on the *Protocols of the Elders of Zion*, reviving the most vicious canards about Jews.

In Europe and some other Western countries, this demonization takes the form of calling Israel a Nazi state or accusing it of ethnic cleansing, even among journalists, intellectuals and human rights organizations, he said.

"It is legitimate to blame Israel for the fourth generation of Palestinians being in refugee camps, but calling it Auschwitz is not," he said.

Another aspect of the "new" anti-Semitism is the questioning of Israel's right to exist, he said. "In centuries past, Jews were told they were not a nation. In the last two years, more and more people say the Jewish state is not legitimate, that it is an anachronism of the colonial age, that there is no place for a narrow nationalist state."

In the past, Jews were subject to different laws than their fellow citizens, Sharansky said. Today, it is the Jewish state that is held up to a different standard in international organizations.

"The human rights committee of the United Nations has condemned Israel more than it has all the dictators of the world past and present over the last 50 years," he said.

Israel has been accused of violating the Geneva Conventions more often than states such as Cambodia, Rwanda and those of the Balkans, where mass killings have occurred, he said.

Even after Israel was falsely accused in 2002 of a massacre in the Jenin refugee camp by some Europeans, it never received an apology, Sharansky said.

"The Holocaust was possible, not only because of the power of an army, but because so many were convinced Jews were less than human. We can't permit this to happen to the State of Israel," he said.

Nevertheless, Sharansky said he is optimistic. "We are very strong and we have lots of friends who are ready to fight with us," he said, adding that Israel "can win only with the help of moral clarity to see the evil and the moral courage to defeat the evil."

Sharansky was introduced by Justice Minister Irwin Cotler, Sharansky's legal counsel during his imprisonment in the USSR. Cotler said all available legal means should be used to combat anti-Semitism, which he called "the most enduring of hatreds," "an assault on the fundamental values of a free society" and "a threat to peace and security."

He warned against indifference. "The political leadership must stand up against racist anti-Semitism and not look around to see who else is making a judgement. It must exercise moral leadership."

In his speech, Charest promised that his government would "listen attentively" to what comes out of the conference.

To a burst of applause, Charest made it clear that "the absence of a Jewish homeland" was a "determining factor" in making the Holocaust happen.

That plus the fact Canada and Quebec "closed their borders to thousands of people who came here in despair," Charest said.

"It is important that we respect these lessons, that we remind ourselves that this is the reason why Israel exists today."

Charest, who was warmly received by delegates, spent a significant amount of time praising the Jewish community and its contributions to Quebec society, as well as recounting Quebec's historical progress in the treatment of its Jewish citizens and reaffirming the commitment of successive Quebec governments, regardless of party, to fighting intolerance and promoting intercultural harmony and pluralism.

He said the province's financial support for the conference was in line with those ideals.

He said that, as a government leader, "I try to remind myself that no matter how small an act of intolerance might seem, you must never underestimate how important it is for us... to not let them go by in silence."

Other dignitaries at the opening event, co-chaired by Marc Gold and Frederick Krantz, included provincial Revenue Minister Lawrence Bergman and Citizenship and Immigration Minister Michelle Courchesne, and Israeli consul general Marc Attali.

Finding kosher love on the Internet

By SHAWN SHAPIRO
Special to The CJN

CJN Dating **[www.cjndating.com]**, powered by JMatch, is one of the many Jewish Internet dating sites that has arrived on the scene in an attempt to serve the needs of Jewish singles and make Internet dating safe but fun.

Israel Alouf, who heads JMatch, wants to make Jewish dating on the Internet a positive experience. He says the industry has taken off in the past eight years.

"In 1996, 80 to 90 singles sites existed with no clear leader. Some of the bigger sites bought the smaller sites. Today, JMatch is number 2 in the Jewish world of dating services," Alouf says.

"It is part of the booming Jewish Internet dating industry. This is a big coup for the site, which prides itself on its great services."

Alouf said Jewish Internet dating is hot right now, in part because more people are getting married later and the divorce rate is higher. As well, he says, more people today are living on their own than they used to.

"By the time people are in their late 20s and early 30s and school is over, their primary way to meet a person is at the office. They have very little time for the bar scene. It is even more difficult finding someone who is Jewish and in your age range and in your geographical location.

"Jewish singles sites have been flourishing, and spending on these sites has risen about 500 per cent in two years. We have a new breed of matchmakers who are 30-year-old executives armed with laptops, who are there to provide solutions to find a suitable mate."

Alouf says people also like the convenience of being able to log on anytime, without having to dress up or look presentable to meet people. Internet dating also allows you to meet Jewish people from all over the world.

"It is a real great feeling to have all that control in your hands," Alouf says.

With regards to maintaining a safe chatting environment, Alouf says JMatch has it covered. Its staff searches through all the profiles to make sure that the person is Jewish and that the information is correct.

"Every single person is screened," he says. "We want to provide a high-quality service. Every profile is checked to make sure it is well-written and appropriate."

Many people are turning to Jewish matchmaker sites like *CJN* Dating/JMatch, as well as JDate **[www.jdate.com]** and other Jewish sites for help in finding the right match. Some users have had good experiences while others have had experiences they'd rather forget.

Adam, from Richmond Hill, Ont., says, "It definitely is a good way to meet singles and you meet a lot of nice people who you would not have normally met if not for the Internet."

Shani has had both good and bad experiences.

"I have made [many] good friends on these datelines; however, I've had my fair share of people who are weirdos."

Erica, from Thornhill, Ont., had a bad experience with Internet dating, but has since learned from her mistakes.

"I had one bad experience where I met someone alone and they sort of took advantage of me, so since then, I never meet a guy alone."

Alouf acknowledges that a lot of people wonder whether it is safe to meet others over the Internet, and offers this advice:

"It is important for people to realize [the Internet] is a channel like the phone, a party or a bar, and the same common sense should apply. Treat people as strangers until you know them better. Meet in a public place and gradually develop a relationship."

Despite its growing popularity, some people are not interested in the Internet and rely on the old methods of finding a date. John says he is not interested "because you just do not know who you are going to meet."

Janet, too, says she relies on more traditional methods.

"The only way I go out on a date is through an introduction from a friend. End of story."

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Goalie backstops Cornell to playoff spot

By PAUL LUNGEN
Staff Reporter

A Hollywood scriptwriter couldn't have fashioned a more dramatic conclusion to the regular season for the Big Red of Cornell University.

With 13 seconds remaining in overtime in the last game of the season, and with a playoff spot on the line, sophomore Vicki Hodgkinson roofed a shot in the top corner to give the Big Red a 2-1 victory over the Vermont Catamounts of the University of Vermont.

At the other end of the ice, Big Red goaltender Flora Vineberg no doubt felt relief and joy that the goal ended the contest and vaulted Cornell into the first round of the playoffs of the Eastern College Athletic Conference (ECAC). As eighth place finishers in a 10-team league, they earned the last playoff position available. Still, eight wasn't bad for a team that had trouble scoring goals and wasn't all that good at preventing them, either.

Netminder's confidence improved during the season

So, for the goalie who was recruited last year as a freshman to a young team and who fought her way to a starting position, the playoff date earned in the narrow win meant all her hard work was beginning to pay off.

True, the win left Cornell in a first-round face-off against a powerhouse Harvard University team that streamrollers the opposition. But playoffs are a new season and, in theory at least, anything can happen. And if confidence counts for anything, Vineberg knows she has made tremendous progress this season, finding a comfort zone and backstopping a weak defensive team that doesn't even have a full roster of skaters.

Although her statistics are not particularly impressive – a 3.26 goals against average (ninth overall) and a .903 save percentage (seventh overall) – Vineberg, 20, believes her abilities have improved a lot over the season. Cornell coach Melody Davidson, who served as an assistant with the gold medal-winning Canadian Olympic team at Salt Lake City, has instilled good team habits. The team is turning around and "I feel I have something to show. I get better and better with competition," she said.

From the time she stepped on the ice as a freshman last year, she believes she has "overcome confidence issues. I stepped it up this year."

Her coach, however, is a little more circumspect in her analysis. Yes, "Flo" has made strides, but she still has a long way to go, Davidson said.

"I would say she's done an average job of it," she continued. "I think she's well on her way to being an accomplished student athlete."

Davidson said Vineberg, like many other young players, must mature and learn self-discipline if she wants to continue to improve. She also has to develop consistency in her off-ice work habits and in her on-ice performance, so that she plays as well versus weak teams as she does against good ones, she said.

Flora Vineberg [Photo courtesy Cornell University]

Prior to joining Big Red, Vineberg played for the Beatrice Junior Aeros in Toronto as well as the Aeros' senior team. She was recruited by both Cornell and McGill University, but with financial support, she chose to take her chances in the Ivy League.

Last year, she joined a team set with two senior netminders and played in seven or eight games. This season, she earned a starting position and has been in three-quarters of the team's games. In addition to facing off against Ivy League opponents such as Harvard, Brown, Yale and Princeton universities and Dartmouth College, Cornell also competes with other ECAC colleges such as Vermont and Clarkson and Union universities.

In addition to the contingent of Olympians on the Harvard roster, there is a smattering of Canadian and American Olympic players on other Ivy League teams. Vineberg is faced by some of the best women's players in the world and feels she can now compete with them on a daily basis.

"The calibre is amazing," she said on the phone from Cornell. "You're pretty well playing against the best players in the world."

Back when Vineberg was with the junior Aeros, exhibitions or tournaments were usually scheduled with American schools and in one contest against Harvard, she let in eight goals. Needless to say, her confidence suffered.

"That was a huge mental obstacle," she acknowledged. "But I got over it. I do the right things in practice."

Vineberg looked to Kim St-Pierre as her inspiration. As goalie for Team Canada, St-Pierre had been on the losing end of eight straight losses to the Americans prior to the Salt Lake City Olympics. Nevertheless, in the gold medal game, she put that history aside and backstopped Canada to a 3-2 win. "Her ability to focus and block out negative thoughts, that means a lot," Vineberg said.

Style-wise, Vineberg is a cross between a stand up and butterfly goalie. When she came to Cornell, she was more of a stand-up netminder, but with all the close-in plays and scrambles in front of the net, it was imperative she develop a butterfly style to block the bottom half of the net, Davidson said.

Her style a cross between standup and butterfly

During the summers, Vineberg works on her skills at goaltenders' hockey school. She's been playing hockey since she was a little older than five, when she tried the sport at a friend's skating and hockey birthday party. She enjoyed it and her parents signed her up for a boys' select team. She was put in the net for one game and surprised everybody by earning a shutout in her first attempt.

At 12, she left house league hockey for AA calibre in the MTHL, but she feels she wasn't given a chance because she was the only girl on the team.

Disheartened by her treatment, she shifted to girls hockey, playing with the Marlies and then moving to the Aeros.

Vineberg sees steady progress in her abilities and with Davidson as her coach, she believes she can legitimately aim for a spot on the Canadian national team.

"There are a lot of really talented female goalies, but I definitely feel I can compete for a spot," she says.

Davidson agrees – at least as far as the opportunity goes.

"It's totally up to Flo," she said. "She has to mature as a player and a person." She must also devote herself to year round conditioning and keep up with her school work, she said, adding that if she does, anything can happen.

FLIP OVER FOR ANSWERS TO CROSSWORD.

Jewish journalists talking shop

By GARY ROSENBLATT
Jewish Telegraphic Agency

Guest Voice

More than 50 editors and reporters from Jewish newspapers in the United States met recently in New York for a three-day editorial workshop sponsored by the American Jewish Press Association. These sessions, held every couple of years, tend to be cathartic as well as informative. The journalists swap stories about various pressures they are under from their respective communities. We describe the kind of criticism we get for writing (or not writing) certain articles and seek advice and empathy from each other.

Who else, after all, can better relate to the often lonely, if not embattled, Jewish journalist than a colleague? We prefer to see ourselves as dedicated professionals struggling to balance a commitment to both journalistic integrity and communal sensitivity. But we know that others see us either as troublemakers trying to stir and spread controversy or shills for the Jewish establishment, papering over communal discord – or both.

No doubt there's an element of self-pity at play when we journalists get together, but it's always enlightening. We marvel at how some federation-controlled newspapers have stories vetted by charity professionals before they go to press, and how Jewish organizations and advertisers pressure us to promote their causes. It's a love-hate relationship much of the time, with the organized community wanting to control what the press writes – if not the press itself – while at the same time recognizing that the more independent the Jewish newspaper is, the more credibility it earns for itself and the community it covers.

I have spoken several times recently to audiences about ethics in Jewish journalism – some cynics would say that makes for a very short talk – and found them to be quite interested in how newspapers make tough calls. I shared what was for me an instructive lesson early on in my tenure at *The Jewish Week*. In fact, it took place during my second week on the job, in the summer of 1993, when I was still more than a bit intimidated by the thought of writing a weekly column intended to appeal to a large and diverse readership while still allowing me to express my views.

It was just before Tisha b'Av, and I wrote about how the rabbinic tradition taught that the Holy Temple was destroyed because the Jews at the time treated each other with disrespect. I said it was an important message for us today, and noted that Orthodox, Conservative, Reform, Reconstructionist and secular Jews could all learn from each other.

If anything, I thought the message was a bit too motherhood-and-apple pie, so I was more than surprised when an Orthodox rabbi from Brooklyn called me the day the paper came out to tell me he wanted to meet me right away. He was furious that I had mentioned the other branches of Judaism in the same sentence as Orthodoxy, giving them what he called false legitimacy.

As I told my wife the story over dinner, I realized the rabbi had liberated me. He made me realize that no matter what I write, no matter how pareve the point may seem to me, it was bound to offend someone. So I might as well write what I believe.

Jewish journalists are easy targets for those who point out the strict prohibitions against lashon hara, or slander.

The Torah source against slander is found in Leviticus 19:16: "Thou shalt not go about as a talebearer among thy people."

Clear enough. But the sentence continues, "neither shalt thou stand idly by the blood of thy neighbour: I am the Lord." I take that to mean there are times when it is necessary to speak out on behalf of those in trouble.

Taken together, the two parts of the passage reflect the delicate balance of behaviour required of each of us, knowing when to be quiet and when to raise our voices. That is a particular challenge for journalists, a responsibility we must never take lightly.

Gary Rosenblatt is the publisher and editor of The Jewish Week *of New York. This is an edited version of his column that ran in its March 12 issue.*

ROSEMARY RIB ROAST

An impressive centrepiece dish. This looks beautiful when surrounded with sautéed baby vegetables. Start marinating the meat one day ahead. Serve homemade or purchased horseradish alongside.

1/2 cup chopped fresh rosemary
6 tblsps. vegetable oil
8 large garlic cloves, chopped
2 tsps. kosher salt
1 7- to 7 1/2 lb. boneless beef rib roast, tied
fresh rosemary sprigs

Grind chopped rosemary, oil, garlic and salt in processor to chunky paste. Place beef in roasting pan. Rub rosemary mixture all over. Cover; chill 1 day. Position rack in centre of oven and preheat to 350°F. Uncover beef and roast until thermometer inserted straight down from top centre registers 125°F for rare, about 1 hour 45 minutes. Let stand 30 minutes. Transfer roast to platter. Scrape pan dripping into cup; spoon off fat. Garnish with rosemary sprigs. Serves 12. *Recipe courtesy of Epicurious.*

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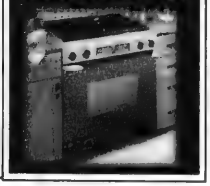


something

By MIRIAM PORTER

Albert lives around the corner from me. His big black dog is very well-behaved. It never jumps or barks. It just looks at me with big brown eyes that suggest he's had a hard life. Albert's eyes suggest the same thing, except his are a pretty shade of marine blue. He and I have been speaking for the past few months, but I have known about him a lot longer than that. It just took me a while to introduce myself.

I currently live in a fairly small apartment and I would love a bigger place. But I have running water, heat, furniture, and usually, a selection of food in the fridge. I even have the luxury of a TV, radio and telephone. Albert has none of these because he lives on the street.

I walk by him every day on my way to the subway. I have always helped others, so I don't know why I was hesitant to help him. Part of me felt he should get a job or go to a shelter since he appeared "normal" and not physically challenged.

The government provides shelters, right? Every day I made up another excuse about why I should ignore Albert. After all, I do enough charity work, right? It's not my responsibility, and I definitely don't have any extra money. Someone else will help him.

On the night of Toronto's biggest snowstorm this winter, I stopped judging Albert and finally realized I am the "someone else." It does not matter what choices he made or what options are available to him. The fact is he is a human being.

I brought him a big bag of groceries and some cans of dog food for "Blackie." As I handed it to him, my hands were shaking. I thought he would recognize me as the selfish girl who ignored him all the time. But if he did recognize me, he did not let on. He was just really grateful he would be able to eat that day.

I do not always have money to give Albert, but I always acknowledge his existence.

The Torah says we are obligated to help strangers and those in need, and that tzedakah is equal in importance to all the other commandments combined.

It also says, "Love your fellow as yourself."

I believe it is our responsibility as Jews to help the Alberts of the world without judgment.

Miriam Porter can be reached at miriam@jtvproductions.net.

CROSSWORD PUZZLE

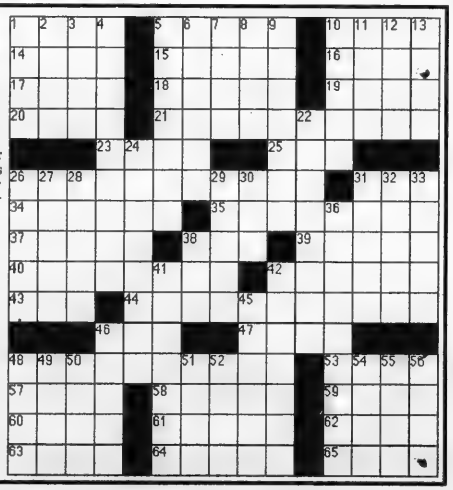
The Canadian Jewish news

(Answers to the crossword are on page 70.)

Let's Have Brunch, Nu?!
© 2004, Bernard Mann

Across
1. Marceau
5. Lariat
10. "___ she blows!"
14. Hebrew for ten
15. Take pleasure in
16. Bern's river
17. High in Spanish
18. Related on mother's side
19. It's ___, not yours!"
20. "What are your herbal and breakfast ___?"
21. "I'll have a _____ (popular smoked salmon brunch item)"
23. Grass, in Hebrew
25. Auction ender
26. "How is the _____ (tasty dark fish eggs) today?"
31. Car rescue organization
34. Hebrew adjective for head, principal item
35. Wages
37. Played sub commander in "The Russians Are Coming!"
38. Writing instrument
39. Opponents, colloquially
40. Aper
42. Enchantress, subject of operas by Rossini, Gluck, and others
43. Type of profit or loss
44. "We'll have two _____ (not mugs of the caffeine variety)"
46. "This brunch was ___ excellence!"
47. De Janeiro and Grande
48. "Waiter, excuse me, this is _____ (overgrilled bread)"
53. "Actually, I'll have a bowl of ___ instead, thank you"
57. Medicinal plant
58. Multiple launch missile system developed jointly by Romania and Israel
59. Story line of book, film, or play
60. They increased, in Hebrew
61. Stole (fur), in St. Tropez
62. Word beginning for hateful
63. Small bills, sometimes not good enough for a tip
64. A cookie _____ is what they often bake the rolls on
65. Payment on a road or bridge

Down
1. Good kosher pastrami or brisket
2. __-de-France (Paris region)
3. Morphosis starter
4. Shorthand to bookkeeper, meaning "delete IOU"
5. "_____ me!" is the cry of the campaigning incumbent
6. Much salmon is smoked ___ ___ Scotia
7. Greek hero, kitchen cleanser
8. In ___, i.e., the sum of it all
9. Lookout's answer to captain's question on if the whale was spotted and where he might be: "___, ___ the headland"
10. Daughter of David, Absalom's sister
11. Reagan Secretary of State
12. Danish architect, designer Jacobsen
13. Rod's partner
22. Film auteur Bertolucci
24. "There's more than one way to _____" (pet owners, take no offense)
26. Left, right, or type of drain
27. The weapon, in Quebec or Lyons
28. "_____ __ again", dad says, encouraging his kid to repeat the question to the waiter
29. Strays off course
30. 007 Fleming
31. Caper
32. Hebrew for Jacob's "I will tell" in Genesis 49:1
33. Levite, head of Temple chorus, 12 Psalms are in his name
36. A brunch in Babylon would have been where? Begin with preposition, give region (abbrev.)
38. A permissive parent might let a kid have soda ___ instead of juice or water
41. Green or sea amphibians
42. What a trainer might say about a Shea baseball player in good shape: "He's _____" (3 words)
45. "Today you can have either halibut __ ____"
46. Starters for matic and mococcus
48. Weather meter starter
49. ___ Bator
50. Wear one after the bath
51. Vow
52. Explaining fish eggs to her child, mom says "this is _ ___ of the Beluga Sturgeon"
54. Italian architect Rossi
55. Labor hard
56. Brit. Harrier aircraft



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This Week

National

Vaughan community furious over vandalism. *Page 5*

El Al increases flights but Toronto route may be cut. *Page 18*

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Concert to feature art from Theresienstadt. *Page 60*

Books & Authors

Richler biography an intimate portrait by friend and foe. *Page 64*

Sports & Leisure

Bruce Fleisher is red hot on senior tour. *Page 70*

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Vandals strike in 'weekend of hate'

Police chief and premier express outrage

A police officer dusts a toppled headstone for fingerprints. *[Bruce Kurta photo]*

By PAUL LUNGEN
Staff Reporter

For the second time in only a week, anti-Semitic vandals struck at the Toronto Jewish community, overturning cemetery headstones, shattering windows and spray-painting swastikas at a North York synagogue, breaking windows at a day school and defacing United Jewish Appeal (UJA) fundraising signs.

Please see related story on page 5

The attacks, which took place last weekend, were immediately denounced by police, community leaders and the premier of Ontario.

Members of all political parties were reported to be co-operating with the premier's office to pass a joint resolution condemning the recent spate of anti-Semitic incidents that have struck Toronto and Vaughan.

The premier's office confirmed a high-level government official will attend a community rally scheduled for 7:30 p.m. Wednesday, March 24, at the Leah Posluns Theatre, 4588 Bathurst St.

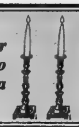
Continued on page 50

'No more war'

Twenty five years ago on March 26, Israel and Egypt signed a peace treaty. The signatories were Egyptian premier Anwar Sadat, U.S. president Jimmy Carter and Israeli prime minister Menachem Begin. *The CJN* looks back at that day on the White House lawn. *Please see related stories and photos on pages 8, 9 and 11.* *[file photo]*

Shabbat: Vayikra
Candlelighting: 6:18
Havdallah: 7:23

Greater Toronto Area



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Jewish people have a right to self-defence: Sharon — see page 55

The News in Brief

CANADA

Complaint Dismissed

TORONTO — With one reservation, the Ontario Press Council has dismissed a complaint against the *Toronto Star* by a reader who accused the newspaper of promoting a political agenda on its religion page. Jacob Mendlovic had complained that three feature articles filed from Jerusalem and the West Bank constituted deceitful journalism because they ran on the paper's weekly religion page. He said the articles vilified Israel and had nothing to do with religion. In dismissing the complaint last week, the council said it understood the *Star* declined to publish a letter to the editor Mendlovic wrote because it was "potentially libelous." But the council conceded the articles "represented only one viewpoint on the Israeli-Palestinian situation."

WORLD

Pope Invited to Shul

ROME — Rome Jewish leaders have invited Pope John Paul II to a 100th anniversary celebration for Rome's main synagogue on May 23. Rome's chief rabbi Riccardo Di Segni says he expects a reply from the Vatican by the end of March.

Passion of the Jews?

NEW YORK — Mel Gibson, who directed *The Passion of the Christ*, which some say blames Jews for Jesus' death, says he may make a film about Chanukah based on the book of Maccabees. "[Chanukah is] about Antiochus, the king who set up his religion in the Temple and forced them all to deny the true God, and worship at his feet and worship false gods," he told WABC Radio. But the Maccabees "stood up, and they made war, they stuck by their guns and they came out winning," he said. "It's like a western."

Definition Challenged

WASHINGTON, D.C. — The American-Arab Anti-Discrimination Committee is urging Merriam-Webster to revise its dictionary definition of anti-Semitism. The group wants the publishers to repudiate a "false and damaging" explanation of anti-Semitism, including one definition as "opposition to Zionism: sympathy with opponents of the State of Israel," the *Washington Post* reported. A spokesperson said the company will likely revise or drop the definition in its next edition in seven to 10 years, as it no longer reflects current events.

Googling for Jews

SAN FRANCISCO — The No. 1 result for "Jew" on the search engine Google is the anti-Semitic website Jewwatch.com, while the second is for a "messianic Jewish" site for CJF Ministries, *j.* magazine has reported. A link to JewFAQ. org, a Jewish site, is third. The result could lead to a "Google bomb," an organized effort by a group to grab a top spot on the automated search engine, a Google spokesperson said, adding Google has no plans to alter the results of its ranking system to knock Jew Watch from the top spot.

Alone on A-Bomb

JOHANNESBURG — F.W. de Klerk, the last white president of South Africa, says his country developed atomic arms alone, dispelling reports of Israeli co-operation. "We developed our own uranium-enriching process, which is unique in the world," de Klerk told reporters last week. Based on reports of exchanges of military expertise between Israel and the former apartheid regime, analysts had assumed Israeli know-how fuelled South Africa's atomic program.

ADL Forced to Pay

DENVER — The U.S. Supreme Court will not hear an appeal of a ruling that the Anti-Defamation League must pay $10.5 million (US) to a couple denounced as anti-Semites. The judgment stems from a 1994 case in which a Jewish couple contacted the ADL's Mountain States Region after taping their neighbours' phone conversations in which anti-Semitic slurs were uttered. Saul Rosenthal, head of the ADL's Mountain States Region, denounced the neighbours at a news conference. Charges of ethnic intimidation against the neighbours were dropped, and they sued the ADL for defaming them as anti-Semites. A prosecutor later told the *Intermountain Jewish News* the remarks were meant as sick humour.

Jew Runs for Rightists

LONDON — Members of Britain's Jewish community condemned a Jewish woman's decision to represent a far-right party in a local London election. Pat Richardson, who will contest the seat in June for the British National Party (BNP), denied the party is anti-Semitic and promotes Holocaust denial. "I think that is way, way back in the past," Richardson told the London-based *Jewish News*. Mike Whine, defence director for the Board of Deputies, British Jewry's umbrella group, said, "It's a matter of great regret that a member of the Jewish community has aligned herself with the BNP, which retains its anti-Semitic and Holocaust ideology."

Arnold's Going to Israel

LOS ANGELES — California Governor Arnold Schwarzenegger is going to Israel. The Hollywood star and ex-bodybuilder said he'll visit Jerusalem in May for the groundbreaking of Israel's Museum of Tolerance. He will also use his two-day visit to promote trade between Israel and California.

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CJC IN OTTAWA: Deputy Prime Minister Anne McLellan, second from right, met earlier this month in Ottawa with, from left, Canadian Jewish Congress executive director Manuel Prutschi, president Keith Landy, director of government relations Eric Vernon and honorary legal counsel Benjamin Zarnett. They discussed Canada's role in the war on terror and the security of the Jewish community; anti-Semitism in Canada and abroad; Canada's efforts to bring war criminals to justice; and efforts to restore civility to political discourse. CJC held similar discussions with Justice Minister Irwin Cotler.

The Canadian Jewish news

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Pro and anti-Israeli groups clash at York U

By ANNA MORGAN
Staff Reporter

It was a roller-coaster week at York University.

Last Tuesday, pro-Israel and pro-Palestinian students clashed in Vari Hall while uniformed security personnel and police looked on.

Just before noon, Hillel@York and the Young Zionist Partnership (YZP) began a vigil for all victims of terror outside the hall. The students wore t-shirts that said "If I was a Suicide Bomber," on one side and "You'd be Dead by Now" on the other and presented a display of Jews, Christians and Muslims affected by terrorism.

Soon after 1 p.m., a group of anti-Israel activists marched into Vari Hall, some dressed in Israel Defence Force uniforms that said "Born to Kill" on the back, and others in Arab dresses. The group entered the hall yelling "Occupation is a crime" into megaphones and began preparing mock checkpoints.

In street-theatre style, the soldiers then proceeded to beat and kick the women as they screamed and begged for help from passersby. When the women fell motionless to the ground, the soldiers raised their hands, as if they were holding guns, and then feigned shooting the women in their heads.

The event, which was publicized as "A Day of Action Against Home Demolition," was organized by several groups, including the Solidarity for Palestinian Human Rights (SPHR), Al-Awda, Arab Students Collective, CUPE local 3903 International Solidarity Working Group and the Jewish Women's Committee to End the Occupation.

Some of the anti-Israel activists left Vari Hall and continued their presentations in the nearby York Lanes mall, where Carla Girvitz, a Jewish education student, saw them on her way into campus for classes.

A visibly shaken Girvitz said this has been a difficult year for her at York.

"I'm not saying that what Israel does is always right," she said, "but a university should educate people, not present such emotional appeals," Girvitz said.

According to Tilly Shames, Israel affairs director for Hillel of Greater Toronto, the SPHR Day of Action was well publicized on e-mail lists and flyers.

"We met with York University security, as well as with the Office of Student Affairs on Wednesday, March 10, showed them the e-mails being circulated and asked them to let us know what the administration's response would be to the planned checkpoints," Shames said.

The SPHR's email asked for help for the ISM (International Solidarity Movement) actions that "we are holding on Tuesday March 16th on OUR CAMPUS... WHO'S CAMPUS? OUR CAMPUS."

The e-mail asked, "Who wants to [volunteer to] dress up as that mean, dirty inhumane Israeli soldier?"

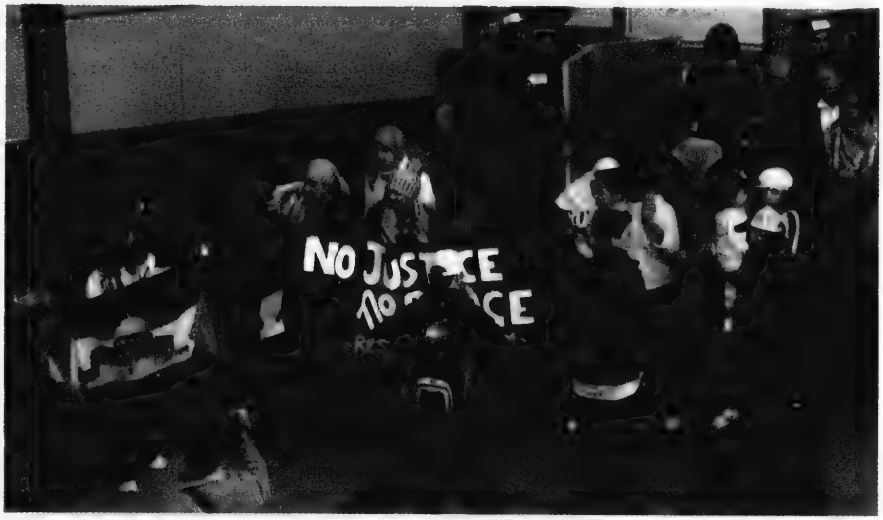
Many students felt the planned checkpoints crossed the line protecting campus free speech and asked the administration to stop the event from going ahead.

York spokesperson Nancy White said SPHR didn't have a permit or inform the administration of the protest.

When it seemed as if nothing would be done to prevent the checkpoints, the vigil was organized to allow Jewish students an outlet to respond, said Jonathan Moshevich, a York University student, who participates in several campus organizations, including Hillel.

Hillel students requested and received a permit to hold a vigil in the field outside Vari Hall for the same day as the checkpoint.

Continued on page 50



Anti-Israel activists march into Vari Hall. [Anna Morgan photo]

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Tourism in Israel (4)

From the editor's desk

Especially during the early days of the terror war launched against Israel 3½ years ago, the tourist vacuum created by the disappearance of Jewish visitors to Israel was filled, to a significant degree, by Christian tourists.

The noticeable and painful absence of Jewish visitors to Israel during the past 40 months has thus brought into sharp focus a debate generated by the contrastingly very noticeable and quite boisterous presence of evangelical Christians in Israel. The debate concerns the motives for the evangelical Christians' support of the Jewish state. Of course, there are layers of difference, nuances and subtleties among the reasons for evangelical support for Israel. By and large, however, it is true to say that the key reason underpinning that support is theological.

According to evangelical doctrine, Israel's continued existence hastens the second coming of the Christian messiah, which in turn hastens the worldwide embrace of the Christian messiah.

It is not surprising, therefore, that Jews should be uncomfortable with an inter -communal religious scenario in which, theologically at least, one community's ambition is the supersession of the other.

But the diversity of devotions within Christianity also yields a diversity of motives for supporting the Jewish state.

While it is true evangelical Christians may support Israel for an ulterior, ultimate, theological reason, many other Christians support the Jewish state for its own sake, out of the inherent justice in the belief that there should be room on this earth for a single Jewish state.

This was brought home to us very poignantly last month during the Third Prime Minister's Conference For Tourism to Israel.

A large number of our fellow Canadian participants at the conference were clerics, guides, educators or travel industry agents involved in facilitating tours to Israel for Christian groups. Their unequivocal support for Israel was undeniable. Their visits to Israel enhanced the experiences of their own faith, but also expressed support for the Jewish state without any theological strings attached.

Rachel Faith O'Donnell from the small town of Carp near Ottawa first visited Israel in 2000. She told *The CJN* that "most of us are visual people, so we need to see the places and the images of the stories we worship. Every part of Israel has something new to offer. I wish everybody could see what I have seen in Israel."

For Greg Jones, from Saint John, N.B., this was his first trip to Israel. Jones is regional minister for the Convention of Atlantic Baptist Churches, some 540 churches in Atlantic Canada.

At the end of his first day in the Holy Land, he told *The CJN* his feelings were of a sense of "connectedness with the immense history that connects the sacred stories of [his] childhood."

Canon Bob Hales, rector for St. James Church in Kingston, Ont., told *The CJN*: "I love Israel. I am sorry I have not been able to come here these past three years. But coming on this trip is such a treat. You never read the Bible the same way after you've been here."

One of the people who spoke to the large assembly on the first night of the conference was Eric Braeden, star of the popular television soap opera, *The Young and the Restless*.

"I grew up in the rubble of Germany," Braeden said, "rubble caused by a brutal dictatorship that committed the most heinous crimes of humankind. Personal contact with Jewish friends taught me not to generalize about people."

Braeden talked a great deal about his hopes and dreams for a peaceful future world in which individuals and nations are defined by the qualities they share with their neighbours. But he soon brought his mini-discourse back to the details of his relationship to Israel.

"I went to the hospital today to try to give some comfort to the victims of the suicide bombing [Feb. 22 in Jerusalem]," he said. And then, his voice rising in determination, he told his very attentive audience: "I will do everything in my power to disseminate the message that Israel is a good place to come to visit."

The conference concluded with a festive dinner event at the posh David Intercontinental Hotel in Tel Aviv. At evening's end, we settled into the bus that took us back to our own hotel from the Intercontinental. We were a bone-weary, but happy group.

Someone at the back of the bus started singing the familiar Newfoundland sailor's romp *I's the b'y*. Everyone joined in, laughing and joking more than singing. The weariness seemed to lift. And suddenly we were in the midst of a sing-along. Someone began the 1950s folk song *This land is your land*.

The halting, hesitant few voices had become a mellow chorus of harmony and camaraderie. After a few moments, when the concrete exterior of the Carleton Hotel came into view, one of the singers on the bus began to sing *O Canada*. Then, to my amazement, after one rendering of the chorus, the words transformed into "O Israel."

The entire busload of travellers was singing "O Israel." It was neither a maudlin nor a mawkish gesture, but rather, a sincere, spontaneous act of gratitude and appreciation, a transfer of love, deeply felt, from one place, to another.

It was a remarkable, goosebumpy moment.

—MBD

Vaad clears misconception about OU products

The CJN *received the following statement from the Jewish Community Council of Montreal.*

We at the Jewish Community Council of Montreal are concerned regarding the confusion created by the article in *The CJN*, March 11, pertaining to a change in policy in reference to matzah meal for Passover. We therefore wish to clarify our position.

The Vaad (MK) affirms the high standards of the OU. The Jewish community can rely on all OU-supervised products for Passover and year round, secure in the knowledge that these products meet the highest standards of kashrut.

There are some individuals in our community who observe a standard for Passover to require matzah and matzah meal that is "18-minute." This term is misleading. All matzah is 18-minute in the sense that less than 18 minutes elapse from the mixing of the flour and water until the matzah is baked.

When the Vaad Ha'ir of Montreal referred to 18-minute matzah, this term referred to the practice of some matzah factories where the machinery is stopped every 18 minutes, so that it can be thoroughly cleaned before the next batch of matzah is baked. Regular matzah, such as that supervised by the OU, is acceptable. Thus, the guidelines of the Vaad (MK) accepting OU matzah and matzah products for consumers over the Passover period, has not changed.

However, there are some individuals who prefer to only use "18-minute" matzah on Passover similar to the policy of the Star-K in Baltimore and the OK in New York. Caterers provide for the wider community, including for individuals who prefer to only use "18-minute" matzah meal to accommodate those who wish to observe this standard. The Vaad (MK) confirms that the OU certification is acceptable on products for year-round use as well as Passover.

The Vaad Ha'ir will continue to communicate and consult with the Rabbinical Council of Canada concerning policy changes, in order to enhance the unity and Torah observance of our community.

Vaughan community furious over vandalism

By PAUL LUNGEN
Staff Reporter

Ichil Leib isn't sure if it was the mezuzah on his door that attracted the attention of anti-Semitic vandals. His mother suspects it might be the Romanian-language articles he writes for his B'nai Brith Canada lodge's newsletter.

Regardless, the Leib townhouse in Vaughan, just north of Toronto, was one of two houses and 11 cars smeared with anti-Semitic graffiti in the early morning hours one day last week.

The Leibs awoke to find a painted black swastika on their front door below the message, "Jewz suk."

For 81-year-old Maria Leib, a Holocaust survivor, the vandalism was particularly disturbing. Pointing to the swastika, she said in broken English, "It's impossible for me."

Leib discovered the Nazi emblem on her front door and immediately alerted her son. "My mother discovered it and she said, 'I'm not sure if I'm dreaming,'" Ichil recounted.

Seeing the Nazi symbol on her door reminded his mother of her experiences growing up in the Romanian town of Dorohoi, about 500 kilometres north of Bucharest. In November 1941, her family was deported to a ghetto in Mogilev, in what is today Ukraine.

Leib alerted the police, who began an investigation, but he decided to leave the graffiti in place for a few days as an object lesson in hate for all in the neighbourhood to see. Referring to empty beer bottles in a box down the street, he speculated that the perpetrators were likely young students on March break, although he acknowledged he had no evidence to back up that assertion.

York Regional Police, meanwhile, said two homes and 11 cars were struck between 11:00 p.m. and 7:00 a.m. on Monday last week. The attacks took place between Bathurst and Dufferin, near Beverly Glen Drive. Police spokesperson Kathleen Griffin said it was unclear whether the vandalism was the work of individuals or an organized group.

Ichil Leib and his mother Maria [Paul Lungen photo]

"We have had incidents of slurs or swastikas being painted on synagogues and things like that, but to have 13 on the same night, it's unusual for York Region, so we're not sure exactly what we're dealing with," she said.

The incidents were quickly condemned by Vaughan's mayor, Michael Di Biase. "It is with sadness and shock that I learned of the acts of vandalism that occurred in the city of Vaughan… Clearly, this anti-Semitic incident is shameful and will not be tolerated or ignored.

"Vaughan is a multicultural city, and we are very proud of this diversity. Every resident of Vaughan joins with our Jewish community in rejecting all forms of racial discrimination."

In a news release from Tel Aviv, Thornhill MPP Mario Racco condemned the incident as a hate crime.

"I am very disappointed that criminals are trying to intimidate our strong and peaceful community by inciting hateful vandalism," he said. "The residents of Thornhill and I will not stand for this foolish and criminal behaviour. We will work with the local police and residents to make sure these perpetrators are punished."

Len Rudner, director of community relations for Canadian Jewish Congress, applauded the police response to the situation.

"York Regional Police have been absolutely outstanding in this matter, in terms of the empathy and the energy they're putting into finding the perpetrators," he said.

Rudner said those responsible for the vandalism might be youths starting March break "with too much time on their hands." He said the swastika was drawn with the wrong angles, suggesting the perpetrator might not be completely familiar with the symbol, though he added "that in itself is not unusual."

One week before the attacks, B'nai Brith Canada released its annual Audit of Antisemitic Incidents, which reported 584 events in 2003, a 27 per cent increase over the year before. Vandalism accounted for 31 per cent of occurrences. The vast majority of reported incidents – 315 – took place in the Greater Toronto Area.

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Greater Toronto Area

Edmonton man allegedly an SS guard

By PAUL LUNGEN
Staff Reporter

An Edmonton man who allegedly took part in the liquidation of the Warsaw Ghetto is facing loss of citizenship and deportation for his wartime activities.

Justice Department lawyers last week filed court documents alleging Josef Furman, formerly Furmanchuk, was recruited as an SS guard and was trained at the Trawniki camp in Poland prior to serving in a number of murder operations. Furman denied the allegations, telling Canadian Press in heavily accented English, "I was a prisoner in Germany. I was in a concentration camp like prisoner."

Documents filed in Federal Court, which outline the government's case against Furman, tell a different story.

According to the government's statement of claim, Furman, 83, was born in the village of Korochenky, Chudniv, Zhitomir region of present day Ukraine. Furman "trained as an armed guard at the Trawniki SS Training Camp and thereafter served with other Trawniki guards and participated in the liquidation of the Warsaw Ghetto in Poland in April and May 1943 and the Bialystok Ghetto in Poland in August of 1943."

He was subsequently transferred to the German concentration camp of Flossenburg, where prisoners were made to work at hard labour in granite quarries. Furman's duties allegedly included guarding the camp, escorting prisoners to and from work and guarding them there, and escorting transports of prisoners. "Part of [Furman's] duties in guarding the camp included a standing order to shoot any prisoners attempting to escape," the court documents state.

Furman, who lives in a modest bungalow and was reportedly a quiet neighbour, told CP he was never in Warsaw or Trawniki. He claims he spent the war in a work crew after serving as a Russian soldier.

Court documents allege that Furman arrived at Trawniki around June 1942 and was trained in drill, guarding and other activities. As part of the 2nd Trawniki Company, he was sent to Warsaw two days before the uprising began on April 19, 1943.

"The 2nd Trawniki Company participated in the actions in the Warsaw Ghetto clearing, including actions in guarding and escorting Jews," the court documents state. After the uprising, the German commander claimed to have killed or captured more than 60,000 Jews.

In May 1943, Furman was allegedly transferred to Lublin, where he performed guard duties. In August 1943, he was transferred to guard duty at a labour camp at the Bialystok Ghetto.

Two Trawniki companies, including Furman's, "participated in the ghetto clearing and the deportation of the Jewish population to the death camps in mid-August 1943. The Trawniki men were involved in all aspects of the cleansing operation... Their activities included cordoning off the ghetto, conducting house to house searches for Jews in hiding, escorting Jews from the ghetto to the assembly point, guarding them at the assembly point, escorting them to the railway station, loading them onto trains and accompanying the trains to their destinations. It also included shooting individuals trying to escape."

Furman was allegedly transferred to the Flossenburg concentration camp on Oct. 1, 1943 where he served as a guard. The camp had a very high mortality rate.

The Justice Department alleges Furman lied about his wartime service and changed his name when he applied to immigrate to Canada in 1949 and later when he obtained Canadian citizenship in 1957.

As a concentration camp guard, he would never have been admitted to Canada had he been truthful, the documents state.

About three weeks ago, government officials released details of a citizenship case launched against St. Catharines resident Jura Skomatchuk, 83. Both he and Furman allegedly were Trawniki guards and both allegedly assisted Nazi forces in the 1943 "Harvest Festival," the final stages of "Operation Reinhard," the Nazi plan to kill all of Poland's Jews. Afterward, court documents allege, both were transferred to German concentration camps, in Skomatchuk's case, to Sachsenhausen and later Mauthausen.

The Furman case brings the number of Nazi-era removal proceedings to 22.

Family Moments

Here you will find everything from Mazel Tov pictures, engagement, marriage and birth announcements to obituaries, unveilings, shiva meals, cards of thanks, monuments etc.

The Canadian Jewish news

see pages 20 & 21 this week!

URGENT APPEAL FOR PASSOVER FOOD FOR NEEDY ISRAELI FAMILIES!

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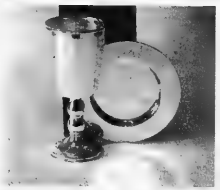

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We have no fear

When it is dark, when no one is around to see, slugs and other slimy things slither out from behind the bushes or from underneath the rocks where they are safely hidden to patrol the night. They abhor daytime. For in the full light of day, they can be seen. Light, therefore, sends them scurrying into the ill-lit crevices and cracks of their hiding places until, once again, the darkness of night brings them anonymity and safety.

So too it is with the craven vandals and cowardly thugs who scrawl their anti-Semitic hate messages onto synagogue walls, deface private homes, smash windows and topple headstones. They prowl at night and hide from the day lest their ignorance and cowardice be exposed for all to see.

Of late, alas, vandals have been quite busy in two Jewish neighbourhoods in the Greater Toronto Area.

For the past two weekends, anti-Semitic tripe has been smeared onto our consciousness: two weeks ago, in Thornhill and this past weekend on the north Bathurst Street corridor. The criminals may have targeted only Jews, but in truth, it is the community at large they have attacked. Public officials and peace officers have made this very plain and have affirmed their determination to capture and punish the perpetrators.

Though it is clear the vandals know very little of anything and have less than little character, we want them to know at least this: the Jews of Toronto have no fear of them. We will not be intimidated by hateful, hurtful, craven ignoramuses. We have, rather, only contempt for them and pity for their families. Eventually, the criminals will be found out. The full light of the law will bore through their craven carapaces, if not into their consciences. Until then, however, they will alternate in their cowardly lives between hiding under rocks during the day and defacing unlit walls during the night.

A great moment

It was one of the great, shining moments in modern history, when the courage of men at the peace table gave honour to the courage of men on the battlefield and changed the course of human events. Twenty five years ago on March 26, on a glowing, sunlit day in Washington, D.C., Egypt and Israel signed a treaty of peace. The signing ceremony was the culmination of 15 months of hard bargaining between the two leaders of the country.

After sundown on Saturday night, Nov. 19, 1977, to the gasping disbelief of so many people around the world, Anwar Sadat arrived at Ben-Gurion Airport to begin a short, but epochal visit to Israel.

As he stepped onto the runway, Sadat greeted Menachem Begin with the words: "No more war. Let us make peace." The two men did, ultimately, make peace. And though it has become a "cold peace," it has remained peace nonetheless.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Day school first on agenda

I was pleased that *The CJN* devoted several pages in its recent education supplement ("Live and Learn," March 4) to the tuition fee crisis in Ontario's Jewish day schools. Your focus on this problem will help push it to the forefront of the communal radar screen, where it belongs.

The accompanying editorial correctly described the unacceptable discrimination that is promoted by our provincial Liberal government with respect to educational funding. And Rabbi Irwin Witty's article aptly suggested strategies that our community leaders would be wise to consider if they want to stem the continued erosion of the community's committed middle class.

I was perplexed, however, by Rabbi Joshua Elkin's view that affordability is not the main issue facing day school education. With 40 per cent of day school parents relying on tuition subsidies, with the middle class of our community becoming more and more marginalized by the increasingly all-consuming struggle to afford day school education, and with the defections from day schools increasing every year, his statement is simply ludicrous.

If our community wants to ensure its health and strength into the next generation, the affordability of day school education must be foremost on the communal agenda.

Jerrold Landau
Toronto

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Bewildered in church, at home in shul

Here is something for anti-Semites to chew on: if Jesus were to return today, he would be completely bewildered in any of the churches that his followers frequent. In fact, the only place Jesus would feel at home would be a synagogue, especially an Israeli one.

William Bedford
Toronto

* * *

Chumras should be for oneself

The main reason given for the Montreal Vaad's new ban on certain matzot for food producers, as given by Rabbi Emanuel of Montreal's Va'ad Hair ("Va'ad bans OU-certified matzah for Montreal food producers," *CJN*, March 11), is that "the Va'ad has simply decided that when it comes to establishments it supervises, it must uphold the highest standards of kashrut so that even the most stringently observant Jews can feel comfortable with foods bearing its MK."

This trend to cater to the most stringently observant has, unfortunately, become rampant in Orthodox circles. Organizations and experts vie to discover new *chumras* (rabbinic stringencies) to foist on the average observant Jew. Our parents and grandparents, and their rabbis, considered themselves practising Orthodox Jews without all these chumras.

If we follow Rabbi Emanuel's logic – that the highest standards are needed so that the most observant can feel comfortable – where does it end? What about those who don't eat machine-made matzah but insist on hand-baked shmurah matzah? Shouldn't Rabbi Emanuel logically ban all machine-made matzah so they will feel comfortable?

Chumras should be for oneself. Forcing them upon the general public, and thereby making it more difficult to keep the commandments, is not helping to maintain our traditions. It is contributing to non-compliance and ridicule.

Zev Kaufman
Toronto

* * *

We can't ignore anti-Semitic attacks

As Christians we are appalled at the recent spate of attacks on Jewish homes and property. This is a shameful blot on our city and nation.

We know that silence is deadly, for it emboldens those who hate. We trust that this small letter will let you know we care and desire that those responsible be brought to justice.

We know personally people who have endured the Holocaust. It betrayes them if we ignore what is going on now.

Eric and Nancy Moore
Toronto

* * *

Attacks contrary to Christian values

Sometimes silence can be construed as consent. It is, therefore, incumbent upon us to forcefully express our condemnation and strongest protest against the recent anti-Semitic activities that occurred in the neighbourhood of Thornhill, Ont.

Such cowardly activities are totally contrary to our Canadian and Christian values. Pope John Paul II speaks for all who are called to love their neighbours when on numerous occasions he has said, "Anti-Semitism is a serious sin."

We stand in solidarity with the Jews, our elder brothers and sisters, in calling for due justice to those who brought about these troublesome criminal actions.

Rev. Samuel Bianco
Rev. Damian MacPherson
Roman Catholic Archdiocese of Toronto
Toronto

* * *

Music is no mere frill

I was very disappointed to read the following statement by educational consultant Judy Libman in your "Live and Learn" section ("Helping boys: understanding their learning styles helps academic performance," *CJN*, March 4) about boys being poor readers: "Boys tend to be involved in… music… rather than activities that encourage them to engage with the world around them."

This remark implies that music is a mere frill that gets in the way of learning an honest business – an attitude the Pilgrims inflicted on the United States. The truth is the opposite: music is an essential human activity that children have a right to be taught.

Can you imagine a wedding, or in fact any kind of special occasion, without music?

Jews, especially, have an affinity for music. For 4,000 years, they have been leading the world in music and song – the Bible calls King David "the sweet singer in Israel," and he was hardly someone who did not engage with the world around him.

Charles Heller
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

On the White House lawn 25 years ago, March 26, 1979

(Excerpts from the statements at the signing of the Peace Treaty between Israel and Egypt)

I have come from the land of Israel, the land of Zion and Jerusalem and here I am in humility and pride as a son of the Jewish people, as one of the generation of the Holocaust and the redemption. The ancient Jewish people gave the world a vision of eternal peace, of universal disarmament, of abolishing the teaching and the learning of war.

Two prophets, Yeshayahu Ben Amoz and Micah Hamorashti, having foreseen the spiritual unity of man under God, with these words coming forth from Jerusalem, gave the nations of the world the following vision expressed in identical terms: "And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation. Neither shall they learn war anymore." Despite the tragedies and disappointments of the past, we must never forsake that vision, that human dream, that unshakable faith.

Peace is the beauty of life. It is sunshine. It is the smile of a child, the love of a mother, the joy of a father, the togetherness of a family. It is the advancement of man, the victory of a just cause, the triumph of truth. Peace is all of these and more and more...

It is a great day in the annals of two ancient nations, Egypt and Israel, whose sons met in battle five times in one generation, fighting and falling. Let us turn our hearts to our heroes and pay tribute to their eternal memory. It is thanks to them, to our fallen heroes, that we could have reached this day. However, let us not forget that in ancient times, our two nations also met in alliance. Now we make peace the cornerstone of co-operation and friendship.

Mr. President of the United States, you have worked so hard, so insistently, so consistently to achieve this goal, and your labours and your devotion bore God's blessed fruit…

It is of course a great day in your life, Mr. President of the Arab Republic of Egypt. In the face of adversity and hostility, you have demonstrated the human value that can change history – civil courage…

But now it is time for all of us to show civil courage in order to proclaim to our people and to others – no more war, no more bloodshed, no more bereavement, peace unto you, shalom, salaam forever.

And it is, ladies and gentlemen, the third greatest day in my life. The first was May 14, 1948, when our flag was hoisted. Our independence in our ancestors' land was proclaimed after 1878 years of dispersion, persecution, humiliation and ultimately physical destruction. We fought for our liberation alone, and with God's help, we won the day. That was spring. Such a spring we can never have again.

The second day was when Jerusalem became one city and our brave, perhaps most heartened soldiers, the parachutists, embraced with tears and kissed the ancient stones of the remnants of the Wall destined to protect the chosen place of God's glory. Our hearts wept with them in remembrance.

"Our feet shall stand with thy gates, O Jerusalem./ Jerusalem is built as a city that is compact together." (Psalm 22)

This is the third day in my life. I have signed the treaty of peace with our great neighbour, with Egypt. The heart is full and overflowing. God gave me the strength to persevere, to survive the horrors of Nazism and of a Stalinite concentration camp and some other dangers, to endure, not to waver in nor flinch from my duty, to accept abuse from foreigners and, what is more painful, from my own people and even from my close friends. This effort, too, bore some fruit.

Therefore, it is the proper place and appropriate time to bring back to memory the song and prayer of thanksgiving I learned as a child in the home of my father and mother that doesn't exist anymore because they were among the six million people, men, women and children, who sanctified the Lord's name with their sacred blood…

That is the *Shir Ha'Maalot*, the Song of Ascents, written two millennia and five hundred years ago when our forefathers returned from their first exile to Jerusalem and Zion.

"When the Lord turned again the captivity of Zion, we were like them that dream.
Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.
The Lord hath done great things for us; whereof we are glad.
Turn again our captivity, O Lord, as the streams turn in the south.
They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalm 126)

PRIME MINISTER MENACHEM BEGIN

Begin and Sadat in Alexandria on July 1, 1979

This is certainly one of the happiest moments in my life. It is a historic turning point of great significance for all peace-loving nations… The Egyptian people, with their heritage and unique awareness of history, have realized from the very beginning the meaning and value of this endeavour. In all the steps I took, I was not performing a personal mission. I was merely expressing the will of a nation. I am proud of my people and of belonging to them.

Today a new dawn is emerging out of the darkness of the past. A new chapter is being opened in the history of coexistence among nations, one that's worthy of our spiritual values and civilization…

Men and women of good will have laboured day and night to bring about this happy moment. Egyptians and Israelis alike pursued their sacred goal undeterred by difficulties and complications. Hundreds of dedicated individuals on both sides have given generously of their thought and effort to translate the cherished dream into a living reality. But the man who performed the miracle was President [Jimmy] Carter.

Happily he was armed with the blessing of God and the support of his people. For that, we are grateful to each and every American who contributed in his own way to the success of our endeavour. We are also heartened by the understanding of hundreds of thousands of Israelis who remained unwavering in their commitment to peace. The continuation of this spirit is vital to the coronation of our efforts.

We realize that difficult times lie ahead. The signing of these documents marks only the beginning of peace. But it is an indispensable start. Other steps remain to be taken without delay or procrastination. Much will depend upon the success of these steps. We are all committed to pursue our efforts until the fruits of the comprehensive settlement we agreed upon are shared by all parties to the conflict…

The steps we took in the recent past will serve vital Arab interests. This liberation of Arab land and the reinstitution of Arab authority in the West Bank and Gaza would certainly enhance our common strategic interests. While we take the initiative to protect these interests, we remain faithful to our Arab commitment. To us, this is a matter of destiny. Pursuing peace is the only avenue which is compatible with our culture and creed.

Let there be no more war or bloodshed between Arabs and the Israelis. Let there be no more suffering or denial of rights. Let there be no more despair or loss of faith. Let no mother lament the loss of her child. Let no young man waste his life on a conflict from which no one benefits. Let us work together until the day comes when they beat their swords into plowshares and their spears into pruning hooks, and God does call to the abode of peace, He does guide whom He pleases to His way. Thank you.

PRESIDENT ANWAR SADAT

During the past 30 years, Israel and Egypt have waged war. But for the past 16 months, these same two great nations have waged peace.

Today we celebrate a victory, not of a bloody military campaign, but of an inspiring peace campaign. Two leaders who loom large in the history of nations, President Anwar Sadat and Prime Minister Menachem Begin, have conducted this campaign with all the courage, tenacity, brilliance and inspiration of any generals who have ever led men and machines onto the field of battle…

I honour these two leaders and their government officials who have hammered out this peace treaty which we have just signed. But most of all, I honour the people of these two lands whose yearning for peace kept alive the negotiations which today culminate in this glorious event.

We have won, at last, the first step of peace. A first step on a long and difficult road. We must not minimize the obstacles which still lie ahead. Differences still separate the signatories to this treaty from one another. And also from some of their neighbours who fear what they have just done.

To overcome these differences, to dispel these fears, we must rededicate ourselves to the goal of a broader peace with justice for all who have lived in a state of conflict in the Middle East.

We have no illusions. We have hopes, dreams and prayers, yes. But no illusions. There now remains the rest of the Arab world whose support and whose co-operation in the peace process is needed and honestly sought.

I am convinced that other Arab people need and want peace. But some of their leaders are not yet willing to honour these needs and desires for peace. We must now demonstrate the advantages of peace and expand its benefit to encompass all those who have suffered so much in the Middle East.

Obviously, time and understanding will be necessary for people, hitherto enemies, to become neighbours in the best sense of the word. Just because a paper is signed, all the problems will not automatically go away. Future days will require the best from us to give reality to these lofty aspirations.

Let those who would shatter peace, who would callously spill more blood, be aware that we three and all others who may join us will vigorously wage peace. So let history record that deep and ancient antagonisms can be settled without bloodshed and without staggering waste of precious lives, without rapacious destruction of the land…

PRESIDENT JIMMY CARTER

S. African Jewry: then and now

The years 1952 to 1978 – from the time of my birth to the time I came to Canada – were years of the utmost turmoil in my native South Africa. That was when the apartheid regime was at the peak of its ugly power and when hardly a month would go by without news of further restrictions on basic freedoms or intensified threats to the very fabrics of social justice. And yet, within that difficult and distasteful environment, there existed what to all accounts was a flourishing Jewish community.

Lawrence Hart in Hamilton

The question that many South African expatriates of my generation have continually debated is how that could have happened. How could a community such as ours, with its track record of not only consistently voting against the government of the day, but also spawning the most visible subgroup of activists and anarchists in the anti-apartheid movement, have survived the way it did, with so relatively little censure of any sort?

As with any historical or sociological inconsistency, the answer lies more in what went unsaid and undone, rather than what appeared at on the surface. And what had really not been adequately documented until recently is that the community, and more particularly its leadership, had to tread a very fine line between their opposition to apartheid ideology and at least lukewarm acceptance of government dictates – even when such acquiescence ran so contrary to their traditionally liberal values and aspirations.

In a cogently presented and comprehensively referenced book titled *Community and Conscience* (University Press of New England, 2003), renowned Hebrew University scholar Gideon Shimoni provides a compelling account of the predicament that South African Jewry faced during the apartheid era. In reflecting on his research, Shimoni states, in the book's very last paragraph, that "although there is nothing in this record deserving of moral pride, neither does it warrant utter self-reproach." He continues by remarking that "from a coldly objective historical perspective, this was characteristic minority-group behaviour – a phenomenon of self-preservation, performed at the cost of moral righteousness".

Although the destiny of South African Jews in the post-apartheid period has yet to fully unfold, it already seems apparent that their role in the so-called "new South Africa" is marginal at best. Moreover, faced with growing hostility from a radicalized Muslim presence and having to tolerate a government that, like most of its African counterparts, is avowedly anti-Israel in its policies and practices, this dwindling community will likely again have to make the necessary compromises if it is to survive.

In the same way that Shimoni's words rang true for those who had to endure the tyranny of apartheid, they may have equal resonance for those who are left to deal with apartheid's unpredictable aftermath.

Eagerly serving the nation

It was a typically Israeli gathering. Appealingly noisy, informal and rife with human contact and good food. Persian-style rice, zucchini with mint, several kinds of salads, two types of pasta, one quiche, hummus. The generous buffet was inviting, as was the mix of people, the animated conversation and the almost festive atmosphere.

Robert Sarner in Jerusalem

Earlier this month, my wife and I joined some 40 other guests for a party at the home of our good friends and neighbours Gila and Itzik Aharoni. This was no ordinary celebration. It was in honour of their 18-year-old son Elroei's entry into the army. Such parties are a time-honoured tradition in Israel.

"In a way, this tradition doesn't make sense," Gila told me halfway through the evening. "To have a party celebrating that your child is about to risk his life in uniform seems ridiculous. But it's so much more than that. We are speaking after all about Tzhal [the Israel Defence Forces]. This is our army, our sons and daughters, our brothers, our husbands, our friends. Without Tzhal, we have no more Israel. I doubt there's another country whose citizens feel as connected to their army as in Israel."

Every mother and father in Israel becomes emotional on seeing his or her child enter the army. But Gila and Itzik had reason to be more moved than most. For a long time, they thought they might never see this day.

When Elroei was five, he was diagnosed with a severe case of leukemia. For a while, his future was in doubt. He underwent a year of chemotherapy, but it did little good. Doctors said his only hope was a bone marrow transplant. Thanks to suitable bone marrow donated by his sister Liat and the excellent doctors at Jerusalem's Hadassah Hospital, Elroei got a new lease on life.

Last week, Elroei began his military service at an air force base. It was not his first choice. He wanted to be a combat soldier, despite the more grueling training and greater danger, but the IDF wouldn't allow it due to his past health problems. It offered him a medical deferment, freeing him of all obligation to serve.

Elroei could have carried on with his life. He could have done what 18-year-olds do in other countries. He could have enrolled in university or found a job. Instead, he volunteered for non-combat military service, with the encouragement of his parents.

"It was not an easy decision," says Elroei. "After all, this is a major commitment involving important years of my life. But I felt it was the right thing to do. In the current situation, our country needs everyone, no matter what job they do in the army. The main thing is to help."

Toward the end of the party, Gila asked for everyone's attention. Among those who wanted to speak was Elroei's 21-year-old cousin Lael. Addressing Elroei, Lael read from a text he prepared for the occasion. "You're about to face the reality of life," said Lael, who will complete his military service in July. "You're about to experience things you've never lived before. Remember that in every experience, you get wisdom in return. Try to make the best of your army service and never give up. Go forward with confidence and the belief that you're worth a lot more than you realize. All of these things and more I have learned in the army."

Elroei seemed to take it all in stride. His father was more choked up. Itzik was emotional and visibly proud of his son preparing for this rite of passage. "This is basically a happy moment," says Itzik. "It's a huge milestone, like a bar mitzvah or graduation. It's positive to see your children grow up. And nothing helps them mature more than serving in the army. They go in still almost children but come out two or three years later much stronger and wiser people better equipped to deal with life."

On the way home, I thought about my own son Etye, who is now 11. I shivered at the prospect of his induction into the IDF seven years from now. Rather than consider Etye's induction party, I preferred to think of his "*misibat shichrur*" (literally, "release party"), another army-related tradition in Israel. It celebrates the safe return home of a son or daughter upon completion of their two or three years of mandatory army service. If only that could be guaranteed for every family in Israel.

Can Canada learn from Australia?

To the extent that Canadian foreign policy during the Chrétien era was guided by any objective, it was to appear independent of the United States. At the Department of Foreign Affairs in Ottawa's Lester B. Pearson Building, in Neil McDonald's reports on CBC Television, and in the halls of Parliament, the motto was, "Don't get close to Washington."

Gerald Steinberg in Jerusalem

If the United States took a position in UN discussions on arms control, Iraq, Israel, etc., Canada went the other way, or, at best, abstained. To be sure, moral sounding justifications were offered, but the rhetoric lacked substance. Canada may not have joined the Third World or the Arab League, but at times, it was hard to tell.

Ottawa was not the only western democratic country to construct a foreign policy under the banner of anti-Americanism. Under French persuasion, Europe has also done so, particularly since the end of the Cold War. Europe rarely presents realistic alternatives – being opposed to the United States is considered a sufficient goal.

Until recently, Australia followed the same path, and for many of the same reasons as Canada (although Australia does not share any borders with the world's only superpower). Indeed, for many years, Australia and Canada were like two very big peas in the United Nations' multicultural pod. (Canberra was selected as Australia's capital in order to prevent a conflict between Sydney and Melbourne – does this sound familiar?) Both countries adopted a soft idealistic approach to international relations, with a major emphasis on righting the claims of human rights abuses and with a ritual opposition to the use of force to fight for the basic right to security. Among other reasons, this was atonement for treatment of aboriginal populations.

But as Canada clung to obstructionism, Australia changed its position substantially. Last year, while Chrétien boasted that no Canadian forces helped to topple Saddam Hussein's reign of terror, Australian forces patrolled Iraq's desert to prevent the launch of Scud missiles against Israel. At the United Nations, Prime Minister John Howard's government joined the United States, Israel and Micronesia in voting against routine pro-Palestinian resolutions. Unlike Canada and Europe, which abstained on the resolution to send Israel's separation barrier to the International Court in the Hague, Australia voted no and was saved the embarrassment of changing its position a few months later. And Australia no longer wastes taxpayers' money on anti-Israel NGOs flying the false flags of humanitarianism, as is still the case in Canada.

What led the Australian government to part ways with the other naive "middle powers" and adopt a constructive and realistic position foreign policy? Certainly the October 2002 terror attacks in Bali, Indonesia – in which 88 Australians were among those killed – played a role.

But the realization that Islamist terror is not limited to attacks on America and Israel reinforced trends that began earlier. In 1996, after John Howard and Alexander Downer became prime minister and foreign minister, respectively, they started rolling back the politically correct policies that were hostile to the United States and Israel. The values of democracy, security and national defence started to be taken seriously, while the perversions of morality at the United Nations and in other international organizations were rejected.

Australian officials have acted quite consistently to implement these policies, speaking bluntly about deep failures and the need to correct them. As the incoming head of the United Nations Human Rights Commission in Geneva (replacing Libya), Australia is in a position to strip the anti-human rights NGOs and Israel bashers of their preferred access and influence. And contrary to the predictions of the Australian opposition parties, the country's economy has thrived in this new environment.

Back in Ottawa, Prime Minister Paul Martin has a historic opportunity to follow the Australian example by halting Canada's contribution to the subversion of the UN in its demonization of Israel.

Martin's government can turn Canada into a leader of the politically incorrect opponents of terror, regardless of the excuses made for it, and a consistent supporter of democracy, as practised in the United States and elsewhere.

After many years of drift, this would be a welcome change.

The Kirshner File

Peace treaty with Egypt falls short of expectations

Twenty five years ago this week, on a chilly spring day in Washington, D.C., that belied the warmth of the occasion, the Middle East was transformed by the stroke of three pens. On March 26, 1979, the leaders of Israel and Egypt, Menachem Begin and Anwar Sadat, as well as the president of the United States, Jimmy Carter, affixed their signatures to a peace treaty that terminated Egypt's state of war with Israel and enjoined the two nations to foster and maintain "normal and friendly relations."

Sheldan Kirshner in Toronto.

It was a historic moment in the blood-soaked annals of the Arab-Israeli conflict, the first time an Arab country had signed a peace agreement with Israel. It was indeed a watershed. Egypt had fought five wars with Israel and was the preeminent military and political power in the Arab world. Suddenly, Egypt was no longer Israel's arch foe.

The treaty, which paved the way for similar accords with Jordan and the Palestinians, was roundly denounced by Arab states and the chairman of the PLO, Yasser Arafat. Nonetheless, Israel and Egypt implemented the treaty, the framework of which was hammered out at a 13-day summit at the U.S. presidential retreat at Camp David, Md., in September 1978. Israel withdrew from the Sinai Peninsula over a three-year period and Egypt took steps to normalize ties with its former enemy.

Paradoxically, the treaty has been a success, but hardly a model. Israel neutralized Egypt as a military threat, while Egypt restored its its honour and pride by regaining the Sinai, lost ignominiously in the 1967 Six Day War. In this sense, both countries broadly achieved their respective strategic objectives.

But much to Israel's disappointment, it has been a cold peace, and insofar as Egypt is concerned, a grudging peace. Egypt kept faith with Begin's famous admonition of "No more war, no more bloodshed, no more bereavement" by ending its costly military standoff with Israel. Yet in all other respects, Israel and Egypt remain regional rivals, and Egypt has taken palpably few steps to upgrade trade, enhance cultural relations or encourage tourism – the chief ingredients of normalization. Furthermore, Egypt's state-supported media have consistently demonized Israel and perpetuated anti-Semitism. Meanwhile, Hosni Mubarak, the Egyptian president, shows no willingness to allow Egypt's ambassador to return to his post in Tel Aviv. The envoy, Mohammed Bassiouny, was withdrawn in November 2000 in protest over Israel's handling of the second Palestinian uprising.

Two Egyptian parliamentarians, including Bassiouny, plan to attend a special Knesset session to mark the 25th anniversary of the treaty. But in a sign of the times, the speaker of the Egyptian parliament, Ahmad Fathi Sorour, rejected an invitation to address the Knesset.

Egypt's aloof, sometimes hostile, attitude toward Israel stems from a fundamental grievance, a national imperative and general dissatisfaction with Israel's policies.

Egypt believes that Israel violated the spirit, if not the letter, of the treaty by blocking Palestinian statehood. The Camp David accords, the cornerstone of the treaty, called for a self-governing Palestinian authority with full autonomy. The words "Palestinian statehood," which Begin considered anathema, were not explicitly mentioned in the treaty. But Sadat, who promised not to sign a separate agreement with Israel at the expense of the Palestinians, hewed to a different interpretation. On the day the treaty was signed in Washington, Sadat – who was assassinated in 1981 by Islamic fundamentalists opposed to the treaty – called for action, without delay or procrastination, to set the Palestinians on the road to statehood.

In protracted negotiations presided over by the United States, Israel and Egypt bickered over the meaning of Palestinian autonomy. But the talks failed, and in any event, the Palestinians boycotted them. Worse still, from Egypt's perspective, Begin continued to build settlements in the West Bank and Gaza Strip.

Egypt's refusal to forge warm and comprehensive bilateral relations with Israel stemmed not only from anger over the abysmal failure of the Palestinian autonomy talks. More to the point, Egypt regards Israel as a major rival for regional hegemony. Egyptian journalists and intellectuals have repeatedly declared that Israel should be reduced to its "natural size" and should not be able to challenge Egypt's dominance in the region. The Egyptian elite, which is almost uniformly anti-Israel, has yet to come to terms with the reality that in every important sector – economic, military and scientific – Egypt lags far behind Israel.

From the outset, and even now, Israel and Egypt have been at odds over a panoply of Mideast issues. Egypt condemned Israel's 1981 bombing of Iraq's nuclear reactor. Egypt lambasted Israel's 1982 invasion of Lebanon, recalling its ambassador from Tel Aviv and not bringing him back until four years later.

Israel's decision in 1989 to give up Taba, a small enclave south of Eilat, ended Israel's last territorial dispute with Egypt and ushered in an era of warmer relations. But Egypt and Israel remained at loggerheads over Israel's refusal to recognize the PLO.

The 1993 Oslo peace process, which took Cairo by surprise, brought a brief period of Israeli amity with Egypt. But a nasty dispute with Egypt in 1994 over Israel's disinclination to sign the Nuclear Non-Proliferation Treaty prompted Israel's prime minister, Yitzhak Rabin, to complain of an "ill wind" blowing in from Cairo. Since then, Egypt has continually urged Israel to dismantle its arsenal of nuclear, chemical and biological weapons.

The New York Times

EGYPT AND ISRAEL SIGN FORMAL TREATY, ENDING A STATE OF WAR AFTER 30 YEARS; SADAT AND BEGIN PRAISE CARTER'S ROLE

CEREMONY IS FESTIVE

The situation went from bad to worse following Benjamin Netanyahu's election as prime minister in 1996. Netanyahu, whose career was defined by his opposition to the Oslo accords and Palestinian statehood, personally assured Mubarak that he would press ahead with the peace process. But within months of their highly-publicized meeting in Cairo, Mubarak accused Netanyahu of prevaricating and of double-crossing him. Subsequently, Mubarak charged Israel with undermining the peace process by expanding settlements, building the Har Homa housing project in eastern Jerusalem and reneging on the 1998 Wye Memorandum.

Moving beyond rhetoric, Egypt led an Arab League campaign to stymie Israel's efforts to deepen relations with Morocco, Tunisia, Oman and Qatar, and it boycotted a 1997 economic conference in Qatar that Israel attended.

It was no better when Ehud Barak, a land-for-peace advocate, was Israel's prime minister. During and after the 2000 Camp David summit, Mubarak turned down a request by the U.S. president Bill Clinton to exert pressure on Arafat to present a counter-offer.

Since Ariel Sharon's election as prime minister, Israel's strained relations with Egypt have worsened. Pointedly questioning Sharon's commitment to a peaceful resolution of the Arab-Israeli conflict, Mubarak has claimed that as long as Sharon is prime minister, "there will be no peace between Israel and the Palestinian Authority."

In addition, Mubarak has blasted "Israel's policy of oppression in the Palestinian territories," described Israel's 2002 occupation of the Palestinian autonomous areas as "barbaric," opposed Sharon's tactic of isolating Arafat and criticized his decision to build a security fence through the West Bank. As a result, Mubarak has rebuffed requests from Sharon for one-on-one meetings, though he has spoken to him on the phone and met with his envoys in Cairo.

For its part, Israel has been none too pleased by the porousness of Egypt's border. Since 2001, Palestinian infiltrators have crossed into Israel six times, killing one Israeli soldier and wounding several others. Apart from lodging a formal protest over these attacks, Israel has upbraided Egypt for apparently letting Palestinians smuggle weapons into Gaza through tunnels originating in Egyptian territory.

And symptomatically, Mubarak has discouraged the full flowering of normalization. He attended Rabin's funeral in 1995, but otherwise, he has resolutely stayed clear of Israel. Two years ago, Mubarak cut agricultural ties with Israel, and he was conspicuously mum when an Egyptian administrative court disbanded the pro-Israel Cairo Association for Peace. Similarly, Mubarak remained silent when a noted Egyptian playwright, Ali Salam, was shunned after visiting Israel and writing a book about it.

And yet there are silver linings in the clouds. Egypt supported the internationally sponsored "road map" peace plan and persuaded rejectionist Palestinian elements to agree to last summer's short-lived ceasefire. And now, Egypt stands ready to assist Israel in a unilateral withdrawal from Gaza. But Israel and Egypt still have a long way to go before they can completely normalize their tense relationship.

71 year old Toronto woman loses 20 pounds!

"Yippee!! I actually lost 20 pounds — and all because I saw an ad in the paper. After years of yo-yo dieting I have conquered my bad habits and now fit nicely into a size 8. I feel this is a huge accomplishment for someone who is 71 years old.

I must say that I had always been distrustful of hypnosis. However, I felt this was my last resort. I've tried everything else: shots, diet pills, liquids, and so on. I suffered with all of them, and in six months the weight returned and then some.

Hypnosis encourages you to eat properly and you never feel hungry. All cravings are gone. I exercise almost every day, ***not because I have to but because I am motivated and enjoy it.***

Before I complete this unsolicited testimonial, I must mention another benefit from learning hypnosis through my program. My problem was not being able to sleep nights without taking sleeping pills. During the process of hypnosis I have learned to relax, so much so that now I am able to fall asleep in the most comfortable relaxed state, ***without medication.*** I could go on and on praising the qualities and benefits of hypnosis.

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—Audrey Berman, Toronto

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-William Arthur Ward-

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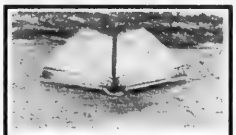
Jewish Life

We must *make* Pesach

By RABBI MORDECAI E. ZEITZ



It's all a matter of how you say a word or do a deed. The most innocent act can become a "cause célèbre" while a seemingly grievous situation can become a building block for the future. It's all in how you see or say it.

The perfect example is in the opening word of the book of Leviticus. It appears in the Torah with a small alef, and we know that any imperfection in a single letter in a Torah scroll renders the scroll unacceptable to use. Yet, there it is. The message and challenge is clear: it's what you see or say that changes the very nature of the experience.

An almost invisible alef would create the phrase "vayiker," a chance or accidental relationship. A larger alef creates the word "vayikra," a constant and ongoing calling or relationship. It is the alef in each of us, our personal involvement or sense of worthiness, that determines whether any relationship – be it with God, people, spouse, family or community – will be a haphazard accident of fate, or ongoing and continuous, growing stronger and more meaningful each day. Our view of the alef ultimately determines the nature and quality of our very being.

The same can be said of Pesach, the most widely celebrated Jewish holiday. Whatever the variations in our practice – Ashkenazi, Sephardi, denominationally or culturally – the common denominator is Pesach and the seder. Yet, again, the significance of Pesach in our Jewish lives is symbolized by the choice of a word. We don't just celebrate Pesach, we *make* Pesach – "*mir machen pesach*."

In a world inundated by the spectre of terrorism, a stagnant economy and a worldwide renewal of anti-Semitism, *mir machen Pesach* – we make an oasis called Pesach. Through our actions, we declare our independence and our liberation from thoughts of gloom and doom. That's been the key to our success – making Pesach a sanctuary of real Jewish life.

Not too long ago, during a time of war, persecution and extermination, another generation faced the prospect of no Pesach. Little David and his family sat around the table with no wine, no matzah, maror of the wrong kind and no charoset – nothing but Nazi intimidation and liquidation. Nearby houses were in flames and the sounds of war drew closer as a few brave Jewish resistance fighters tried to stave off the inevitable.

David turned to his father and said: "I have recited the four questions by heart and you have answered with the Haggadah almost by heart. But, may I ask you a fifth question? Father, will I be here tomorrow?"

Tears streamed down the father's face. He turned and hugged his young son and said: "My dear child, I cannot truly answer your question. I do not know if I will be here tomorrow. I do not know if you will be here tomorrow. But one thing I know. There will always be Jewish children like you in the world who will continue to make Pesach."

We are those children, and we must give Pesach a real future in the hearts and minds of the next generation. But the redemption of that promise to little David is realized only when we *make* Pesach, thus transforming our awareness of Pesach into actually making, and thereby personalizing, it.

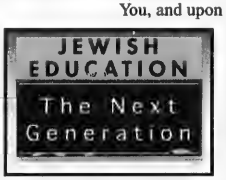
It means cleaning the house and hunting for chametz. It means being aware of a change in diet. It is the singing, saying and discussing, not just the kneidlach and four cups of wine. Making Pesach is being part of a continuing drama of freedom and achievement and finding joy in life despite the uncertainty that surrounds us.

And it's not restricted to Pesach. Being Pesachdik – being filled with hope and determination – is a year-round experience. Let us resolve to make Pesach this year so as to enjoy yamim tovim, good and meaningful days, all year long.

Rabbi Zeitz is spiritual leader of Congregation Beth Tikvah in Montreal.

Important to understand our enemy

By ELLIOTT MALAMET



How does one explain passages of great anger in the Haggadah, which seem to imply that we feel unforgiving towards the Egyptians and indeed yearn for great vengeance and retribution? Is this what we should be telling our children about our enemies – that we desire their annihilation?

The Haggadah rejoices in divine power but also depicts Jewish powerlessness, and sections of seething rage thus emerge. The climax of such passages comes at a time that should be the antithesis of violent fantasy, after we have consumed our festive meal and have sat back and thanked God. We now pour the fifth cup, as it were, set aside for the prophet Elijah. As a child, that was one of my favourite moments of the entire seder, and I would rush to the door to open it for Elijah, and greet him in the night air as if he were entering my house.

But had I paid more attention to the accompanying words, I might have been startled: "Pour out Your wrath upon the nations that do not know You, and upon the kingdoms that do not call upon Your name; for they have consumed Jacob and laid waste his habitation. Pour out Your rage upon them and let Your fury overtake them. Pursue them in anger and destroy them from under the heavens of God."

The language here doesn't deal only with the Egyptians, but with all those – past, present and future – who attempt to defeat a system of morality in the world and ultimately see the triumph of the amoral. This passage is not a call for holy war. We ask God to destroy the enemies of morality, not human beings with weapons and fundamentalist ideology.

In Jewish thought, the embodiment of total evil, of anti-morality, is the nation of Amalek. The Torah bids us to exterminate the nation and the memory of Amalek, to wipe out anything even remotely connected with it. It is a very harsh ethic, but it has a clear underpinning. The enemies of ethical morality cannot be tolerated.

On the other hand, the Torah advocates a policy of potential reconciliation with the Egyptians: "You shall not reject an Egyptian, for you were a sojourner in his land." (Deut. 23:8) The Egyptians and the Amalekites represent (from a biblical perspective) a certain kind of prototype. And since they can sometimes seem to resemble one another, which is which?

That is the most painful question we now face as Jews. To put it as clearly as possible, when we look at the enemies of Israel today, what do we see? An opponent who is motivated by territorial desire, who has no great love of Jewry but can understand the principle of rational self-interest? For if that is whom we are dealing with, then we have "Egyptians" in our midst and we can find a way, eventually, to negotiate with such people. But if the Arabs are "Amalekite," bent on destroying the Jewish nation for its own sake, then we cannot make the fatal mistake of viewing them as Egyptians. There is very little margin of error in this choice, because to choose wrong can mean great catastrophe for the land and people of Israel.

Jewish Life

Harvard doctor gives people hope

***The Anatomy of Hope: How People Prevail in the Face of Illness*, by Jerome Groopman, Random House, $36.95.**

Life without hope is hopeless. If we could not hope for a second chance when life inflicts a severe defeat on us, if we could not hope for strength when we have been betrayed, if we could not hope for healing when we have been bruised, if we could not hope for eternity when the winter of our lives drives home the inescapable fact of our mortality – if in all these trials, hope did not sustain us, the burden of life would become insufferable.

Books
Bernard Baskin

Dr. Jerome Groopman, a professor at Harvard Medical School, has practised haematology and oncology for more than 30 years. He writes that "true hope" has the power to alter neurochemistry. "Belief and expectation—the key elements of hope – can block pain by releasing the brain's endorphins and enkephalins, mimicking the effects of morphine. In some cases, hope can also have important effects on fundamental physiological processes, like respiration, circulation and motor function. During the course of an illness, then, hope can be imagined as a domino effect, a chain reaction in which each link makes improvements more likely. It changes us profoundly in spirit and in body."

Now, when he meets a new patient, he listens to his or her history, performs a physical examination, reviews laboratory tests and studies x-rays. "I am doing more than gathering and analyzing clinical data. I am searching for hope. Hope, I have come to believe, is as vital to our lives as the very oxygen that we breathe."

Unlike "false hope," which denies reality, "true hope" confronts grim facts and strives to achieve wellness as part of a personal philosophy that includes courage and positive faith.

He suggest that hope builds on itself, with each increment making the next increase more feasible. "The familiar poetic phrase 'hope flowers' captures this catalytic process. And the growth of hope is not strictly linear, always expanding."

Hope, then, is constructed not just from rational deliberation, from the conscious weighing of information. It arises as an amalgam of thought and feeling, the feelings created in part by neural input from the organs and tissues.

The author, a staff writer on medicine for the *New Yorker* magazine, writes movingly about a number of patients who, over time, taught him about the power of hope. In a revealing personal account, Groopman described how he endured 19 years of severe back pain, a period filled with pain and frustration, until he forged new hopeful beliefs.

He is contrite: "I realized that the surgeon had said to me what I had so ineptly said at times in my career to others, that there was no hope. Medicine is too uncertain a science, biology too variable, to have that kind of hubris."

The author's final words: "Each disease is uncertain in its outcome, and within that uncertainty, we find real hope, because a tumour has not always read the textbook, and a treatment can have an unexpectedly dramatic impact. Science may progress in time to produce new therapies that can make the incurable curable. "

A simply written book, *The Anatomy of Hope* presents an often overlooked verity – that the process of healing has a human, as well as a medical, dimension.

Pesach foods for special diets - Pt.1

By MARK MIETKIEWICZ

Here are some figures to chew on until the seders arrive: One matzah has 140 calories, equivalent to two pieces of bread. Four standard wine glasses of grape juice have 680 calories. And even that Pesach staple, the walnut, has 694 calories per 100 grams **[http://info.jpost.com/2000/Supplements/Pessah/w2.html]** And one more statistic: the average Israeli gains about two kilograms during Pesach. Do you think we're so different on this side of the Atlantic? Whether you've decided to cut down on the fat, meat or calories, or are vegetarian or diabetic, there are plenty of Passover dishes you can enjoy while watching what you eat.

To keep those kilograms off during Pesach, nutritionist Fran Berkoff recommends using "a good non-stick pan, some chicken broth or vegetable broth for sautéing or as a base for salad dressings. If a recipe calls for a half-cup of oil, try cutting to a third and, if this works, try cutting down even further. Substitute unsaturated oils for chicken fat in traditional recipes and perk up flavors with lemon juice and/or generous amounts of fresh herbs. Instead of piling lots of butter on your matzo, try some jam… Finish your meal with sorbet rather than something richer." **[www.canoe.ca/HealthNutritionFile/020327.html]** Foodfit.com suggests a low-fat Passover dinner including roasted asparagus salad, and herb-roasted cornish hens with rhubarb sauce topped off by lemon sponge cake with strawberries. **[www.foodfit.com/ cooking/passover_menu.asp]**

You can avoid oil-and-egg-laden dishes if you cook creatively. Even Philip Goldwasser's mother doesn't buy 20 dozen eggs, as she did when he was a kid. How did she do it? "First, use less eggs! Any dish that calls for eggs can usually be lessened by one egg. Not all dishes, but most. Another way to deal with this is to substitute egg white for eggs. Let's say that you have a recipe that calls for four eggs. You can use 2 whole eggs and 2 egg whites." **[http://makeashorterlink.com/?G168521B7]**

At Vegetarian Fatfree Passover Recipes, you'll discover how to make healthy brownies, cabbage soufflé pudding and English trifle. The "Matzah-rella lasagna" calls for matzot, tomato-mushroom sauce, oregano, basil and fat-free mozzarella and cottage cheese. **[http://euler.ecs.umass.edu/pass-veg/]** At Beit Chatulim, you'll find recipes for baked eggs in zucchini with hollandaise sauce, banana nut matzah kugel and something called "not-chicken soup." **[www.geocities.com/Heartland/Hills/1259/pschrcpt.htm]** You'll find more vegetarian Pesach recipes at About.com. **[http://vegetarian.about.com/library/weekly/aa041000a.htm]**

Rather than suggest assorted vegetarian dishes, some websites detail entire seders. The VegSource site goes one better and gives complete Ashkenazi and Sephardi seders. Sephardim can enjoy date charoset, lemony leek and mushroom soup, eggplant matzah mina and Sabbath rice pilaf with saffron. Ashkenazim can go with mock chopped liver, charoset, Russian potato mushroom croquettes and mushroom matzah farfel pie. **[www.vegsource.com/passover.htm]** (Note that one Ashkenazi recipe calls for string beans. Traditionally, Ashkenazim refrain from beans, legumes and rice on Passover.)

People with diabetes must constantly monitor their diet to maintain normal blood sugar levels. The Jewish Diabetes Association tries to make their lives a little bit easier during the holiday **[www.jewishdiabetes.org]** by putting out a great guide titled "Eating Right for Passover." Information in the bilingual English/Hebrew booklet includes: using a food scale on Pesach; how to time your taking of insulin with the seder meal; sugar substitutes that are kosher for Passover; illustrations of recommended quantities of matzah to eat; glucose and carbohydrate levels for common Passover wines; and how to water down wine and still fulfill the mitzvah of drinking four glasses. **[www.jewishdiabetes.org/Pesach2003.pdf]**

What can someone with diabetes enjoy on seder nights? Diabetic-Lifestyle.com recommends charoset, spring vegetable soup with scallion and dill-flecked matzah balls and grilled pineapple with raspberry purée. **[http://euler.ecs.umass.edu/pass-veg/]** And at Diabetic-Recipes.com, you'll find a Passover menu with roasted leg of lamb, fresh asparagus with lemon and fresh strawberries and rhubarb. **[www.diabeticrecipes.com/menus/apr98_6.htm]**

Next week, how to enjoy the holiday without aggravating your food allergies.

* * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com. He'll be demonstrating his favourite websites, this Sunday at 9 p.m. on Israel Today *on CTS Television, cable 9.*

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Notice of Annual General Meeting

The Annual General Meeting of Hillel of Greater Toronto will take place on Wednesday, March 31, 2004 at 7:15 p.m. at the Wolfond centre for Jewish Campus Life, 36 Harbord Street. Among the items to be addressed at the Meeting are a number of changes to the By-Laws, a special resolution to officially change the name of the agency, from Jewish Campus Services of Greater Toronto to Hillel of Greater Toronto, the approval of the Financial Statements and the election of the Board.
All members are invited to attend, please call Michelle at 416.913.2424 to confirm your attendance.

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Greater Toronto Area

Israeli cabinet minister opposes unilateral Gaza withdrawal

By SHELDON KIRSHNER
Staff Reporter

Israeli Housing and Construction Minister Effi Eitam says he will leave Ariel Sharon's coalition government if the prime minister goes ahead with plans for a unilateral withdrawal from the Gaza Strip.

"It doesn't make sense. Israel doesn't get anything in return," Eitam, the leader of the far-right National Religious Party, told enthusiastic supporters recently at Beth Avraham Yoseph of Toronto Congregation.

In urgent tones, he added, "Nothing but a deep crisis will come out of it. It will shake Israeli society and its political stability very seriously."

A unilateral pullout from Gaza would violate one of the NRP's "red lines," Eitam said.

"We won't be part of a government that destroys and transfers Jewish settlements," he said, referring to Gaza's outposts.

"I can tell you for sure, if God forbid, we don't stop Sharon's initiative, we shall be in the opposition, and very aggressively."

Eitam, a fervent champion of the settlement movement in the territories, tempered his comments by warning that the Labour party could well form Israel's next government if Sharon is brought down.

Effi Eitam

A former army general, Eitam said he is at a loss to explain Sharon's recent decision to withdraw from Gaza in the near future.

"I don't know what happened to him," wondered Eitam, who said he once admired Sharon.

Nevertheless, he described Sharon in glowing terms as "a loyal patriot," "a rock," and a man he still loves.

Eitam, who said he has met with the prime minister several times lately, speculated that Sharon may be "tired" and has lost faith in the strength of his fellow Israelis to resist the current Palestinian uprising.

He urged Sharon to retire if he has grown weary of fighting back. "The people of Israel are not tired!"

Sharon's resolution has weakened, Eitam said, because he is not steeped in Torah. "This has happened also to his predecessors," he observed to a round of applause.

Eitam said he will also be compelled to pull out of the coalition if one of its other members, the anti-clerical Shinui party, alters Israel's religious status quo.

"We don't believe the Likud will allow Shinui to change the basic status quo. But if we fail in this area, I'm not sure we can stay in the government."

Eitam said he tried to build bridges between Shinui and the religious community, but the experiment has been " a great disappointment."

According to Eitam, Shinui is an "extremely secular and anti-Jewish party. We can't build bridges with them." Referring to Shinui's leader, Eitam said, "I thought Tommy Lapid would be a partner, but he's not."

Earlier, while discussing aliyah, Eitam said Israel can solve its demographic problem, caused in part by the higher birth rate of its one million Arab citizens, if Jews in the Diaspora are permitted to vote in general elections.

Addressing his audience directly, he said, "It's intolerable that people like you, who love Israel, have no right to shape its future, while Ahmed Tibi [an Israeli Arab parliamentarian who has called for a secular state] can vote in the Knesset and make Israel's future decisions."

Diaspora Jews who reside in Israel part of the year, own an apartment there and sign a loyalty oath should be entitled to vote in Israeli elections as a way of countering the influence of Arab voters, he said.

Speaking in a more philosophical vein, Eitam said that Zionism, in its present form, should be revived so that it is grounded in national and religious values.

"Israel must be a very special, unique state, based on holy, pure principles," he said. And Israelis must free themselves as "slaves of the golden calf."

If Jews in Israel can build a "holy nation" and a "holy state," they will be better prepared to cope with adversity, Eitam said.

And in a reference to aliyah, he asked rhetorically:"Why should anyone go to a place that's quite dangerous and where the standard of living will drop?"

After saying that many Israelis are ignorant of Judaism, Eitam added that only immigrants with a nationalist and religious outlook can withstand the rigours and pressures of contemporary Israel.

It's not a coincidence that about 90 per cent of new olim are observant, he said.

"Let's join in a common effort [to create] a higher form of aliyah."

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UJA FEDERATION

Together We're Stronger

BUY ISRAELI

Making Jewish Toronto accessible to all

By DANIEL HOROWITZ
UJA Federation

According to Statistics Canada, in 2001, 3.6 million Canadians living in households had physical, psychological or health conditions that limited their daily lives, representing a disability rate of 12%.

This suggests that of the approximately 180,000 Jews living in the Greater Toronto Area, over 21,000 may have a disability.

With those statistics in mind, and responding to the findings of a 2002 conference entitled "Opening the Doors," UJA Federation's Community Planning & Allocations Committee (CP&A) formed a task force to promote incorporating inclusion principles into UJA Federation planning.

Chaired by Stan Kugelmass, the inclusion task force was created to promote full access for all members of Jewish Toronto and to give them a greater opportunity to participate in and contribute to their community.

"We want to facilitate change within our Jewish community and promote the principles of inclusion," says Kugelmass. "We want planners to think of inclusion as an important priority. Inclusion is one of the basic values of Judaism."

Rhona Shulman, Chair of the UJA Board of Jewish Education's Tikum Chaim initiative, and an organizer of the July 2002 conference, brought the recommendations from that conference to UJA Federation.

"I am quite pleased with how things are going so far," says Shulman. "We asked for the formation of a task force, and we asked them to review our Jewish community's facilities and programs with regard to accessibility. We want to identify what we are doing right, and where there are still gaps that need filling."

An inclusion task force has been created to promote full access for all members of Jewish Toronto. (Courtesy of Barry Shainbaum Photography)

To that end, Kugelmass and the task force have already held preliminary discussions with planners of two new Jewish Toronto Tomorrow initiatives—the Vaughan Campus at Bathurst and Weldrick, and the Central Campus at the Bathurst JCC.

"Although planning is at an early stage for those campuses, we want to make sure we get the message out, clearly, that inclusion is fundamental to the planning process," says Kugelmass.

Unique school teaches its own

Of the 70 day and supplementary schools associated with UJA Federation's Board of Jewish Education, the chances of finding one more unique than Mississauga's Bet Sefer Solel are slim.

It's at this particular school – which will be celebrating its 30th anniversary in May - where teacher-parent meetings take on a whole new meaning, as its teachers are also the parents of its students.

"Each Sunday, a handful of adult and teen volunteers walk into Bet Sefer Solel," says Arliene Botnick, Solel's education director. "They are our unsung heroes – our volunteers who come well prepared, full of enthusiasm, and ready to perform a miracle each week. The miracle is that 225 Jewish students attend regularly to learn, enjoy, and celebrate their heritage and faith."

In all, there are 40 volunteer teachers at Solel who work 30 Sundays a year.

Rabbi Lawrence Englander (far right), and Arliene Botnick, Bet Sefer Solel's Director of Education (far left), join Senior Kindergarten teachers with their children on Erev Simchat Torah in 2003.

Solel Congregation's Rabbi Lawrence Englander, a member of the Order of Canada, and a teacher at Bet Sefer Solel, echoes Botnick's enthusiasm.

"Ever since the beginning of Solel, we have kept to the principle of teaching our own," he says. "Every Sunday morning, I continue to walk into a miracle."

One of Solel's "unsung heroes" is Judy Miller, 56, who has taught at Solel for 25 years. She is also the President of Solel's congregation.

"I got involved in teaching at Solel after watching Rabbi Englander teach one day in 1976," says Miller, who at one time taught her own daughter at the school. "The rabbi is such an incredibly gifted and charismatic teacher, it inspired me to do the same. I took their teacher-training classes in 1978, and began teaching in 1979."

According to Miller, what makes Solel so unique and successful is that concept of teaching its own.

"It's all about *Dor l'dor*, generation to generation," she says. "We pass on Jewish heritage one generation at a time. I have the wonderful fortune to see children who were once my students eventually become my assistants, then, ultimately, I will teach their children, too. It's vital in terms of Jewish continuity, to educate each and every Jewish generation. That's what we do."

Chris Bowden, 49, is a Grade 2 teacher at Solel, along with husband Brad Bas, who teaches Grade 7 Hebrew and Grade 8 Torah studies. They are also the proud parents of 8-year-old son Natan, a Grade 3 student at Solel.

"We do it partly because we want to show our own kids what we expect from them as Jews, about giving back to their community – as we do as volunteers," says Bowden.

"Thirty years ago, this area in Mississauga had only a handful of Jews," says Botnick. "Today, 350 families belong and, in large part to our incredible volunteers and the tremendous support we get from UJA and its Board of Jewish Education, this area is now a thriving Jewish community."

New fitness facilities at Nadal Centre

The new Miles Nadal Jewish Community Centre, a joint project of UJA Federation's Jewish Toronto Tomorrow initiative, is embarking on the construction of its exciting state-of-the-art health and wellness facilities. The new facilities are expected to open in November 2004.

The Nadal JCC, the new 143,000 square foot facility delivering athletics, health and wellness, culture, art, and education to its Jewish and non-Jewish members alike, recently replaced the aging Bloor JCC – a fixture for 50 years at the corner of Bloor and Spadina.

Among some of the exciting and highly anticipated new features of the health and wellness facilities are:

- A family change room where children and their parents can change in privacy as a family
- Group change rooms for boys and girls classes
- New men's and women's change facilities
- A private women's workout area
- 15,000 square feet of new cardio and weight training areas
- 4 new multi-use studios for Pilates, aerobics, etc.

A recent gift from Fred Shore, a long-time user of the Bloor and Nadal JCC, has also allowed the complete refurbishing of the Centre's aquatic pool.

Phil Levine, chair of the construction committee for the new fitness facility, is confident that it will be a big hit with users.

"We're thrilled with the unanimous support given to us by the Board of the Nadal JCC for these first-class fitness facilities," says Levine.

The Nadal Jewish Community Centre offers something for everyone.

Michael Levy, past president of the Sports Clubs of Canada, and Bally Canada, who has volunteered his services to the Nadal JCC to plan and build the new centre, recently expressed his excitement and support for the project.

"The new facilities will keep the heart and soul of the old Bloor 'Y' alive and well," says Levy. "With lounge spaces, wet and dry steams, and, at the same time, bringing in the latest in equipment, programming and customer services, the Nadal JCC is doing everything possible to meet the needs of the local community."

Debby Hirshman, past executive director of the Manhattan JCC, and a consultant on the project agrees.

"This transformation of the old 'Y' into the new Nadal JCC reflects a growing trend in urban Jewish centres. It also reflects on the forward-thinking nature of Toronto's Jewish community to have invested in, and to have built, such a wonderful structure right in the heart of the city."

David Green, a longtime member of the Centre and a member of the construction committee, looks back – and ahead – to the new facilities. "Twelve months ago, when mould forced the closing and gutting of the centre's change rooms, it was devastating. Looking back today, that calamity has turned into something of a gift. It allowed us to reevaluate and develop brand new facilities and services that will benefit our members. The wait will have been well worth it. We now know where we are going and how we are getting there thanks to the leadership of UJA Federation which has worked with us to ensure our continuing success."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Prominent Canadian business leaders journey to Israel

Senior business executives on intense 48-hour mission to the Jewish state

By DANIEL HOROWITZ
UJA Federation

A very special 48-hour mission returned from Israel recently, giving its participants, non-Jewish, high profile Canadian business executives, an insider's look at the current situation faced by Israel and her people.

The mission, initiated by Elan Pratzer and UJA Federation, and sponsored by Canada's newest Israel advocacy organization, the Canadian Council for Israel and Jewish Advocacy (CIJA), included a specially designed itinerary, making it an especially intense two days.

Highlights of the trip included a private briefing from Israeli Prime Minister Ariel Sharon, a helicopter ride to view the new security fence, and a meeting with a unit from the Israeli Defence Forces in the Golan Heights.

"It was the most incredible two days you could imagine," says Pratzer, Managing Director, Rose Private Equity Group. "To us as Jews, the situation is clear, but to see others from outside the Jewish community be exposed to the reality of the situation and be moved by those truths so much gave me a sense of hope. It made me a firm believer in the need for more outreach and Israel advocacy efforts."

One of those participants from outside the Jewish community was Robert Pearce, President and CEO, Personal & Commercial Client Group, Bank of Montreal. It was Pearce's first visit to Israel.

Elan Pratzer (right) shares a moment with Israeli PM Ariel Sharon.

"The first thing that I recognized was just how incredibly beautiful Israel itself is," says Pearce. "After meeting with Israelis, I was so impressed by the passion they have for their country, their people, their heritage, and just life in general. The Palestinian situation is such a mess, and will continue to be – until something is done about finding good, strong Palestinian leadership. That leadership is crucial to improve things in the Middle East, and yet, as of today, there is none."

"It is important that we take these influential members of our non-Jewish community to Israel in order to educate them about what Israelis must live with day-to-day," says Yossi Tanuri, UJA Federation's Emissary of the State of Israel, who joined the others on the trip.

Participants on a unique 48-hour mission to Israel met with Israeli Prime Minister Ariel Sharon in Jerusalem.

The morning after arriving in Jerusalem, the 17 mission participants were taken to a lunch meeting with Prime Minister Sharon.

"It is with great pride that I am hosting you here today," Prime Minister Sharon told his guests during the meeting in the Cabinet Room at the Prime Minister's Office. "It is our hope that when you return home to Canada, you bring the message of the free world coming from Israel, the only democracy in the Middle East."

"At our final dinner in Israel, many tears were shed by members of this very special mission," says Pratzer. "The tears came as they discussed not only the plight of Israel and of Jews, but they were shed also for themselves as they came to realize that Israel and the Western world both face threats from the same terrorist organizations. It was a real eye-opener for all of us."

For Carol Wilding, President & CEO, Foster Parents Plan in Canada, her Israel experience was beyond anything she had expected.

"It was my first visit to Israel, and like the others, I had high expectations, but this trip – even though it was only 48 hours – exceeded all my expectations," says Wilding. "It's one thing to watch the news to find out what's going on, but to be there, to connect with the people of Israel, really hits home. Now that I have a better understanding of the Middle East, I'll be going back to Israel soon with my children."

"I'll tell you, if you want to feel irrelevant and pampered, grow up in Canada as I did, and then go visit Israel," says Pearce. "Make no mistake, 'intifadah' is war. It just so happens it's dressed up in suicide belts rather than uniforms."

New York, New York

Eighteen members of UJA Federation's Major Gifts Division recently took part in a special two-day leadership experience in New York City. The event, chaired by Karen Basian, Michael Buckstein, Stephen Goldhar and Mark Waldman, gave participants the opportunity to meet with and hear from some of North America's leading experts in business, politics and philanthropy. (*Pictured*) Participant Shawna Granovsky, Danny Gillerman, Israel's ambassador to the United Nations, and Mark Waldman, Chair of CIJA-PAC.

The ultimate bat mitzvah gift

By WENDY LAMPERT
UJA Federation

When most Jewish teenagers are preparing for their bar or bat mitzvahs, they think about many things – the meaning of this important Jewish rite of passage, their fears of singing the wrong tune or tripping on their way to the bima, and of course, the presents.

Kady Goldlist

But Kady Goldlist, 14, is not your typical teenager. When she was preparing for her bat mitzvah 18 months ago, she decided to do an extraordinary thing.

"We were planning my bat mitzvah when all these bombings were going on in Israel. I wanted to do something for the families who were affected," Kady said. "I didn't really need anything, and I felt like it would be better for me to give than to receive."

So in lieu of gifts for her, she asked her guests to contribute to the fund she established through the Jewish Foundation of Greater Toronto's Bar/Bat Mitzvah Program. She then allocated those gifts to the Jewish Agency for Israel (JAFI) OneFamily Fund. The fund provides direct financial, legal and emotional assistance to victims of terror and their families to help them meet immediate and long-term needs.

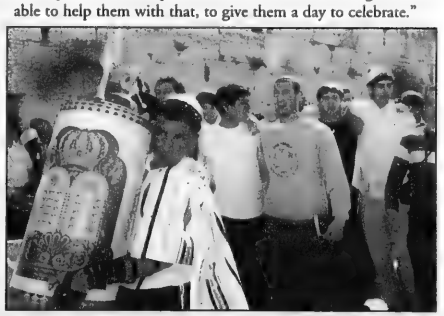
JAFI is UJA Federation's overseas partner.

Kady's gift was used to help run a group bar/bat mitzvah for 71 young people from all over Israel at the Kotel in Jerusalem last month. The participants and their families were greeted by the Mayor of Jerusalem, entertained by a military singing troupe, treated to a tour of the Kotel tunnels and hosted by Israeli President Moshe Katsav at his residence. They were all excited to know that a young woman from Canada cared enough to donate her bat mitzvah gifts to help them.

"It is heartwarming to hear about people from overseas who think about us," said the mother of one of the bat mitzvah participants, who was injured in a 2002 bus bombing. "It lets us know that we are not alone."

"I'm extraordinarily proud of her," said Kady's mother, Rosylin Goldlist. "She made an impact on the lives of these children. She felt good about it, and it was a good example to her friends," she added.

For Kady, this experience has taught her about the value of Tzedakah. "I gave, but I also got something back," she said. "These people have been through so much. And they need special experiences to help them rebuild their lives. I'm glad I was able to help them with that, to give them a day to celebrate."



Part of the group bar/bat mitzvah program held recently for 71 young people at the Kotel in Jerusalem.

El Al increases flights to Israel

Unprofitable Toronto-Tel Aviv route could still be cut

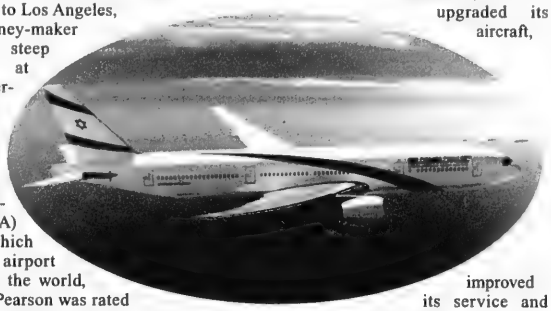
By PAUL LUNGEN
Staff Reporter

El Al, Israel's national airline, recently announced profits of $6.35 million (US) in 2003, but the Toronto-Tel Aviv route remains a break-even proposition at best.

Nevertheless, the airline last week added a fifth weekly flight and will boost that number to eight weekly flights beginning June 27 to serve burgeoning passenger traffic to and from Israel, said Stanley Morais, the airline's Canadian general manager.

El Al is leasing a Boeing 767 to handle the extra load, but despite the expected high summer volume, the Toronto route may be re-evaluated by head office if it proves to be weak, and Canadian passengers could be re-routed to New York as an alternative, Morais said.

He said international traffic to Israel improved substantially in 2003 after two bad years, and the Toronto-Tel Aviv route also saw impressive numbers. Last year's positive trend is expected to continue during the summer, but the Toronto route, which continues on to Los Angeles, is not a money-maker because of steep charges at Pearson International Airport.



Referring to an International Air Transport Association (IATA) report, which examined airport costs around the world, Morais said Pearson was rated the fourth most expensive airport in the world. Landing fees and other charges have made the route practically unprofitable. It costs airlines $13,071 (US) just to land a 747 at Pearson, up from $3,250 in 1997, a 300 per cent increase, he said.

Other costs experienced globally by El Al also increased in 2003, including fuel and security. However, those expenses were more than offset by major increases in revenues. Revenues in 2003 increased by 6.2 per cent over 2002 to $1.2 billion (US), with cargo revenues jumping 12 per cent.

John F. Kennedy International Airport in New York remains El Al's busiest international destination, with three 747s taking off daily, five time a week.

Passenger traffic from Paris and London was also strong in 2003, as Jewish travellers flocked to Israel for visits. Eilat was a particularly attractive destination, Morais said.

Morais, who took over as Canadian general manager a year ago, said the airline is taking a chance by going to eight weekly flights this summer, but he believes travellers' reticence to visit Israel is slackening. He has noticed that individual and family travel is increasing while organized solidarity missions and group travel – the airline's mainstay over the past few years – is dropping off.

"People are tired of the solidarity missions. They did it for three years and they are tired of it." Instead, they are booking their own trips so their visits to Israel are more relaxed and they can spend more time at the beach, in restaurants and touring, he said.

"The numbers in regard to growth year over year look good from El Al's perspective. We see that as people get used to the [security] situation they are going to Israel for fun. [They are saying] let's go to Israel and see it as it should be experienced."

Morais said despite the increased numbers, there is plenty of room for the Canadian market to grow. "We see the same 15 per cent of the [Jewish community] make up 80 per cent of the travellers."

The airline continues to attract passengers through brand loyalty. Gestures such as lighting Chanukah candles at the departure gate and gifts of sufganiot add to the travelling experience for many travellers, he said.

In addition, El Al has upgraded its aircraft, improved its service and made its flights more convenient. During the summer, passengers will be able to choose between morning and evening flights on Sundays, Tuesdays and Thursdays, Morais said.

He recalled that when he took over as general manager, "it was a very low valley for us. But soon after that, we began to see growth."

During the year, headquarters in Israel laid off 300 contract workers in Israel, and the Toronto office reduced staff to 15 from 18, he said.

Meanwhile, the airline had to contend with other difficulties. The SARS outbreak hit its profitable Tel Aviv-Hong Kong route hard, and the airline attracted unwanted notoriety in October 2003 when one of its flights was diverted to Hamilton over security fears at Pearson. Morais said Canadian authorities overreacted to a perceived threat, but the airline did not suffer long term consequences when Toronto flights resumed.

El Al's agreement with Air Canada to allow each airline to book passengers on the other's flights was recently suspended. The need for such an arrangement decreased as both airlines increased flights to Israel, allowing both to better serve their passengers, Morais said.

(Air Canada recently announced it would fly to Israel seven times a week during the summer.)

Morais said fares during the summer will likely reach $1,600 to $1,700, but a $50 to $100 surcharge may be imposed to meet extra costs at Pearson.

Despite that, Morais expects business to be strong. If it isn't, he conceded, it's possible the airline will re-evaluate the need for its base in Toronto.

Morais, however, believes the Canadian market can support a full schedule through Toronto, proving to decision makers in Tel Aviv that El Al's Canadian operation is worth retaining.

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Michael Bell has had a long and distinguished career in Canada's foreign service. He has served on a number of senior diplomatic assignments related to the Middle East, including Ambassador to Israel, Egypt and Jordan.

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Greater Toronto Area

No part of Israel immune from terror: Horovitz

By RUTH SCHWEITZER
Special to The CJN

David Horovitz, the editor of the *Jerusalem Report* magazine, says the terrorism Israel has experienced over the past 3½ years is a strategic onslaught, with no part of the country immune to its effects.

"There is nowhere in Israel where we could do what we're doing now – sit together for an evening and be confident that we wouldn't be targeted," he said in a recent lecture sponsored by the Canadian Friends of the Hebrew University of Jerusalem and Beth Sholom Synagogue.

Speaking at Beth Sholom, Horovitz, the author of the new book *Still Life with Bombers: Israel in the Age of Terrorism*, said it was an unwritten assumption that Hebrew University, attended by thousands of Arabs, was off-limits to terrorism. But that assumption was shattered when a bomb exploded in the university's cafeteria in the summer of 2002, killing several people, including someone whose office the bomber had just painted. "That bombing actually wiped away the last notion of a safe haven."

Hebrew U bombing changed everything

Despite the ever-present fear of terrorism, Israelis are cautiously leading something very close to normal lives, and "not huddling at home terrified of suicide bombers," Horovitz said. "I think we have become resilient. I think we've decided that we're not going to be terrorized."

He added that recent Israeli emigration has been a trickle rather than a stream because, two generations after the Holocaust, Israelis want to hold on to a state in which they can control their own destiny.

Horovitz said Palestinian Authority President Yasser Arafat's rejection of a Jewish Israel, at the September 2000 Camp David summit, unleashed the terrorism of the second intifadah. Arafat turned down then Israeli prime minister Ehud Barak's offer of a Palestinian state in most of the West Bank and Gaza, Horovitz said, because he wanted the right-of-return for four million Palestinians. Giving the Palestinians the right-of-return, Horovitz added, would have been national suicide for Israel, which has a population of 5.5 million Jews and 2.2 million Arabs.

A supporter of the two-state approach to the Israeli-Palestinian conflict, Horovitz said he held a centre-left political position until recent weeks. Now, he's no longer sure where he stands on the political spectrum of Israel, where the "right-wing prime minister of Israel, head of a movement that as its platform has a position that said there can be no Palestinian state," advocates unilateral withdrawal from the Gaza Strip and parts of the West Bank.

Israelis are taking Ariel Sharon's remarks seriously despite some cynicism about the prime minister, who is under investigation for alleged financial misconduct related to election financing.

"There are people who are saying that Sharon is trying to initiate dramatic policy shifts to make it harder for the state prosecutors to indict him," Horovitz said. "It's unduly cynical to make such an assessment, particularly in Israel where the prosecution is widely perceived to be genuinely independent."

Horovitz said it's difficult to be optimistic about the Israelis reaching a settlement with the Palestinians in the near future because of the number of daily terror alerts in Israel. On Purim, there were more than 50.

"Arafat has encouraged terrorism and I think it's unarguable that he's financed terrorism," Horovitz said, "and Palestinian television is still broadcasting material that encourages terrorism.

"I cannot imagine that there will be a profound shift to the point of terror becoming a rare event unless there is a [Palestinian] leadership that is sending a very different signal."

Responding to a question from an audience member, Horovitz said the West Bank security barrier now being built is not going to make Israel impregnable to terrorism, but when the barrier is complete it will be a help.

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May Spencer	Feb 26/04	581 Avenue Rd.
Samuel Fedder	Feb 28/04	4001 Bayview Ave.
Leo Sosnofsky	Feb 29/04	2180 Steeles Ave.W
Karen Feldman	Feb 29/04	3303 Don Mills Rd.
Mimi Wise	Mar 1/04	1555 Finch Ave. E
Nathan Taylor	Mar 1/04	61 St. Clair Ave. W
Henia Engel	Feb 27/04	857 Wilkes Ave.
Howard Klein	Mar 2/04	11 Townsgate Dr.
Rose Kushner	Mar 2/04	170 Red Maple Rd.
Helen Simon	Mar 2/04	60 Roberta Dr.
Myer Axler	Mar 2/04	625 Avenue Rd.
Harold Mayzel	Mar 3/04	98 Searle Ave.
Elizabeth Gardos	Mar 3/04	225 St. George St.
Toots Rosen	Mar 5/04	260 Heath St. W
Emanuel Leitner	Mar 9/04	22 Clarissa Dr.
Ludvig Vels	Mar 4/04	31 Four Winds Dr.
Irving Zucker	Mar 6/04	55 Ameer Ave.
Lucille Faber	Mar 4/04	400 Walmer Rd.
Sara Weinberg	Mar 5/04	645 Castlefield Ave.
Ann Liban	Mar 5/04	1000 Ellesmere Rd.

Steeles Memorial Chapel

Artman, Zehava March 14, 2004	Kunin, Elsie March 12, 2004
Weisfeld, Toby March 8, 2004	15 Shalmar Blvd. Pijawka, Chana
638 St. Germain Ave. Goodman, Pearl	March 13, 2004 25 Invermay Ave.
March 7, 2004 6020 Bathurst St.	Molnar, Susan March 13, 2004
Gilbert, Samuel March 9, 2004	351 Christie St. Rabkin, Wolf
7440 Bathurst St. Rafilovich, Yuly	March 14, 2004 Markson, Gertrude
March 11, 2004 801 Mt. Pleasant Rd.	March 15, 2004 333 Clark Ave. W.
Ackerman, Samuel March 11, 2004	Friedman, Ilya March 15, 2004
542 Lawrence Ave W Filo, Louis	263 Maxwell St
March 12, 2004	

HEDREW DASIC

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Your continued care and concern, telephone calls, shiva visits, and generous donations made on behalf of my father and mother,

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helped us through and we thank you with our deepest gratitude.

Rena Attar and family.

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The unveiling of a monument to the memory of the late
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Sunday, March 28th, 11:00 a.m.
Pardes Shalom Cemetery
(Dufferin St. n. of Major Mackenzie)
Beth David Section
Relatives and friends are invited to attend

Melissa Natalie Ger, February 16th, 1983 – March 16th, 2001

Three years have gone by since Melissa left us. Her absence has been felt by all who love her – a gaping hole in our day to day lives. Melissa's memory burns strong and constant – like the candle that we light on this day.

Melissa, your spirit lives on, in the minds and hearts of your family, friends and all those in whom you have touched with your smile, hearty laugh, empathetic ear and your very own unique perspective on life.

Dad, Sue, Daniel, Ben and Oma Ger.

Mom, Sam, Jaqlin and Jazmin Walters

The unveiling of a monument to the memory of the late
GISELA KLINGHOFER ז"ל
will take place
Sunday, March 28th, 12:00 noon
Dawes Road Cemetery
3169 St. Clair Avenue East
Beth Tzedec Section 7
Relatives and friends are invited to attend

Greater Toronto Area

Retired envoy raises funds for Ethiopian students

By ELYSSE ZAREK
Special to The CJN

A former Israeli ambassador to Ethiopia was in Toronto recently to raise money for scholarships for Ethiopian immigrants to attend university in Israel.

Asher Naim

Asher Naim, one of five retired Israeli ambassadors who founded Keren Hanan Aynor Scholarship Fund for Ethiopian Jews (KHA) 10 years ago, said he hopes the fund will raise $70,000 (US) to pay university tuition, books and living expenses for 300 Ethiopian immigrants in Israel.

Last year, the foundation gave scholarships to 237 students, but ran out of money and had to turn down about 40 students. "We're hoping not to refuse anyone this year," he said.

Any Ethiopian Jew who has been accepted into an Israeli university is eligible for a scholarship. The amount given is based on individual need. Students are encouraged to stay in school beyond a bachelor's degree. This year, there are 30 Ethiopian students in master's programs and one law student. Next year, the first Ethiopian doctor in Israel will graduate from medical school.

"We are doing this because we are convinced that it is the only way we can bring Ethiopian immigrants into the Israeli social fabric and to avoid the creation of underclass black ghettos in Israel," Naim said. "If we don't handle it quickly now, we will lose the battle. There will be ghettos, frustration, unemployment, illiteracy."

According to the Israel Association for Ethiopian Jews in Jerusalem, about 70 per cent of Ethiopian families have no income, and the average Ethiopian salary is below the poverty line.

As well, most Ethiopians work in non-professional fields, but Naim and his colleagues hope that will change.

"The goal is to create an Ethiopian leadership. We want him to see an Ethiopian [professional] sometimes. It creates self-pride and confidence that he can do it. It's not only a white man's world."

Naim made his pitch at a gathering in Richmond Hill of about 25 people at the home of Rose and George Rosenzweig. He regaled an audience with tales of his years as the Israeli ambassador to Ethiopia in 1990 and 1991. He was one of the people behind the 1991 Operation Solomon airlift, which brought more than 14,000 Ethiopian Jews to Israel within 30 hours on the eve of a civil war.

In Addis Ababa in 1991, Naim had to negotiate with the Ethiopian dictator Mengistu Haile Mariam, who demanded that Israel provide him with tanks and weapons to fight the nearing rebel armies, in exchange for allowing the Jews to leave.

Naim's strategy was "Never say yes, never say no, give him nothing he wants and keep him happy." A colleague later described the mission as an exercise in "how to feed the lion with grass and keep him happy at the same time."

This was Naim's first fundraising trip to Canada. Earlier in the week, he raised $3,000 in Ottawa. He plans to return to Toronto in the fall.

Naim has also served as an Israeli envoy to the United Nations, the United States, Korea, Finland and Japan.

Greater Toronto Area

Manhigut Yehudit leaders call for 'real' Jewish state

By SHELDON KIRSHNER
Staff Reporter

In non-violent Israel-wide protests in the mid-1990s, Moshe Feiglin, the leader of the far-right Zo Artzeinu (This is our Land) movement, railed against the Oslo accords and opposed any withdrawals from the territories.

He was jailed for six months after being convicted of sedition and unlawful assembly.

In 2001, Feiglin and like-minded Israelis formed the Manhigut Yehudit (Jewish Leadership) faction and brought it into the Likud party with the broad objectives of stiffening opposition to the Oslo peace process, strengthening religious Zionism, taking control of Likud and converting Israel into what they felt would be a "real" Jewish state.

Current minister of education Limor Livnat, a hardline Likudnik, warned recently that a gang of right-wing extremists had infiltrated the party and are a danger to the state and Likud itself.

Last week, Feiglin and his colleague Shmuel Sackett, the international director of Manhigut Yehudit, appeared at Shaarei Tefillah Congregation to promote their views and raise funds for their cause.

The crowd was thin, but the rhetoric was thick.

Feiglin, a wan, professorial-looking man in a sombre suit and tie, said Manhigut Yehudit, with 135 members in Likud's 2,800-strong central committee, is striving to bring back "the Jewish spirit to the Jewish state."

Feiglin, who has described the Palestinians as "a cancer that must be removed," declared, "We're trying to take the Jewish people and put them on the right track."

Israel can't survive unless it is a Jewish state, as opposed to a state of the Jews, Feiglin said. "We want to create a Jewish leadership for the first time. That's our strategic goal."

A father of five who lives in the West Bank town of Karnei Shomron, he warned that Israel can't be like all other nations. "This is our craziness," he said, adding that Israel must be different, a light onto the nations.

Denouncing the land-for-peace concept, the basis of all Mideast peace initiatives since the 1967 Six Day War, Feiglin said, "You shouldn't give away places that connect us to our past." He was referring, in part, to Hebron and the Temple Mount in eastern Jerusalem.

Feiglin, who advocates the expulsion of all non-Jews who don't recognize Jewish sovereignty over the historic Land of Israel, called for the murder of Palestinian Authority President Yasser Arafat.

Accusing Arafat of financing and organizing terrorism, Feiglin said, "He can be killed in no time. Why don't we do it?"

Sackett, an American-born resident of Karnei Shomron who made aliyah in 1990, said Likud has a contradictory Palestinian policy.

The party's platform officially opposes a Palestinian state, yet its leader, Prime Minister Ariel Sharon, has embraced the "road map" peace plan, which envisages a two-state solution.

Alluding to the current Palestinian uprising, Sackett said Manhigut Yehudit has the answer to terrorism, but he did not elaborate.

Admitting that Manhigut Yehudit is fighting Likud from within, Sackett said the faction hopes to win over 400 delegates in Likud's central committee.

"We are rising in Likud to lead Israel," he thundered. "We offer a real program."

Appealing for financial assistance, he asked everyone in the synagogue to donate $100 each.

But even before he and Feiglin had finished their respective talks, audience members were already leaving the shul.

MPP VISITS ZAREINU: **Mario Racco, MPP for Thornhill, recently visited Zareinu Education Centre to observe the intensive educational and therapeutic services the school provides. School principal Carol Goldman and executive director Randy Spiegel provided Racco with an in depth look at the school's innovative program for children with autism spectrum disorder, modelled on Dr. Ronald Leaf's California-based ABA (applied behavioural analysis) program for school-age children. Here, Racco and Goldman watch language pathologist Barbara Fenton work with a mother and child in Zareinu's infant intervention program. This was Racco's first visit to a York Region school since being elected to office.**

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Jessica was born last August. Proud parents, Harold & Aimee Abbou; sister is Alexandra. Grandparents, Dori & Saul Stricker, Miriam & Armand Abbou. Great-grandparents Zyna Kahan, Isaac Stricker and Elsa Fuss.

Jack was born Aug 18, 2003. Proud parents, Gavin & Michelle Naimer; sister Nicole. Grandparents are Dori & Saul Stricker, Dulcie Naimer and Gordon Naimer. Great-grandmother, Doris Evin.

Mazel tov to Jill Levine & David Stastny on their marriage in June. Parents, Lou & Liz Levine, and Eva Stastny & Michael Stastny. Grandmother, Eta Fried.

Congratulations to Marnie, daughter of Susan & Saul Schwartz, granddaughter of Helen Schwartz and Giza Bergman, on her engagement to Sender, son of Diane and Meier Deutsch.

Peter & Ruth Stransky and Albert & Ruby Afriat proudly announce the engagement of their children Tami and Jason.

Israeli trade consul seeks volunteer assistance

By PAUL LUNGEN
Staff Reporter

For much of the last few years, Israel's economy has been in the doldrums, a far cry from its heyday in the 1990s when it went on a tear, registering 10 per cent average yearly growth.

By the '90s, the Israeli government had loosened its constraints on the economy and entered into free trade agreements with the United States, the European Union and Canada. Many Israeli firms determined their future was to go global.

Today, many Israeli corporations are world players, but although it's not exactly a well-kept secret in Canada, domestic business people don't usually associate Israel with transnational corporations.

Ephraim Shoham hopes he can continue to raise the domestic profile of Israeli firms while brokering deals and increasing business ties between the two countries. Since September 2003, Shoham has served as consul and trade commissioner of Israel's Economic Mission to Canada, taking over from Benjamin Noy.

He has travelled from coast to coast trying to acquaint Canadians with the advanced nature of the Israeli economy, whether it's the conglomerate Teva, which is active in pharmaceuticals, or Ormat Turbines, a leader in electrical products. Others include Iscar, a manufacturer of sophisticated metal cutting tools, and Amdocs, a leader in customer relationship management software.

Israel is a world player in many high tech areas, he said, but "the main problem for Israel is marketing. We have excellent products and free trade, but we need better presence in the Canadian market to sell it to Canadian customers."

With his two-person staff in his Toronto office and an even smaller satellite office in Montreal, Shoham is exploring other ways of selling Israel to Canadian business. Recently, the economic mission distributed a letter saying it "is looking for volunteers to assist Israeli manufacturers to look for applicable customers, distributors or representatives in Canada.

"Such volunteers are expected to mentor an Israeli company, look for a Canadian customer/partner/agent/representative and create the initial contact between the parties."

The effort is being conducted in co-operation with the Israel-Canada Chamber of Commerce, which is promoting a "shake hands with Israeli industry project." The chamber believes "one key to remedy the economic recession and the unemployment rate is to increase Israeli exports," particularly for small to medium-sized businesses.

Shoham said one of his main goals is to "build a network of marketers and salespeople. We get a lot of requests from Israeli companies, almost every day, to get Canadian agents, companies or consultants."

Since his arrival in Canada, Shoham has introduced himself to Industry Canada and the Department of Foreign Affairs and International Trade. He has also sought governmental assistance to meet with representatives of Canadian corporations that could make use of Israeli products, and he's made contact with chambers of commerce across the country.

In meetings with firms such as Magna, CIBC, Royal Bank, Bombardier, Four Seasons Hotels and others, he promotes Israeli products that he feels would be appropriate to the respective business.

Ephraim Shoham

With his 24-year background in government and industry – most recently as director general of Israel's Industrial Co-operation Authority – Shoham is familiar with Israeli products and their availability. Not only does he suggest goods that could assist Canadian firms, but he also advises on possible Israeli partners for joint venture products.

The Canada-Israel Industrial Research and Development Foundation is an agency that finances development projects involving companies from the two countries. Earlier this month, it announced grants totalling $2.5 million. Elbit Systems of Israel and MacDonald Dettwiler of Canada, Mekorot National Water Company and Zenon Environmental, Kilo-Lambda of Israel and Metconnex of Canada, Moonlight of Israel and DigiScreen of Canada received the grants, which make up 50 per cent of the expenses for the joint projects.

Shoham believes visits to Israel are another way to promote trade and said a series of conferences on biotech, the environment, security products and telecom are scheduled for the next few months.

He said there is plenty of room to increase bilateral trade while promoting Canadian investment in Israel.

In 2003, Israel exported goods to Canada worth $318.4 million (US) while importing products worth $233.4 million (US). He hopes to double Israeli exports by 2007.

"My goal is to really increase the level of trade between Israel and Canada. As part of my job, I encourage Canadian companies to bid on Israeli tenders. We have very little presence of Canadian companies in Israel," he said.

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Boys' Baseball	11:00 am – 12:00 pm
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The right Israeli partner is key

Gil Blutrich, president of Skyline-International Development, is a successful entrepreneur who has tested the waters in both Canada and his native Israel.

Back home, his firms boast a number of real estate investments, while in Toronto, he recently announced the opening of the Pantages Suites Hotel, a boutique lodging in the heart of downtown that offers kosher facilities for guests.

Though now quite active in the Canadian real estate market, Blutrich retains an intense loyalty to the Jewish state. The Tel Aviv Stock Exchange has registered growth of more than 50 per cent in the past year and there are signs Israel's economy is starting to recover. Interest rates are dropping and the overall mood is brightening, he says.

But, he warns, investors contemplating a move into the Israeli market "must find the right Israeli partner because of the huge difference in the mentality."

Speaking specifically of the real estate market, Blutrich suggests that Canadian investors "need trustworthy, well-known Israeli partners" to help steer them clear of trouble they would otherwise not anticipate.

The laws and practices relating to real estate are quite different in Israel – with much shorter closings and little opportunity for due diligence or to line up financing after an offer is made. Some investors who failed to partner with reputable Israelis have paid a steep financial price, he says.

Canada continues to offer hot prospects for Israeli real estate investors. "There are big time investments by Israelis in Canada," he says. Israelis with surplus funds continue to look abroad for diversification to locales that offer good returns at reasonable risk. More than $4 billion has been invested by Israelis in Canadian investment properties.

Meanwhile, Blutrich has subscribed to an initiative being promoted by the Israel-Canada Chamber of Commerce to consider Israeli suppliers when local companies consider inventory purchases. Even if they allocate 10 or 20 per cent of the purchase to an Israeli supplier, that makes a difference to Israeli companies suffering from years of recession, he says. –P.L.

Greater Toronto Area

Defensive 'mitzvah' war relevant today: prof

By ADAM SEGAL
Special to The CJN

Traditional Jewish law and rabbinic interpretations provide justifications for going to war and Israel's right to possess weapons of mass destruction, says Brandeis University professor Reuven Kimelman.

The rabbinic literature teacher, who was speaking on Jewish Ethics of War and Mass Destruction as part of the 2004 Shoshana Shier Distinguished Visiting Professor lecture series at the University of Toronto, said there have traditionally been two types of wars in Judaism.

"There is the war of mitzvah... which is a [mandatory] war fulfilling a divine commandment... and there is the [discretionary] war of *reshut*... which is a war approved by the court," he said.

Kimelman said the historical "mitzvah" wars with the seven nations of Canaan and the Amalekites are no longer "operational in modern ethics," but the third type of "mitzvah" war, which is a defensive war, is relevant today.

Dispossessing the seven nations of Canaan – the land God promised to the Jewish people - was legitimized because there was concern Jews would "follow the ways of the [seven nations]," who were idol worshippers.

The war with the nation of Amalek, who fought against the ancient Hebrews after they fled from Egypt, was justified because "they represented a policy of total evil.

"If anybody [today] meets that policy, it would of course be the Nazis," Kimelman said.

Today's "mitzvah" wars, such as the Israeli-Palestinian conflict, are defensive or reactionary.

"This is when the enemy has already attacked and you respond," he said.

The wars most difficult to justify are those that are fought for political and economic reasons.

"According to Jewish law, these wars... are permissible, even though they're not defensive," he said.

Kimelman, who is working on a book that explores these themes, said the Sanhedrin, the Jewish supreme court, decides whether or not war should be pursued.

Some 10 rules authorize this type of discretionary war, including the stipulation that "the declaration must have been preceded by overtures of peace and other resorts must have been tried," said Kimelman, quoting Jewish texts. There are also rules regarding wartime conduct, including a stipulation for the need for "avenues of escape for noncombatants" and a prohibition against "unnecessary killing of the enemy."

Kimelman said these principles have been upheld in modern Israeli conflicts.

With respect to Israel's possession of weapons of mass destruction, Kimelman said few rabbis have broached the topic.

But those who have talked about it say Israel needs such weapons "in order to deter murderous aggression."

Kimelman quoted the prophet Isaiah, who urged transforming weapons of destruction into "weapons of construction."

He advocated pressuring Israel to end its nuclear weapons program, as long as all other countries, most notably Israel's enemies, abide by the same disarmament conditions.

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The Great Big Enormous Storytelling Afternoon - April 4, 1:30 - 5:30 pm. A fabulous afternoon of family storytelling hosted by Hildy Stollery and Sally Jaeger, and featuring some of Ontario's finest children's tellers. All afternoon in the Al Green Theatre. Pay what you can.

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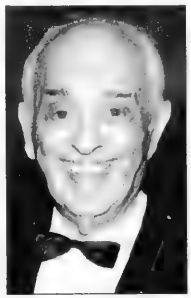

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Multi-faith panel 'disagrees without being disagreeable'

By FRANCES KRAFT
Staff Reporter

A multi-faith panel discussion featuring a rabbi, an imam and a priest went so well last year that organizers at Beth Emeth Bais Yehuda Synagogue decided to invite the same speakers to return – this time to focus on some of their differences instead of their commonalities.

"This is a great opportunity to create understanding... and build harmony," said Imam Abdul Hai Patel, national co-ordinator of the Islamic Council of Imams, who joined Rabbi Martin Berman and Rev. Damian MacPherson for the recent event.

"People get the message, 'If the leaders can sit together, then why are we squabbling among ourselves?" added the imam. "This is the beauty of pluralism in Canada."

"When you disagree without being disagreeable, then you've accomplished a lot," Rabbi Berman said.

The discussion focused on three topics: abortion, what God wants of us, and who gets into heaven.

Both Judaism and Islam, unlike the Catholic church, permit abortion under certain circumstances.

If a woman's life is threatened as a result of her pregnancy, abortion is not only warranted but demanded, said Rabbi Berman, president of the Toronto Board of Rabbis and spiritual leader of Shaar Shalom Congregation. A partial birth abortion does not meet the criteria for a permitted abortion, he noted.

Likewise in Islam, abortion is considered necessary if the mother's life is endangered, said Imam Patel. In addition, abortion is permissible in cases of adultery or rape, if it can be performed in the first four months of the pregnancy. In exceptional situations, he added, Muslim scholars are "flexible" and permit abortion even after four months.

In the Roman Catholic church, abortion is "never under any circumstances" permitted, said Rev. MacPherson, the director of ecumenical and interfaith affairs for the Roman Catholic Archdiocese of Toronto.

He explained that in Catholicism, life is considered to begin at conception. "Even when it's a choice between the mother and the child, obviously extreme attention goes to both, [but] the moral teaching of the Catholic church is preserving the new life."

If a pregnant woman aborts as the result of medical intervention required for a health problem such as cancer, "the church teaches that that is OK," he said.

Rabbi Berman said he has "great misgivings" about government legislation in an area so fraught with debate. He is a strong believer in the separation of church and state, although he added that he doesn't believe all abortions should be permitted either.

Imam Patel said he sees no conflict between law and religion in the area of abortion except in overpopulated countries such as China, which restrict the number of children people can have. "When local laws take precedence, you are not answerable to God," he said.

However, Muslims are ultimately answerable to God for their actions, said Imam Patel, addressing the subject of what God wants of us. "Doing good deeds in life guarantees God's favour," he said.

In Judaism, God "can't just step in and forgive" a transgression against another person, Rabbi Berman said. "I have to ask forgiveness of the person I've injured, then I can approach God and ask for forgiveness."

In Christianity, said Rev. MacPherson, good deeds are an expression of God's unconditional love.

Rabbi Berman noted the importance Judaism places on actions in the here and now. Despite his belief in the importance of Jewish ritual, "our ethical behaviour has to come before our ritual behaviour," he said.

Imam Patel noted that Islam shares similar concerns. He cited the case of a Muslim prisoner who didn't want to handle pork. "Where was Islam when he committed the crime?" he asked.

"Can you do good works and not believe in God?" asked moderator Avrum Gottlieb.

A good deed is an important accomplishment, whatever its motivation, Rabbi Berman said. But in the long run, he believes, commitment to God is important to society. Without it, he said, people often have a tendency to become greedy and self-centred.

In Islam, according to one school of thought, God rewards good deeds on earth so that people "will realize there is a creator," Imam Patel said. "If they continue to reject God, they will be judged accordingly for rejection of the faith. Faith is essential for salvation in Islam."

There is such a thing as "natural good," said Rev. MacPherson. You don't need to have faith to open doors for seniors, he said, adding that the church's "hope and expectation" is that non-believers will be "saved" if they're doing what they can in terms of what they know.

In response to a question about the idea that Judaism is "a light unto the nations," Rabbi Berman said, "If we practise Judaism as we're supposed to, people will see there is meaning in the world and will emulate that – not necessarily become Jewish, but lead ethical and moral lives."

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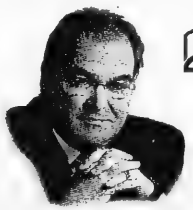

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The most important thing is not to be afraid

By NOAH SLEPKOV
Special to The CJN

Guest Voice

On March 9 on the border between Israel and Jordan in the Arava desert, the cornerstone was laid for a joint research centre to be shared by two nations that once seemed incompatible. When finished, this new campus will be a place where Israeli and Jordanian students will be encouraged to set aside their differences and work together for the betterment of humanity while gaining a strong sense of tolerance and understanding for each other. It is being seen as a way to make peace from the ground up.

On the same day, on the other side of the world, intolerance and hatred were once again prevailing on a multicultural campus that purports to value tolerance and diversity.

On March 9, York University's Middle Eastern Student Association (MESA) set up a display in York's popular Central Square hangout area that presented information about all the countries in the Middle East except one – the Jewish State of Israel. The group's banner features all the flags of the Middle East except the flag of Israel. On bulletin boards were names and details of each country in the Middle East, but the internationally recognized State of Israel was not present. In its place was "Palestine," and the map of "Palestine" showed not just the West Bank and Gaza, but all of Eretz Israel.

Although lately there has been a positive change (at least superficially) in Israel's relations with some of its Arab neighbours, the effects have not been felt on campuses here in North America. In fact, the debate Jewish students are having with their Arab classmates is no longer about settlements, refugees, or even borders, but about Israel's right to exist. Israel is no longer accused of occupying the West Bank and Gaza since 1967, but all of "Palestine" since 1948!

Members of MESA make no attempt to cover up their blatant intolerance. They are proud of their policy of not recognizing Israel. They believe every country in the Middle East has a right to exist, except the Jewish State of Israel. Dare we call this anti-Semitism? MESA uses Israel's treatment of the Palestinians as its excuse, which is ironic considering Arab countries' treatment of their own citizens, let alone the Palestinians.

Jews at York and around the world are fighting a battle many believed had already been won – for recognition. Evidently, this is not the case.

But, *davka*, Jews on campus have become a stronger and more unified community, one driven by the slogan "*ve'ha ikar lo l'fached klal*" – and the most important thing is not to be afraid.

Terrorist turned Zionist speaks at Concordia

By DANY HOROVITZ
Special to The CJN

A self-proclaimed "PLO terrorist turned Zionist" told his story to a packed crowd at Concordia University earlier this month in a talk he called a confession.

"To confess is the beginning of healing," said Walid Shoebat in the Concordia Hillel-sponsored lecture he gave March 10 called "A Journey: From Hate to Love."

Shoebat confessed to carrying a bomb in a loaf of bread and blowing off the roof of a synagogue with it. He also confessed to the attempted murder of an Israeli official, saying he would have finished the job, but the official ran away.

Born and raised in Bethlehem to a Protestant turned Muslim-American mother and an Arab-Muslim father, Shoebat was raised in the Islamic faith. He began his talk with an anecdote about his childhood and the anti-Semitism that surrounded him.

"I asked my father, 'Who are the Jews?'" he said. "It was portrayed to me that the Jews were prophet-killers, that they stole our land and were colonizers."

He cited the Six Day War as the key event that created the notion of "Palestinians."

"I remember I was parading King Hussein as a child, identifying myself as a Jordanian. Then all of a sudden I became a Palestinian overnight… regardless of the fact that in history, Palestine never existed. It was always Israel."

Shoebat, who converted to Evangelical Christianity in 1993 after being arrested for his crimes, also defended Israel's use of force against the Palestinians.

"If you kill somebody in a car accident, you don't deserve the electric chair because it is an accident. Israel's actions are reactionary and civilian casualties are always unintentional. We [the Palestinians] act, and they react, and that is what's called an endless cycle of violence.

"It is useless dialoguing with the Hitlers of the world," he said, referring to Al Qaeda leader Osama bin Laden and Palestinian Authority President Yasser Arafat. He compared Islamic fundamentalists to Nazis, saying that the real occupation "is the occupation of children's minds" through propaganda.

"When you occupy a child's mind with hatred to the point that they would go on a bus and blow themselves up, to me that is the real occupation.

"Many people say that I am a traitor to my own kind," he said. "That I betrayed my religion, my country, and I deserve to die. But who is a traitor, me or those who stand at the mosques telling children to wrap up themselves in bombs and die killing Jews? Who loves their children more? Don't I love my children more when I protect them?"

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On Campus

We need peace, and we need it now

By BERNARD SANDLER

Guest Voice

I know that although I will do my utmost to summon all of the tact and respect at my disposal, I am about to offend a portion of my own family and my Jewish community.

I write as someone who is mindful of my background, of our bloody and painful history, and of the long struggle and suffering of our people. I do not write in anger or out of disrespect. The generations that preceded us paid a high price to bring us to where we are now. But I must speak out of my concern for the Jewish people and the love I feel for our culture and religion.

And so I speak these words to young Jews, to those of us in our teens, 20s and 30s. We have sat too long in the shadows merely accepting the leadership of those who came before. I speak to those of you with deep senses of justice and empathy, to those of you with the sensitivity to abhor the violence that has mired our nation and the wisdom not to simply slap aside Israel as foolish, misguided or evil. I speak to those of you who love Israel, love what it can be in peace-time, love its democracy, its industry and the spirit of inclusion that shaped its beginnings.

I speak to you for one reason: We must have peace. We must have it now.

We are at a crucial point in our history and we are not safe. Of course, there are those who would joke about Jewish paranoia, but we know the meaning of the word "pogrom," and I am terrified that we might once again face the scourge of that most cursed of words.

Look at us in the media. Look at us in film. The answer is not to try and shut the world up when they misrepresent us. The answer is to understand why they do it. And once we have that understanding, we must act. We must deflect the increasing tension. University campuses serve as the canaries of social movements and the air is already getting hazardous.

Please do not dismiss the hostility. Let us just see the world for what it is, forgive it and move to save ourselves. The world is terrified . It has come to at least the subconscious understanding that, by its very nature, war spreads. We have seen world war. We have seen how easy it is for many nations to be dragged into what began as a regional conflict.

Like it or not, the battles in Israel have become a focal point for clashes between very large planetary forces, and we Jews are caught in the middle. It behooves us to realize that we are in a precarious position. We must not stand at the core of conflict, or that will be used as the reason to shun us or stamp us out.

We cannot throw up our hands and just say that they hate us. As a nation, Israel has been on the defensive for far too long. The tragedies associated with this – the wanton death and destruction and the conversion of our young into soldiers – are horrendous. But we must recognize that we have become tainted by violence. It is darkening our soul and has turned us away from our national purpose.

Our purpose is peace. We have prayed for peace for millennia. Our own words demand that we be a light unto the nations, and that is a most difficult burden. It means that we must have higher standards than others. It means that we must face harder tests, and we must emerge with our conscience pure. We must keep to our principles.

We must realize that many of our current actions, however understandable when placed in the context of history, will not lead us to peace and are not worthy of our national aspirations. We can no longer gripe that other nations have dirtier hands. That is irrelevant. We must be better.

The move to peace must come from the ground. We must take small steps and gauge carefully where those steps will lead us. We must be guided by love.

We must learn once again the majesty of the human soul and learn to cherish it no matter what the nationality of the individual with that soul. We must remember that anyone can make any choice if they are given the right guidance and incentive. We must recall that all humans are capable of love and do love someone. We must learn how to cultivate that love, how to nurture it, how to let it flourish. And we must take action now.

We must be loved. We must bring blessings to those around us. We must benefit the world. We must create the conditions of peace, because something the world has never had the chance to learn is this: peace, by its very nature, can also spread. Love can spread and we could bask in its warmth.

Be unilateral with your love. Do not wait for it to be reciprocated. Make gifts. Extend olive branches. The alternative is inevitable disaster. We cannot win a war of attrition. Donate teaching hospitals and staff to the Palestinian people. Choose respectable non-governmental agencies to distribute funds. Train their medical students. Share with them the farming practices that made our own fields grow. Farm beside them. Share in bringing life from the earth, in providing sustenance to the individuals in the region. Help the Palestinians become so self sufficient that they do not need to rely on those who promote hatred in return for social services. Show them what beneficial neighbours we can be.

Let our children garden together. Let them plant forests of young saplings. Let everyone share in the love of the land.

Of course, there are enemies of peace. Of course, some will never be satisfied until Israel and all her children are dead. But we cannot let that poisonous hatred guide us.

Let us beat our swords into plowshares.

Let us make peace.

Bernard Sandler is a law student at the University of Western Ontario.

בס"ד

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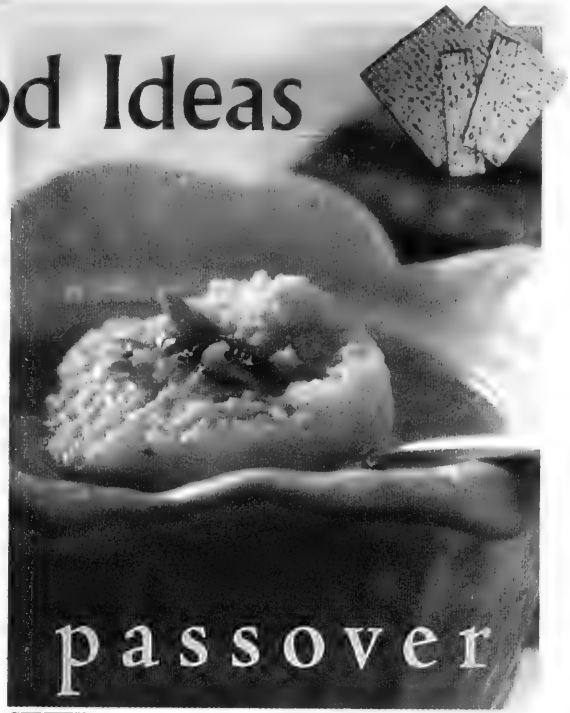
Passover Food Ideas



STUFFED MATZO BALLS: A way of tradition that makes everyone delighted as seen in *Kosher by design*, Mensorah Publications, Ltd.

Panpals swap dessert recipes

By NORENE GILLETZ
Special to The CJN

Jamie Stolper and I have never met in person, but we are proud to call each other "panpals." We e-mail each other or speak on the phone, sharing our favourite recipes at holiday time. Stolper has featured several of my recipes on her website, ShalomBoston.com, an excellent website that features recipes for all the major Jewish holidays, as well as a forum where you can post your cooking questions and comments.

You'll find tried and true recipes that have been kitchen-tested, usually by Stolper herself. Stolper also loves to share her culinary comments with her readers. Here are two Passover recipes that appear on ShalomBoston.com, along with comments from Stolper and me, for your Passover eating pleasure.

Jamie Stolper's Notes: This is my mother's version of her famous sponge cake. She is a sponge cake maven and makes about eight of these for the family before the holiday begins. We have it for dessert for the seder along with fresh strawberries, then snack on the leftovers all week.

Norene's Notes: When my children were very young (in the days before we worried about cholesterol), I would dip stale sponge cake into beaten egg, then brown it in melted butter, transforming it into "French Toast." I'm sure the French would have been appalled with my creativity, but my kids loved it!

Continued on page 28

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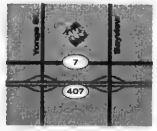

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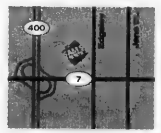

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Passover sponge cake delights

Continued from page 27

VIVIEN KALMAN'S PASSOVER SPONGE CAKE

6 extra-large eggs, separated
1 extra-large egg, whole
1½ cups sugar
¾ cup cake meal, sifted
¼ cup potato starch, sifted
¼ cup orange juice

Preheat the oven to 325. Have ready a 10-inch tube pan and a long-necked bottle on which to invert it after baking.

Beat egg yolks and whole egg together for 1 minute. Gradually add 1 cup sugar while beating until thick and lemon-coloured, about 10 minutes. In another large bowl, beat egg whites until foamy. Slowly add remaining ½ cup sugar. Continue to beat until stiff but not dry. This can take up to 10 to 15 minutes, depending on the mixer, the temperature or the eggs.

Combine sifted cake meal and starch in a separate bowl. Add the orange juice and dry ingredients alternately to the yolk mixture. Do not beat. Fold gently until thoroughly mixed.

Bake in an ungreased tube pan for 45 to 50 minutes. Test after 45 minutes. Invert the pan over the bottle until thoroughly cool, about 2 hours.

Norene's Notes: I love to grate a 3 oz. semi-sweet or bittersweet chocolate bar, then fold the grated chocolate gently into the batter after folding in egg whites. Yummy!

* * *

Judy Rosenberg is famous in the Boston area for her outstanding baked goods. She is the author of *Rosie's Bakery All-Butter, Fresh Cream, Sugar-Packed, No-Holds Barred Baking Book*, winner of an IACP award, one of my favourite cookbooks. She is also the author of *Rosie's Bakery Chocolate Packed, Jam-Filled, Butter-Rich, No-Holds Barred Cookie Book*. Judy owns Rosie's Bakery, with stores in Cambridge, Boston's South Station and Chestnut Hill, Mass.

Judy Rosenberg says: "This dessert for Passover Apple Rustica, with its rich pastry crust, apple filling and brown sugar crumb topping is one of my favourites. It wasn't until very recently that I discovered that wonderful things could be created by substituting Passover cake meal for flour. This dessert is a welcome surprise at the seder's end, because it is not part of the usual Passover fare, yet is just the kind of thing that is loved by everybody. Serve it at room temperature or warm it slightly in the oven."

Jamie Stolper's Notes: When I tested this apple cake recipe, it won rave reviews from staff members and their families. We are all planning to make this for seder dessert. You may freeze the Apple Rustica after assembly; just pop it out of the freezer and into the oven, but add about 15 minutes to the baking time (at the lower temperature). Or you can make this in advance – it will stay in the refrigerator 4 to 5 days. Judy advises us that when you cover something like this with plastic wrap, after it has thoroughly cooled, you should puncture several holes in the wrap so as to prevent the cake from getting soggy.

Norene's Notes: If you don't have Passover brown sugar, substitute granulated sugar. And for information about my Passover cooking classes in Toronto, Passover Pleasures and Low-Carb Cooking for Passover. Call 416-226-2466 for more information.

Continued on page 29

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BBQ Chicken & Brisket*
Potato Kugel or Farfel or Stuffed Potatoes
Carrot Tzimmes
Broccoli & Mushrooms or
Green Beans Almandine
Cole Slaw, Dill Pickles
Matzo
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Fruit Salad Bowl
Sponge Cake or Marble Cake
Macaroons

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Golden & crunchy is always best

Continued from page 28

JUDY ROSENBERG'S PASSOVER APPLE RUSTICA

Crust:
6 oz. butter or pareve margarine
6 tbsp. sugar
1½ cups matzah cake meal

Filling:
1½ lb. peeled and sliced Granny Smith apples (about 4 large apples)
6 tbsp. light brown sugar
1½ tbsp. lemon juice
scant ¼ tsp. salt
¼ tsp. cinnamon
butter or margarine for dotting

Topping:
½ cup light brown sugar
¾ cup plus 1½ tbsp. matzah cake meal
¾ tsp. cinnamon
generous ⅛ tsp. salt
7½ tbsp. butter or pareve margarine

Preheat oven to 425. Have ready a 9-inch spring form pan that has been greased lightly with butter or vegetable oil.

To make the crust, place sugar and cake meal in the bowl of a food processor. Process several seconds.

Distribute butter over the surface of the mixture and process until dough comes together. Pat crust dough into the bottom and up the sides of the spring form pan almost to the top. Refrigerate.

Toss apples with the rest of the filling ingredients, except the butter, and set aside.

Prepare topping by placing all ingredients except the butter in the bowl of a food processor and processing for several seconds. Distribute the butter evenly over the surface of the mixture and process until mixture is clumpy in texture.

Place apples in the crust. Dot with the butter and cover with the crumb topping.

Place a piece of aluminum foil lightly on top of the pan and bake for 30 minutes. Remove foil, reduce oven temperature to 350 degrees and bake for an additional 45 minutes. Check part way through and replace foil if the crumb topping is browning too quickly. The topping should be golden and crunchy and the apples cooked, but not mushy.

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Manischewitz Wines are available Kosher for Passover

Zen and the art of homemade gefilte fish

By DONNA GORDON BLANKINSHIP
Special to The CJN

I added a new experience to my Passover preparation last year. In addition to counting the Haggadot, practising the Four Questions with my daughter, inviting guests, shopping and cleaning the house, I made gefilte fish from scratch for the first time ever.

Neither my mother nor any of my grandmothers had felt the need to initiate me into the gefilte fish sorority, even though I know they had all had this experience. After trying it myself for the first time, I think I may have a good idea why they decided not to pass on this tradition. I went in with blind and irrational optimism after watching the instructor at a cooking class make it look so easy. Here's what I learned.

• Don't bother to clean your kitchen before you make gefilte fish. The same goes for cleaning your wedding rings. You will have to do the job all over again as soon as you are finished. Unless my foremothers were much neater than I am, cleaning the kitchen from top to bottom is a necessity after chopping five pounds of fish, onions and carrots and then mixing them up with your hands. OK, I admit the recipe said to use a chopping blade and a wooden bowl, but in the end, the only way I could mix in all the required ingredients was with my – very clean – hands, and since the grinder was not co-operating, I ended up using my food processor. If you don't feel motivated to make your kitchen sparkle the way any fine Jewish housekeeper would do before Passover, make gefilte fish. You will have no choice in the matter.

• I now know why gefilte fish costs $5 a jar. It costs a fortune to make it from scratch. The recipe I followed, which created two nice serving platters of fish, required five pounds of salmon, cod and other assorted, expensive filets. That's at least $20 worth of fish. Surely the fish factory doesn't use the fancy kinds of fish I used, but fish is expensive and they pass the cost on to you. It may be a little cheaper to make it yourself if you stick to the cheaper fillets, but that's probably not a good enough reason to do it. The beauty and taste of salmon gefilte fish may convince you to use it, if you have access to that Northwest specialty.

• Homemade does taste better. Homemade is about five times better tasting than fish in the jars. But frozen gefilte fish isn't a bad second choice, and having a friend make it in his or her kitchen is an even better alternative. I know why grandma made it from scratch – she didn't really have a choice. I also know why in later years, the jars seemed fine to her. Who wants to spend that much time preparing one small part of the seder?

• There's an easier way that's still authentic. If you ask around, you can probably find a good kosher grocery store or fish shop where they'll grind the fish for you. You may even get to pick out your filets first. Some places take orders every year before Passover. The finished product will probably taste just as good, but you won't have to do the most difficult and messy part of the process. What you'll miss out on is the opportunity to complain about how hard you worked and to tell funny stories about the mess you made.

• You'll really enjoy this movie now. If you haven't seen the short film *Gefilte Fish* directed by Karen Silverstein, check it out of your favourite film library. It's a hilarious documentary in which three generations of women talk about making gefilte fish. I don't want to ruin it by telling you any more. It's 15 minutes long and distributed by Ergo Media. If you have trouble finding it, contact the distributor, ergo@jewishvideo.com or 201-692-0404.

• Zen and the art of gefilte fish making. OK, I admit, I never did finish that book (*Zen and the Art of Motorcycle Maintenance*), but I think I got the gist. There was something about my gefilte fish experience that made me feel I had really found my place in the chain of Jewish motherhood. It's similar to the experience of making challah with my daughter – like time has stopped and we have truly stepped away from the everyday world. It's something I do not feel in my women's study group or at temple. Even though I am a modern Jewish woman, and even though I lead the seder as well as prepare the food, it is the rituals of the kitchen that connect me to the Jewish universe and my ancestral foremothers.

Homemade gefilte fish

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Passover Food Ideas

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Honey and sugar — Billy Bee Honey Products Ltd.; Redpath Sugar.

Nuts, dried fruit, fresh vegetables — Parnoosh Dates; Royal Nuts, variety of nuts; VegFresh Parisienne Potatoes; Wholesale Farms, variety of dried fruit and nuts.

Salt — The Canadian Salt Company Ltd. (Windsor Salt); Sifto Canada Inc.

Dairy products — Cheese Lovers hard cheeses; Great Canadian hard cheeses; Kofman-Barenholtz Foods: Galilee hard cheeses; Lana Brand: cream cheese, cottage cheeses, sour cream, table yogurt; Neilson: Milk; Mandels Brand: light cream cheeses; Western Creamery: Maslanka buttermilk, pressed cottage cheeses, cream cheese: (regular, with green onions, light and bakers), sour cream, Yoggi, yogurt.

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Caterers and take-out foods — Beth David B'nai Israel Am, Miriam's Table; Beth Emeth Bais Yehuda, Zuchter Berk Creative Caterers; Beth Sholom, GMB Culinary Productions; Beth Tzedec, Caterers York Ltd.; Lodzer Holocaust Congregation, Rose Lazar Catering; Ely's Fine Foods; Hartman's Kosher Meats; L'Echaim Caterers; Malmar/Tastefully Yours Catering; Perl's Meat Products Ltd.; Sobeys (Clark store); Toronto Kosher.

Butcher Shops: Poultry and delicatessen products — The butcher shops listed below conform with the rigid specifications and kashrut requirements set by the Rabbinical Vaad Hakashruth. The Kashruth Council is the only supervisory organization to extend its services to chain store supermarkets. This provides additional sources of meat supply for the consumer.

Hartman's Kosher Meats, 5974 Bathurst St.; Manor Kosher Meats, 662 Sheppard Ave.; Perl's Meat Products, 3015 Bathurst St.; Perl's Meat Products, 7700 Bathurst St.; Sobeys (Clark), 441 Clark Ave. W.; Toronto Kosher, 3459 Bathurst St.

Meat/poultry wholesale services — Chai Kosher Poultry Inc., COR; Fleisch Meat Processors Inc., COR; Lazar Yitzchok, COR; Shefa Meats & Delicatessen, COR; Marvid Poultry Packers; Empire Frozen Poultry.

Poultry must undergo shchitah and inspection before the metal tag – kosher symbol (plombe), is attached to each bird. This required seal of ritual slaughter, as well as a kashrut certificate, guarantees the observance of the laws of kashrut.

COR

Kosher food and novelty stores — Balloon Bash, 7241 Bathurst St.; Baskets 'n Stuf, 6237 Bathurst St.; Chocolate Charm, 3541 Bathurst St.; Kosher & Natural The Candy Man, 3413 Bathurst St.; Kosher City Plus, 3468 Bathurst St.; Kosher Food Warehouse, 75 Doncaster Ave.; The Chocolate Moose, 2839 Bathurst St.; The Kosher Grocer, 3041 Bathurst St.

Airline meals — All meals served on the airlines during Pesach are specially sealed and stamped "COR Kosher L'Pesach." Kosher for Passover meals must be requested by your travel agent or airline in advance.

Sky Chefs Canada; Zuchter Berk Creative Caterers.

Wines — Wines, brandies, liqueurs and other such beverages certified by recognized rabbinical authorities are permissible. The label must indicate that the bottle has been prepared "Kosher L'Pesach."

Galilee/Lorac Wine, 416-783-2516; Mazel Wines, 416-631-8071; N.M. Grafstein Sacramental Wine, 416-256-0440; Simcha Wine Corp., 905-761-9022.

Public/private institutions — Kitchens of the institutions listed below have been prepared for Pesach by mashgichim under the direction and instruction of the Rabbinical Vaad Hakashruth in accordance with the requirements for Passover.

Baycrest Centre for Geriatric Care: Baycrest Hospital, Baycrest Terrace, Jewish Home for the Aged, Joseph E. & Minnie Wagman Centre; the Bernard Betel Centre for Creative Living — Association of Jewish Seniors is providing a second seder on April 6; Lincoln Place Nursing Home; The Mount Sinai Hospital (Kosher L'Pesach meals on request), call department of nutrition, 416-586-5025; Terrace Gardens, 3705 Bathurst St.

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PASSOVER MENU 2004/5764

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Clear Chicken Soup	$6.99 ea
Chicken Soup with Matzo Balls	$6.99 ea
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Potato	$5.49
Mushroom & Green Pepper	
Farfel	$5.49
Sweet Farfel	$5.49
Apple & Raisin Farfel	$5.49

APPETIZERS

Chopped Liver	$6.99 lb.
Chopped Liver w/Egg	$6.99 lb.
Gefilte Fish - Sweet	$3.69 ea.
Gefilte Fish - Salt & Pepper	$3.69 ea.
Gefilte Fish Loaf - Sweet	$8.99 lb.
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Carrot & Pineapple Tsimmis	$5.99 lb.
Small Potato Latkes	89¢ ea.
Large Potato Latkes	$1.89 ea.
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Parisienne Potatoes	$4.99 lb.
Roasted Potatoes with onions & roasted tomatoes	$5.99 lb.
Passover Farfel	$5.99 lb.
Garlic Mashed Potatoes	$4.99 lb.

PUDDINGS by the package

Potato	$6.99
Mushroom & Green Pepper	
Farfel	$6.99
Sweet Farfel	$6.99
Apple & Raisin Farfel	$6.99

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Roast Brisket – Whole	$8.99 lb.
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Potato Stuffed Squabs	$7.99 ea.
Chicken Cutlets	$9.99 lb.
Chicken Fingers	$10.99 lb.
Chicken Meatballs	$7.99 lb.

VEAL

Carved Roasted Veal Shoulder	$13.99 lb.
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Veal Cutlets	$9.99 lb.
Honey & Garlic Ribs	$5.99 lb.

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Roasted Turkeys – Whole	$5.49 lb.
– Carved	$6.99 lb.
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A Sephardi Chinese stir fry made in a jiffy

By SUE EPSTEIN
Special to The CJN

A Sephardi Chinese stir fry from *Low-Fat Cookbook*, American Express Publishing Corporation, New York

When asked, most Jews say their favourite holiday is Passover. The ritual and tradition that take place in the home set it apart from all the others, and the special foods, even the look of the table on seder nights, kindle a unique place in the heart.

During the remainder of Passover, however, the house could be bursting with food, but "there's nothing to eat" seemed to be almost a Passover battle cry when my children were younger. For me, the most difficult thing about Passover was not planning or cooking the seder food, but coming up with a week's worth of meals and snacks to feed the hungry hordes and satisfy my children.

What do you after the seder for the meals that need to be served to a family, when everyone is home and all seem to be constantly hungry?

Here are some dishes that your family will enjoy but won't have you standing in the kitchen all day.

LEEK AND MEAT FRITTERS

These patties take about 10 minutes to prepare.

4 leeks, well washed
16 oz. ground beef
½ cup potato starch or 1 cup matzah meal
salt and pepper to taste
1 clove garlic, crushed or ½ tsp. garlic powder
½ cup oil, or as needed

Cut the white part of the leek stalks into 4-5 pieces each and cook uncovered in water until tender; drain and grind in a meat grinder or chop very fine.

In a large bowl, mix ground leeks with meat and add eggs; mix well. Add potato starch or matzah meal until mixture is stable but not too hard. If you added too much, add another egg. Add salt, pepper and garlic.

Form small patties – bite-sized is best – and arrange on a tray to fry. In a large skillet, heat oil and pan fry patties until golden. Serve hot or at room temperature. Makes 30.

CHINESE PASSOVER STIR FRY

A good way to use up your leftover seder chicken or turkey.

2 tbsp. olive oil
1 small red pepper, cut into 2-in. long, thin strips.
4 scallions, cut into small rings.
1 cup thinly sliced celery (against the diagonal)
1 cup sliced carrots
⅛ tsp. cayenne pepper
2 finely minced garlic cloves
¼ tsp. dry ginger
½ lb. sliced fresh mushrooms – Shitake are best, but any type will do.
pinch salt
3 cups cooked diced chicken, turkey or beef

In a large skillet or a wok, heat the oil. Add the red pepper, scallions, celery, carrots, cayenne pepper and garlic. Saute until tender. Add the ginger, salt and mushrooms and cook for an additional 5 minutes. Lower the heat and add the meat. Heat thoroughly and serve. Serves 6.

Continued on page 34

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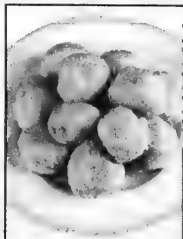

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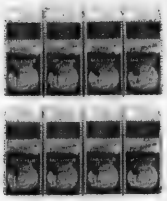

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Always something to eat during Passover

Continued from page 32

PASSOVER BARBECUE COATING

A sweet and sharp coating. The sharpness reminds us of our bondage, while the sweetness lets us appreciate our freedom!

½ cup honey
¼ cup grated horseradish
3 cloves minced garlic
1 tsp. salt
3 tsp. finely ground black pepper

Coat vegetables, steak, chicken breast or turkey breast with this mix and then let stand for 30-40 minutes. Grill or broil until cooked the way you like it. Makes about ¾ cup.

BAKED FRUIT

Baked fruit is traditionally popular among Jews of Polish extraction. You can substitute nectarines or sweet plums for the peaches, and apples for the pears. Experiment with other varieties of dried fruit, too.

3 lb. ripe peaches, pits removed and thinly sliced
2 lb. ripe pears, cored and thinly sliced
½ lb. fresh or dried figs, chopped
1 tsp. cinnamon
1 cup apple juice

Preheat oven to 375. Mix the fruit and cinnamon together and pour fruit into a 2-quart baking dish. Pour juice into dish and bake covered for 45 minutes at 375. Serve warm.

HUNGARIAN FLOURLESS HAZELNUT CAKE

12 oz. hazelnuts
2 tsp. Passover baking powder
6 egg yolks
⅓ cup white sugar
6 egg whites
1 pint pareve whipping cream
⅛ cup chopped hazelnuts, for garnish

Preheat oven to 325. Line a 9-inch springform pan with baking paper. Grind hazelnuts until very fine. Add baking powder and set aside.

In a large bowl, whip the egg yolks with the sugar until pale yellow in color. Beat in the ground hazelnut mixture.

In a separate clean bowl, with a clean whisk, whip the egg whites until stiff. Quickly fold ⅓ of the egg whites into the yolk mixture, then add the remaining whites and fold in until no streaks remain. Pour into springform pan. Bake in preheated oven for 60-75 minutes, or until top of cake springs back when lightly tapped. Cool on wire rack.

When cake is cool, remove from pan and slice horizontally into 3 layers. Whip the pareve cream until stiff, and spread generously between layers, on top and on the sides of the cake. Sprinkle chopped hazelnuts on top for decoration.

CHOCOLATE FRUIT BALLS

½ cup dried apricots, chopped
⅔ cup raisins, chopped
2 tsp. grated orange rind
3 oz. dark chocolate, grated
9 oz. dark chocolate, extra
3 oz. margarine

Combine apricots, raisins, rind (which has been scrubbed) and grated dark chocolate in a small bowl. Roll teaspoons of mixture into balls and refrigerate overnight. Break extra chocolate into pieces, place in top of a double saucepan with margarine over simmering water. Stir until smooth or microwave on high for 2 minutes. Dip each fruit ball in chocolate until evenly coated. Place balls on foil-covered trays and allow to set in a cool place. Store balls in airtight container in refrigerator. Makes 25.

PEAR AND HONEY NAPOLEON WITH HAZELNUTS
from *Low-Fat Cookbook*, American Express Publishing Corporation, New York.

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SINCERE GOOD WISHES FOR A HAPPY PASSOVER

A break from potatoes and eggs

By RIVKA TAL
Special to The CJN

Once we get through the seder – we have only one in Israel – I have about a week to feed my family that special Pesachdik food. I find it fun to try new recipes every year, but I don't neglect the old family favourites.

I take out my trusty Passover notebook, in which I've put recipes from newspapers and scribbled down friends' offerings, and every year I try to record exactly how many Pesachdik ingredients we bought and, more importantly, how much we actually used. How much wine was needed for so-and-so amount of people for one seder and one Shabbat? How much matzah did we actually eat and how much hung around all year until we threw it out just before the following Pesach?

Admittedly, sometimes Pesach food can get a bit monotonous – after all, how many potatoes or eggs can one person eat? So when the family tires of chicken and potatoes, roast and potatoes, etc., why not try using whole matzah as a raw material?

There are matzah kugels and matzah roll-ups. Sephardi Jews often dampen matzah before eating it. Then it can be filled with a plethora of things, dairy or meat, such as cottage cheese with chives, tuna with cucumbers and lettuce or chopped liver.

Of course, the very best is matzah spread with softened sweet butter, but if you want something more substantial, try matzah lasagna. It's a welcome change from heavy meat meals that kids will especially enjoy. And Matzah Wine-Chocolate Cake is an Israeli favourite for both young and old.

PASSOVER LASAGNA

Substitute other cheeses if the following are unavailable for Passover. You may cut down on the amount of cheese, too, if you are concerned about cholesterol.

8 whole matzot
8 oz. ricotta cheese
1 egg, beaten
¼ cup grated parmesan cheese
2 cups mozzarella cheese, shredded
3 tbsp. chopped fresh parsley
1 scant tsp. dried oregano
salt and pepper
sautéed mushrooms, onions, and/or peppers (optional)
1 quart tomato sauce

Preheat oven to 350. Lightly grease a matzah-sized pan. Beat ricotta with egg, parmesan, mozzarella and seasonings.

Break matzot into thirds similar to lasagna noodles and soak in warm water until slightly softened. Place a layer of matzah "noodles" in bottom of pan to cover. Spread some of cheese mixture over matzah. Add any of the optional sautéed vegetables. Spread lightly with tomato sauce. Continue layering in same order, ending with matzah. Spread tomato sauce over final layer of matzah and sprinkle with remaining mozzarella. Bake uncovered for about ½ an hour until bubbling and cheese is melted.

MATZAH WINE-CHOCOLATE CAKE

The amount of chocolate varies in this recipe, depending on how thinly you spread the melted chocolate. The more the better, in my opinion (up to a point, of course).

If you find you're running out of melted chocolate, just skip a layer or two of matzah. Soak them as you go along. Add shredded coconut, if you wish. To make this easy recipe even easier, use that oh-so-Israeli invention: chocolate spread.

8½ ounces semi-sweet chocolate
1 cup sweet or semi-sweet red wine
8 whole matzot
2 tbsp. coarsely chopped walnuts

Melt chocolate very gradually in a microwave, stirring and checking at 15-second intervals. (Alternately, melt over very low heat, stirring constantly.)

Pour wine into a large soup plate. Dunk a matzah into wine on both sides and place on serving plate. Generously spread with melted chocolate and top with another wine-soaked matzah. Again spread with chocolate and repeat until all the matzah is used up. Spread remaining chocolate over top and sides of matzah. Sprinkle with chopped walnuts just before serving. Makes 8 to 10 servings.

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COR's enticing recipes

FRUIT SOUP WITH CHAMPAGNE
from *Low-Fat Cookbook*, American Express Publishing Corporation, New York.

The Kashruth Council of Canada sends along the following Passover recipes:

BUTTERNUT SQUASH, CARROT AND POTATO SOUP

Prepare a day in advance for richer flavour.

1 tbsp. olive oil
1 large onion, chopped
3 large carrots, peeled and chopped
2 medium potatoes, peeled, cut into 1-inch cubes
1 cup dry white wine
2 cans condensed clear chicken soup combined with 3 cups water (use 6 cups of homemade chicken soup if available)
1 large butternut squash or acorn squash, peeled and cubed into 1-inch pieces
2 bay leaves
½ tsp. dried thyme
½ tsp. nutmeg (optional)
salt and pepper to taste

Heat oil in a large stockpot over medium heat. Add onion and carrots, and sauté for 3 minutes. Add the potatoes and sauté for 10 minutes. Add wine and cook for 3 minutes. Add soup, water, squash, bay leaves and thyme. Bring to a boil, reduce heat and simmer uncovered for 40 minutes.

In a blender or food processor, puree soup mixture in several batches until smooth. Return mixture to the stockpot. Add the nutmeg, salt and pepper and reheat until warmed through. For dairy, use pareve soup or water and garnish each soup bowl with a dollop of yogurt. Serves 6-8.

COLOURFUL VEGETABLE SALAD

Dressing:
2 tbsp. olive oil
2 tbsp. fresh lemon juice
2 garlic cloves, crushed
2 tsp. chopped flat leaf parsley
salt and pepper to taste

Combine ingredients, whisk well and set aside.

Salad:
2 zucchini, skin on, sliced
2 ribs celery, sliced
1 each medium red, yellow and orange pepper, seeded and cut into thin strips
½ lb. mushrooms, thinly sliced
4 cups torn Boston lettuce leaves

Garnish:
2 tbsp. toasted sliced almonds

Place zucchini, celery, peppers and mushrooms in a bowl. Add the dressing to the vegetables and toss to coat. Line a platter with the lettuce leaves. Top with the vegetable mixture and garnish with the toasted almonds. Serves 6-8.

STUFFED ROAST TURKEY BREAST

2½-lb. whole turkey breast. Ask the butcher to make a cavity for stuffing. Clean and prepare the turkey breast for stuffing. Set aside.

Stuffing:
2 tbsp. oil
½ cup chopped onion
½ cup chopped celery
½ green or red pepper, chopped
6 small mushrooms, chopped
1 small apple, unpeeled, grated
2 cups matzah meal
2 tbsp. chopped pecans (optional)
1 tsp. chopped flat leaf parsley
salt and pepper to taste
½ cup chicken stock or ½ cup undiluted condensed chicken soup

Heat oil in skillet. Brown onions, celery, pepper and mushrooms. Remove from heat. Add remaining ingredients and mix well. If mixture seems dry, stir in 1 well beaten egg. Preheat oven to 350.

Continued on page 38

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gold's duck sauce 1.13 kg 2.27

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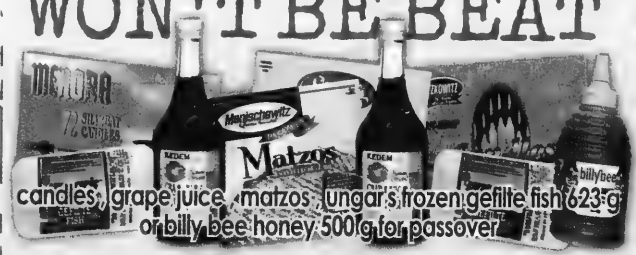

candles, grape juice, matzos, ungar's frozen gefilte fish 623 g or billy bee honey 500 g for passover

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COR always gives us great tastes

Continued from page 36

Spoon stuffing loosely into cavity. Wrap turkey breast in foil and place in roasting pan. Roast for 45 minutes. Pull foil away from turkey to allow browning. Roast for another 30 minutes, basting with pan juices. Serves 6-8.

Sauce (optional):
1 tbsp. honey
1 tbsp. lemon juice
1/3 cup liqueur

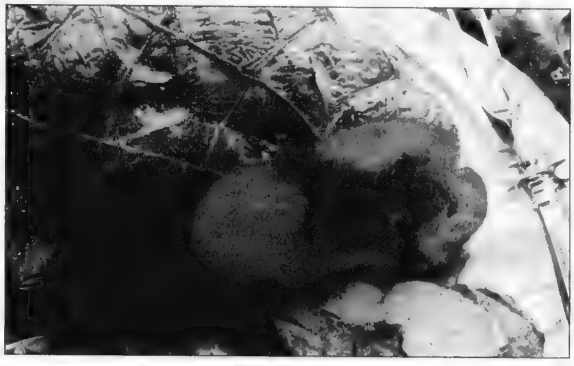
Bring to a boil and baste turkey with the sauce. Roast an additional 15 minutes.

Extra stuffing: Spoon into lightly oiled custard cups or muffin tins. Bake until brown and crispy.

RATATOUILLE

1/3 cup oil or 1 tbsp. oil and 2 tbsp. drained juice from can of tomatoes
2 large garlic cloves crushed
2 large onions, sliced
2 medium zucchini, sliced
1 medium eggplant, skin on, cut into 1/2-inch cubes
1 green pepper, seeded and cut in strips
1 red pepper, seeded and cut in strips
4 1/2 tsp. potato starch
1 large can tomatoes, drained
1/4 tsp. dried thyme
1/2 tsp. dried basil
salt and freshly ground pepper

Garnish:
1 tbsp. chopped flat leaf parsley
matzah meal (optional)



Heat oil (or oil and tomato juice) in a large frying pan. Add garlic and onions. Sauté until soft and transparent. Add vegetables. Sprinkle potato starch over vegetables, add tomatoes, thyme and basil. Cover and cook slowly for 1 hour. Uncover and simmer until the mixture is thick. Season with salt and pepper. Garnish with parsley. Serve hot or cold, or pour into greased heated casserole and top with matzah meal. Bake at 325 for 30 minutes. Freezes well. Serves 6-8.

LEMON CHIFFON PIE

Crumb crust:
1 cup matzah meal
1/4 cup oil
1/8 tsp. salt
1 tsp. sugar
1 tsp. cinnamon

Mix ingredients and press evenly into bottom and sides of a 9-inch pie plate. Preheat oven to 375. Bake for 10 minutes or until lightly browned.

Filling:
juice of 2 lemons
finely grated rind of 1 lemon
1/2 cup sugar
1 1/2 cups water
3 egg yolks
1/2 cup sugar
3 tbsp. potato starch
1/2 cup cold water

Meringue:
3 egg whites
1/4 tsp. lemon juice

Bring the first four ingredients to a boil in top of a double boiler. Cream the egg yolks and sugar and add to mixture. Dissolve potato starch with water slowly until smooth and add to mixture. Cook 10 minutes on medium heat or until well blended and creamy, stirring constantly. Remove from heat. Cool.

Beat egg whites with lemon juice until peaks form and fold into cooled mixture. Spoon filling into pre-baked pie crust. Serves 6-8.

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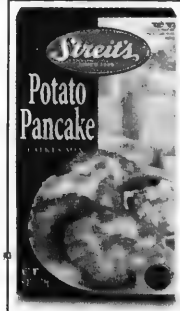

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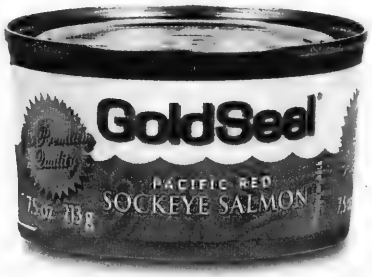

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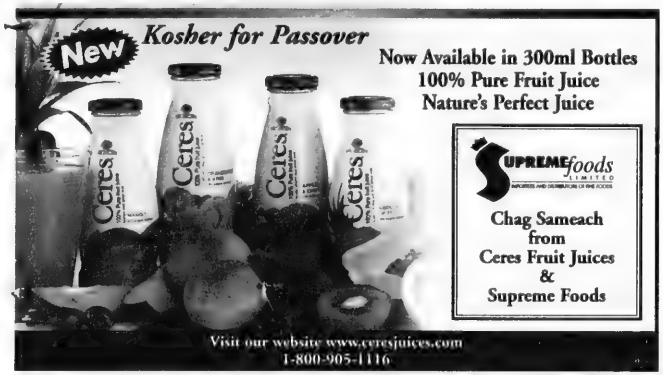

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Passover Food Ideas

Make your seder South African-style

By FELICE WELTMAN
Special to The CJN

I have been interested in cooking since I was five years old and living with my family in Salisbury, Rhodesia, now known as Harare, Zimbabwe.

Being in a colonial English country, my parents, who did a lot entertaining, both outdoors and formally, had quite a number of domestics working for them.

"Cook" and I were the best of friends, and while mother was a good cook, he taught me to cook and had a great deal of patience. I loved experimenting, even at a young age, and my poor father had to have samples of whatever I made.

My late Bubbie, who lived in South Africa, was a marvelous cook, but she never had recipes – it was a "bissel of that and a bissel of this." But guess what! I often change recipes and do the same thing.

All countries have their own traditions, but a lot of my cooking goes back to traditional Russian, Lithuanian and Polish cooking. Good, tasty food. Just like Bubbie's.

Jewish tradition in Zimbabwe and South Africa, I believe, is not very different from elsewhere in the world. We grew up with a big Sephardi community – we are Ashkenazi – whose traditions and cooking habits are slightly different from ours – closer to Greek cooking.

South African cooking on the whole is far from bland. We like spicy food. And our baking is not as sweet as Canadian desserts.

A common menu for Pesach would include eggs and salt water, sweet chopped herring, fish fried in a very light batter, gefilte fish, chicken soup with kneidelach, brisket, chicken and dessert.

I love cooking for my family and friends, and I love trying out new recipes. I am a great experimenter. When I like something new in a restaurant, I try and work out what it is made with, or actually ask the chef.

My best rewards are the thank yous and accolades that I get and of course the referrals.

GEFILTE FISH
Made in the microwave
No smell, quick and easy

Fish
1 lb. mixed white chopped fish
1 grated onion
2 grated carrots or handful of baby carrots
salt, pepper, fish spice to taste
¼ cup water
enough matzah meal to make a smooth light mixture
1 egg beaten lightly

Mix all the above ingredients. Keep wetting hands with cold water and make into nice size balls. Place in deep bowl.

Sauce
6 cups water
salt, pepper and fish spice to taste
small bag baby carrots
1 sliced onion

Combine sauce ingredients and microwave for 20 minutes. Pour sauce over the fish balls – sauce must cover the fish. Boil in microwave, covered, either under fish section, or for 20 minutes. Remove from microwave, keep covered for 15 minutes. Put in fridge. Serve with horseradish.

Mushroom sauce
Brown 1 chopped onion. Wash 1 bag chopped mushrooms well, add to onion and toss and fry a little. Season with salt and pepper. To thicken, mix 1 tbsp. potato flour with a little milk, add this to one cup of milk and mix well. Pour into mushroom-onion mixture, stir well and simmer for 10 minutes. If too thick, add a little more milk – pour over fish. Cover and bake in oven at 350 or in microwave.

ROAST TURKEY

Clean turkey and prick all over. Place in roasting pan, pour over 2 cups ginger ale (in cavity as well), rub turkey with ginger powder, salt and pepper (sprinkle seasoning into cavity, too), rub turkey with a mixture of half ketchup, half horseradish, sprinkle oil over turkey, sprinkle on chopped fresh basil and parsley (also in cavity). Add water to pan in order not to have turkey dry out and to have a sauce.

Bake at 400, uncovered, basting frequently. Turn over when brown. When both sides are brown, turn oven down to 350. When ready, cover and turn down oven further, adding water as needed.

Continued on page 43

COFFEE LAYER CAKE
As seen in *Kosher by design*, Mensorah Publications, Ltd.

End the meal with not-so-sweet sweets

Continued from page 42

ROAST BEEF – RIB EYE OR BRISKET
wash beef and place in roasting pan

Sauce
1 cup coke
2 cups boiling water
1 package or 1/4 cup onion soup
1 cup ketchup
1 1/2 cups apricot jam

Mix sauce ingredients and pour over beef. Cook uncovered, basting frequently – you might have to add a little water. Cover when meat is ready. Remove the beef, slice it and then pour sauce over. Freeze if not being used at once.

QUICK APPLE TART WITH MERINGUE TOPPING
Stew a dozen sliced and peeled apples in a little juice, either Jaffa, Ceres or orange, any flavour will do. Place drained apples in pie dish with some raisins.

Meringue topping
Preheat oven to 400. Beat 4 egg whites till stiff. Slowly add 4 tbsp. sugar, then fold in 1 tbsp. cake flour. Place meringue mixture on top of apple. Bake in oven till brown.

DIFFERENT STEWED APPLES
18 apples
1 ginger stick or 5 tsp. ginger powder
2 tbsp. marmalade or apricot jam
1/2 lemon (take out pips)
1/2 orange (take out pips)
1/2 cup orange juice
2 tbsp. brown sugar
water

Peel and slice. Boil all ingredients till apples are soft. Do not overboil.

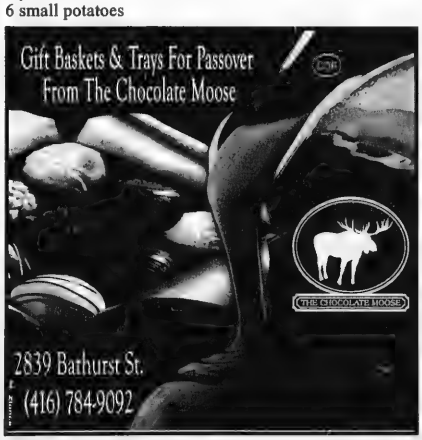
BAKED APPLES
Core 8 apples, whole with skin on. Place brown sugar in each apple. Prick the apples. Pour orange juice or any Passover fruit juice over apples to half cover them. Throw a handful of raisins into the juice. Bake at 400 for half hour. Turn oven down to 350 till apples are cooked. Serve cold.

ROASTED VEGGIES
1 butternut squash
1 yam
6 small potatoes
6 baby beet roots

Wash and clean vegetables, leaving skins on. Microwave them for a few minutes to soften (check after about 5 minutes). Cut butternut into good size pieces, cut beets in half. Place all in large roasting pan, sprinkle on salt, pepper, onion powder and a little oil.

Add
1 container fresh baby tomatoes
handful of snowpeas
1 lb. whole fresh mushrooms
1 bunch fresh asparagus (ends cut off)
1 thickly sliced red pepper
1 thickly sliced green pepper
1 sliced eggplant with skin on (which has been salted and drained for 10 minutes)
salt, pepper and sprinkling of oil and onion powder

Bake uncovered at 400. Turn gently every 15-20 minutes. Takes about 30-40 minutes. Do not overcook. This will cook quickly, because the hard vegetables are partially cooked.



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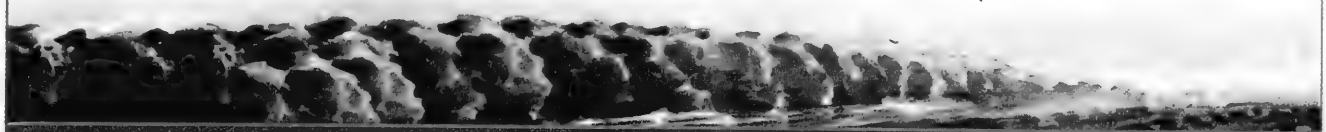

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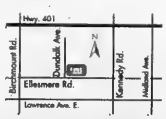

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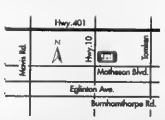

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Pilot turned baker reveals Kookie's cookie recipe

By BARBARA FELDMAN
Special to The CJN

Keith Karnofsky describes himself as a spiritual entrepreneur. Trained as a Reconstructionist rabbi, with an MBA from Harvard University, he has had careers as an airline pilot and as a quality consultant in the manufacturing sector, most recently in the baking industry.

Karnofsky had his own cookie recipe, and five years ago he saw a need in the market: he would produce a pareve chocolate chip cookie that was also really delicious. Keith's Kookies is the result.

Through used equipment dealers and local auctions, Karnofsky put together the machines he needed for his new cookie factory on the outskirts of Buffalo, N.Y. – the industrial mixer that can mix 800-pound batches of dough, a walk-in convection oven and a highly complicated canning machine. A 100-year-old mixer salvaged from a kosher bakery in Rochester sits in a corner ready to be brought back to life.

He's the plant's on-site mechanic. His experience as an airline pilot has come in handy – it has made him fearless around big machines.

He's also the head baker and quality-assurance guy. It took two years of trial and error in his kitchen to produce dough that wasn't too soft to run through an industrial cookie cutter machine. Finally, three years ago, the recipe was perfected.

The first 180,000 Uncanny Chocolate Chip Cookies, packed 12 to a can with a resealable plastic cap, were produced for the Kemach label.

Now Karnofsky and his four part-time employees can bake and package 1,200 to 1,500 cans of Keith's Kookies a day – that's 15,000 to 20,000 cookies. Available in chocolate chip, peanut butter chip and oatmeal raisin, the cookies are all strictly kosher and pareve.

The kosher food market is seasonal: 40 per cent of the kosher food sold yearly is for Passover, says Karnofsky. So this year he set himself another challenge: to make a good-tasting pareve cookie that is strictly kosher l'Pesach.

First, the bakery itself needed to be koshered. The kashrut supervisor from the Orthodox Union helped to pile unkoshered equipment into a corner and supervised the building of a *mechitzah* to separate it from the Pesach operation. The supervisor oversaw the scrubbing of the mixer and the heat-purifying of the oven, and made sure that the baking racks were scoured down to the bare metal and then baked themselves. Karnofsky bought 300 new baking pans and a new label machine so that he could comply with the Orthodox Union's labelling requirements.

Then he began to assemble his ingredients. Matzah cake meal and potato starch could be obtained easily, but honey and vanilla flavours that were kosher for Passover had to be specially ordered from a supplier in New York City. Instead of the vegetable margarine used in the regular recipe, Karnofsky substituted cottonseed oil margarine, which could only be found in retail pound packages. He and his workers spent hours unwrapping the quarter-pound sticks – 400 for every 800-pound batch of cookies. The chocolate chips, made without corn syrup by a supplier in Pennsylvania, were delivered at the last minute.

Within days, 800 cases of Keith's Kosher For Passover Kookies were baked, canned, labelled and shipped to arrive in plenty of time for Passover in Britain. Karnofsky says his factory is momentarily quiet but still redolent with the smell of baking cookies.

"The whole experience was like having a baby – if you knew what was involved ahead of time, you might not even try it.

"But once you do it," he adds, "you wouldn't miss the opportunity again!"

And his baby, Keith's Kosher For Passover Chocolate Chip Kookies? I pop open a can and bite into one. It's sweet, full of chocolate chips, crispy – delicious!

Keith's Kookies are available in about 50 retail outlets throughout the Toronto area (about $4.99 for a can of 12 cookies). You can also order them online at www.pareve.org/contact.htm.

PASSOVER CHOCOLATE CHIP COOKIES

Mix slowly until combined, then beat at high speed until creamy:

2 sticks margarine (½ lb.)
1 cup packed dark brown sugar
½ cup granulated sugar

Add in until combined, then mix at high speed:

1 egg
1 egg yolk
2 tsp. vanilla flavouring
1 tsp. salt
1 tsp. cocoa
1 tsp. baking soda
2 tsp. honey

Mix in slowly – do not overmix:

½ cup potato starch
1¾ cake meal

Add and mix in only until combined:

1½ cups chocolate chips

Form into small balls about the size of melon balls. Flatten slightly with fork or palm. Bake on parchment baking paper at 375 for 10-12 minutes, until bottom begins to turn brown and tops do not collapse when pushed gently. Cool on pan.

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PASSOVER PREPARED FOODS MENU • 5764-2004

Entrees

	$/lb	serves
CARROTS AND PINEAPPLE	6.30	4
CHOPPED LIVER – Small	4.10	3
CHOPPED LIVER – Large	7.99	5
CHOPPED LIVER & EGGS	5.99	5
MOCK CHOPPED LIVER	4.29	3
APPLE KUGEL – Small	5.08	4
APPLE KUGEL – Medium	7.60	6
APPLE KUGEL – Large	9.45	8
CARROT KUGEL – Small	3.50	4
CARROT KUGEL – Medium	4.99	6
CARROT KUGEL – Large	6.99	8
POTATO KUGEL – Small	4.04	4
POTATO KUGEL – Medium	5.67	6
POTATO KUGEL – Large	7.50	8
POTATO KUGEL – Ex-Large	30.00	30
ROAST POTATO with onion	4.77	5
CABBAGE ROLLS	2.89	1
CHICKEN FRICASSEE	9.35	4
CHICKEN KNISHES	2.09 each	1
CHICKEN LIVER & ONION	6.60	5
MUSHROOM CREPES w/mushroom sauce	2.63	1
CHICKEN CREPES	2.89	1
BOILED WHITEFISH	6.99	2
SWEET GEFILTE FISH	10.00/lb	20/loaf
SALT AND PEPPER GEFILTE FISH	10.00/lb	20/loaf
BEEF KNISHES	2.09	1
STIR FRY MUSHROOMS	9.56	5
STIR FRY EGGPLANTS	6.60	5
STIR FRY VEGETABLES	8.26	5

Main Courses

Meat

	$/lb	serves
ROAST VEAL	19.08	3/lb
ROAST CHICKEN	6.80	3/lb
ROAST TURKEY*	8.78	3/lb
ROAST BEEF	16.54	3/lb
CORNISH HENS stuffed with potato	8.99	1
MEAT LOAF – Beef	8.28	3/lb
MEAT LOAF – Stuffed with Chicken	9.08	3/lb
MEAT LOAF – Turkey	13.64	3/lb
SQUABS stuffed with potato	6.20	1
FILLET OF SOLE	14.33	4
CHICKEN DRUMS with BBQ sauce	7.88	–
LEMON CHICKEN with bones	7.60	–
LEMON CUTLETS	14.27	–
SWEET AND SOUR WINGS	7.60	–
SWEET AND SOUR MEAT BALLS	9.50	–
SWEET AND SOUR CHICKEN BALLS	9.50	–
CHICKEN NUGGETS	12.02	–
CHICKEN FINGERS	14.31	–
CHICKEN CUTLETS	14.31	–
STIR FRY CHICKEN AND VEGETABLES	13.30	–

Smoked Turkeys

	$/lb	serves
SMOKED – Carved*	9.54	–
SMOKED – Whole or Sliced*	8.78	–

*Smoked and Roast Turkeys, whether whole, sliced or carved, must be ordered in advance. DEPOSITS ARE REQUIRED.

Salads

	400g	serves
COLESLAW	3.85	4
CREAMY COLESLAW	3.85	4
CUCUMBER	4.40	4
EGG – Small	2.50	3
EGG – Large	4.50	6
POTATO	3.85	4
CARROT with raisin	4.50	5
BEETS with red cabbage	4.50	5
BEETS	4.52	5
ISRAELI	6.91	5
PEPPER & OLIVES	6.91	5
CHICKEN	6.57	4
EGGPLANT & PEPPER	6.62	5

Soups

		serves
CLEAR CHICKEN – Small	2.47	1
CLEAR CHICKEN – (900g)	4.89	3
CLEAR CHICKEN – (1.5 Litre)	7.89	4
CHICKEN with egg noodles	5.66	3
CHICKEN with Matzah balls	5.66	3

Extras

		serves
KISHKA	6.60/lb	–
EGG NOODLES	5.75	6
RED HORSERADISH – Small	3.25	–
RED HORSERADISH – Large	5.50	–
WHITE HORSERADISH – Small	4.25	–
WHITE HORSERADISH – Large	7.25	–
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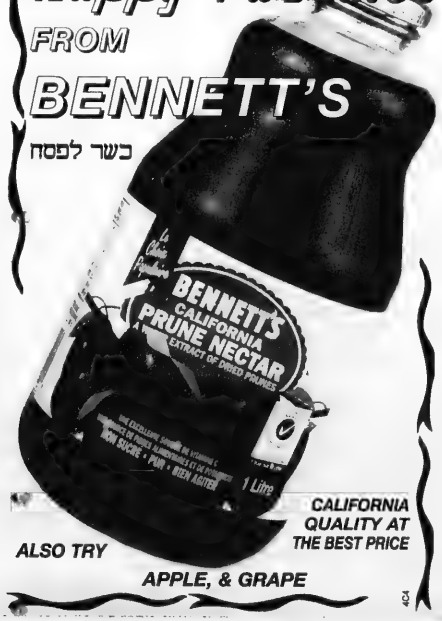

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Passover Food Ideas

Keep mid-week meals simple

By EILEEN GOLTZ
Special to The CJN

During chol hamoed, I try is to keep cooking to a minimum, and serve easy to make non-matzah-based dishes.

The following recipes are all fast, easy, tasty and lower in calories than the prepackaged food we find in the Passover sections of our supermarkets. The best part, however, is that they absolutely, positively contain no matzah or matzah meal.

ZUCCHINI AND SMOKED SALMON ROLLS WITH DILL SAUCE

This looks like sushi and is a great substitute for gefilte fish

1½ lb. centre-cut salmon fillet
6 large zucchini (each about 7 in. long and 1½ in. thick), trimmed
1½ cups mayonnaise
¼ cup plus 3 tbsp. chopped fresh dill
7 tsp. white wine vinegar
6 oz. smoked salmon (not lox), coarsely chopped
3 tbsp. chopped dill pickle

Sprinkle salmon fillet with salt and pepper. Steam the salmon until just opaque in centre, about 15 minutes. Cool completely. Line baking sheet with paper towels. Slice enough ⅛-in.-thick lengthwise strips from centre portion of each zucchini to make 24. Steam the zucchini in batches until just tender but very pliable, about 3 minutes. Transfer them to paper towels and pat them dry. In a bowl combine the mayonnaise, ¾ cup dill and vinegar in small bowl. Season the dill sauce to taste with salt and pepper.

Place paper towels on a cookie sheet and set it aside. Flake the cooled salmon coarsely into large bowl, discarding skin and bones. Gently mix in the smoked salmon, chopped pickle, the remaining 3 tbsp. dill and ¼ cup dill sauce. Place 1 rounded tbsp. of the salmon mixture at end of each zucchini strip. Roll up the strips, enclosing the salmon mixture. Place the rolls, seam side down, on the prepared cookie sheet. Cover the rolls with plastic wrap and refrigerate until ready to serve. Cover the reserved sauce with plastic wrap and refrigerate and sauce separately to chill. This can be made 1 day ahead. Serve rolls with remaining dill sauce. Makes 8 servings.

APPLE ROSEMARY AND THYME CHICKEN PACKETS

This chicken is incredibly easy to prepare. Boneless chicken breast seasoned with rosemary, thyme and the subtle apple flavour of a Granny Smith or Mutsu makes a delicious dinner.

Passover cooking spray
3 whole boneless, skinless chicken breasts, about ½ lb. each, halved
⅓ cup chopped onions
1 tbsp. minced garlic
3 large Granny Smith or Mutsu apples, 8 oz. each, cut in half and cored
6 sprigs fresh rosemary or 1 tsp. dried
6 sprigs fresh thyme or 1 tsp. dried
1 tbsp. olive oil
6 tbsp. lemon juice (fresh is best)

Preheat oven to 350. Cut 6 circles of parchment paper 18 inches in diameter. Place on a work surface and lightly coat the top of each circle with cooking spray. Rinse and pat dry chicken breast halves. Lay 1 piece of chicken on half of each parchment circle. Sprinkle the minced garlic over the chicken breasts. Thinly slice the unpeeled apples and arrange the slices over the chicken. Top each chicken breast with a sprig of rosemary and thyme (or sprinkle the dried over the top) and drizzle ½ tsp. olive oil and 1 tbsp. lemon juice over each breast. Fold over parchment and crimp the edges to seal. Place packets on a large baking sheet and bake for 45 minutes, until packets are puffed and lightly browned. Place parchment packets on serving plates, break open, and serve immediately. Serves 6.

The parchment packets can be made up 8 hours in advance and stored in the refrigerator.

Continued on page 48

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Cataraqui Market - 1048 Midland Avenue, Kingston
Glen Erin Market - 5010 Glen Erin Dr., Mississauga

Fill up on low-fat meals

Continued from page 46

INDIVIDUAL VEGETABLE KUGELS

3 tbsp. margarine
1 medium onion, chopped
½ cup celery, chopped
1½ cups carrots, grated
¼ cup red bell pepper, seeded and chopped
¼ cup green bell pepper, seeded and chopped
10 oz. frozen spinach, cooked and well drained
3 eggs, well beaten
¼ tsp. ground nutmeg (optional)
⅔ cup ground almonds or walnuts

Preheat oven to 375. Grease or spray 12 muffin tins or ramekins with nonstick cooking spray. Melt margarine in a heavy saucepan over medium high heat. Saute onion, celery, carrots and peppers for 2-3 minutes or until the onions are translucent. Set the mixture aside. Place drained spinach in a bowl. Add the eggs and nutmeg and mix. Season to taste with salt and pepper. Add the sauteed vegetables and ground nuts. Mix thoroughly and then spoon the mixture into the prepared muffin tins. Bake 35-40 minutes. Cool 10-15 minutes before removing from tins. Serves 12.

CITRUS ZEST SALMON

The zest from orange and lemon rinds add a depth to the subtle taste of the salmon.

½ cup finely chopped fresh parsley
¾ cup finely minced fresh dill
4 tsp. minced garlic
1½ tbsp. olive oil
3 tbsp. fresh lemon juice
2 cups fresh orange juice (not from concentrate)
6 salmon fillets
3 tbsp. slivered toasted almonds
6 lemon slices
zest of 1 lemon
zest of 1 orange

Preheat oven to 375. In a large bowl combine the parsley, dill, garlic, olive oil, lemon juice and orange juice. Mix well. Coat the bottom of large glass baking dish with half the liquid mixture and then sprinkle the orange and lemon zest over the juice mixture. Place the salmon fillets in baking dish on top of the zest and then spoon the rest of the juice mixture over the top of the fish. Sprinkle the almonds over top of the fillets. Cover the baking dish with foil and bake for 20 minutes. Remove the foil, place the lemon slices on top of the almonds and bake an additional 5 minutes. Serve immediately. Serves 6.

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1	can (170 g) **Clover Leaf® Chunk Sockeye Salmon,** skinless & boneless, drained	2 tbsp	chili sauce
		2 tbsp	chopped chives or green onion
1 cup	plain low fat yogurt		
1/2 cup	light mayonnaise	2 tbsp	chopped fresh parsely

In medium bowl, combine salmon, yogurt, mayonnaise, chili sauce, chives and parsely; mix until fairly smooth. Chill until serving. Serve with crudities.
Visit us at cloverleaf.ca for many more exciting recipes!
Wishing You a Happy & Healthy Passover
WE'RE HOOKED ON QUALITY.

There's no moral equivalency here

In a mostly positive book review of *Still Life With Bombers: Israel in the Age of Terrorism* by *Jerusalem Report* editor David Horovitz ("Shattered Dreams of Peace," *Globe and Mail*, March 13), Shira Herzog takes issue with one of the book's central arguments: that Palestinian Authority President Yasser Arafat is responsible for the collapse of Israeli-Palestinian peace because he rejected former Israeli prime minister Ehud Barak's generous offers at Camp David in the summer of 2000.

Herzog is under no illusions about Arafat: "Of course Arafat was at fault, and not just at Camp David. He's no Mandela or Gandhi. In seven years of talks with Israel [1993-2000], he neither foreswore the option of violence or conditioned his people for peace. The same manipulation and duplicity that helped him survive decades as leader of the PLO led to his colossal failure as a statesman."

According to Reports
By PAUL MICHAELS

Nonetheless, contrary to what Horowitz correctly calls "the new Israeli consensus," Herzog advocates a more "nuanced" read of what led to the failure at Camp David (and the period afterward leading to the Taba talks in January 2001). While Herzog's admonition to search for nuance in the immense complexity of Israeli-Palestinian relations is generally good advice, on this particular subject, the preponderance of reliable evidence concurs with Horovitz's analysis.

Much has been written in Israel about Barak's "tactical" errors in negotiating with the Palestinians and Arafat. Barak himself admitted, in an important interview with Israeli historian Benny Morris (*New York Review of Books*, June 13, 2002), that he failed to appreciate how settlement expansion (though technically legal under the Oslo process) would psychologically affect the Palestinians. Still, Barak was emphatic that all of his misgivings paled in comparison to Arafat's "strategic" rejection of what was offered at Camp David and his actions in the following months.

There is no moral equivalency here between Israeli and Palestinian "failures." Barak approached Camp David intent on reaching an agreement. Arafat balked. As Barak said in the interview with Morris: "Arafat said 'No!' [Former U.S. president Bill] Clinton, enraged, banged on the table and said, 'You are leading your people and the region to a catastrophe.'"

Dennis Ross, the chief U.S. peace negotiator under Clinton, has repeatedly confirmed Barak's account. But perhaps more important is the position taken by former PA cabinet minister Nabil Amr, who, just prior to assuming his cabinet position (he has since resigned, but remains a member of the Palestinian Legislative Council), published an "Open Letter to Yasser Arafat" in the PA newspaper *Al Hayat al-Jadida* (Sept. 2, 2002). He wrote: "Didn't we dance to the failure of Camp David? Didn't we deface pictures of President Bill Clinton who courageously [in December 2000] put on the table the proposal [accepted by Ehud Barak] for a Palestinian state with minor modifications? Aren't we doing just that, dancing in the face of a grand failure? Yes. But were we honest in what we did? No. We were not because today, after two years of bloodshed, we call for exactly what we refused [statehood], only after we became sure it was impossible to achieve!"

The point is not to assign blame for the sake of blame. Rather, it is to be clear that it is Arafat's rejectionist attitude – including his refusal to accept Jewish sovereign legitimacy in the region, his insistence on a Palestinian "right of return," his countenancing and indeed support of violence and terrorism – that has led both his own people and the Israelis into the abyss.

It may comfort some of Israel's supporters to think that if only Israel had done this or that better, before and at Camp David, all the horrible deaths on both sides might have been avoided and the Palestinians would be living peacefully in their own state beside Israel. Alas, that account is just not sustainable.

Paul Michaels is communications director for the Canada-Israel Committee.

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אִם זֶה קוֹדֵם כּוֹאֵב וְזֶה מַה שֶּׁאֵנִי אוֹהֵבְתְּ,
אֲלֵךְ אֶל הַמִּדְבָּר, וְשָׁם אֶלַּמֵּד לְקַאוּב,
וְאִם שִׁירִים אֶהֱבְתְּ, כָּךְ שֶׁכְּתוּבִים בָּאֲבָן,
בֵּין מַכַּפֵּיִם אֲנוּר, וּבְטַלְאֵי אֶחָטוֹב.

וְאָז, כְּשֶׁתִּכָּסֶה עִם סְמִילִים בְּחוֹשֶׁךְ
וְשִׁכּוֹר הַדְּבָרִים בְּחוֹשֶׁךְ יִהְיֶה,
תַּגִּידִי לִי מִלִּים יְפוֹת מִבְּכִי וְאוֹשֶׁר,
הוּא בָּרְאָה אֶהֱב אוֹתִי מֵאִישׁ אַחֵר.

נתן היה איש יפה מבפנים כמו מבחוץ, אוהב אדם, רגיש, מורה מצויין. בגיל שמונים היה עדיין המרצה המבוקש ביותר בבתי ספר, והוא סיפר לי על עניינים הנוצצות של ילדים בדימונה וקריית שמונה כששמעו לראשונה הקראה של שיר.
נתן יונתן אהראי לכמה מהשורות הכי נפלאות שנוצרו בשפה העברית אי פעם:

חוֹפִים הֵם לְמַעֲמַקִּים וְנַעֲנוּעִים לְנַחַל,
רְאִיתִי פַּעַם חוֹף שֶׁנִּחַל עָנוּג
עִם לֵב שָׁבוּר שֶׁל חוֹל וְאֶבֶן,
גַּם מְאֻדָּם יָכוֹל גַּם הוּא לְהִישָּׁאֵר
נָטוּשׁ וּבְלִי כֹּחוֹת, מַמָּשׁ כְּמוֹ חוֹף.

גַּם הַצְּדָפִים, כְּמוֹ חוֹפִים כְּמוֹ חֲרוּטִים,
גַּם הַצְּדָפִים הֵם לְמַעֲמַקִּים וְנַעֲנוּעִים,
לְבֵית שֶׁהִתְמַיֵּד אֶסְבְּרָה, אֲשֶׁר הָיָה,
וְכָךְ הָיִיתִי שָׁר לְבָדִי שָׁם אֶת שִׁירִי
כְּדֵי בֵּין צְדָפַי לְמוֹ שֶׁל הָאֲדָם
שָׁרִים לֹז נְעִימִי.

ואחרונה כאן, עם נענועינו לבית שתמיד אחבוֹ, השורות האלה הן כמו תפילה והמנון עצוב.

דּוֹגִית נוֹסַעַת, מִפְרָשַׂיִךְ שְׁנַיִם,
וּמַלָּחַיִךְ נִרְדָּמוּ כּוּלָם
רוּחַ נוֹשֶׁבֶת עַל פְּנֵי הַמַּיִם,
יָלְדִי פּוֹסֵעַ עַל חַוְתּוֹ דוֹמֶם.

יָלְדִי פָּעוּט הוּא וְעֵנֶב עֵינַיִם
שׁוֹצְפִים הַמַּיִם בְּהֶמְיַת אֵיתָנוֹ,
אִם לֹא יַשְׁוֹרוּ כָּל מַלָּחַיִךְ
אֵיכָה תָּגִיעַ הַדּוֹגִית לְחוֹף?

והיה מי שראה בשיר הזה נבואה למצבה של ישראל, שמנהיגיה נרדמו כולם, ואין מי שינווט אותה לחוף מבטחים.
וכך בחר נתן יונתן לסכם את חייו, שנים רבות לפני שנפטר:

"שִׁירִים עַד כָּאן. נִתְּנָה לָנוּ אַרְכָּה
עַד שֶׁתִּזְקֹן שֶׁלָּנוּ יַצְעִיר,
וְיֵשׁ נְשָׁמִים וְאוֹר מָה עוֹד אֶפְשָׁר לְרַצּוֹת
יָפִים מִמֶּנִּי וּמִמֵּךְ הָאֲדָמָה לְקַחַת.
שִׁירִים עַד כָּאן. עַל קֶשֶׁר מְשֻׁתָּקָה
הַנִּיעָה שֶׁעָתָנוּ לְחֶתֶר.
פְּנִים שֶׁלָּנוּ לֹא הָיוּ אֲדוּמִים יוֹתֵר.

נתן ביקר בטורונטו והופיע בערב בלתי נשכח. ואני זוכר תמונה של בוקר, נתן שואל את פְּנִי נָל בן חתשע "איפה יש קֶפֶה", וגל מבקש שֶׁיְּצַיֵּר אותו למדף העליון של הארון, שם מסתתר חקפה. כך אזכור אותו-מניף את חילד אל על במזימה של חיפוש מטמון.
נתן יהיה תמיד בזכרוננו. שיריו, כמו חוף, תמיד יזכירו לנו את הנחל.

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Coast to Coast

Vandals strike in 'weekend of hate'

Continued from page 1

Though several buildings and community institutions were targeted in the most recent incident, all are located within a few blocks of each other in the Bathurst Street-Steeles Avenue area. Police reported that swastikas had been painted on the outside wall of the Pride of Israel Synagogue and seven stained glass windows were broken. Officers then discovered that two windows had been broken at the Joseph and Faye Tanenbaum Educational Centre on Patricia Avenue, while swastikas had been painted on UJA signs there and at a neighbouring synagogue and swastikas painted on a clothing donation box at the centre.

At the Bathurst Lawn Memorial Park Cemetery, a block or two north of the synagogue and school, vandals had overturned 27 headstones, six benches, a menorah, several plaques and a pillar marking the entrance to the Yavneh Zion Congregation section of the cemetery.

Mindy and Larry Spring hurried to the cemetery when they heard news of the desecrations. They came, they said, to check on their grandparents' graves. "Thank God they are untouched," they said.

"I don't know what's going on," Mindy said. "My kids are petrified."

Larry Spring, who worships at the Pride of Israel, said members arriving for Sabbath services were upset when they saw the damage done the night before.

"The reaction was probably universal anger," he said.

Gordon Bottner, who visited Bathurst Lawn to check on his father's headstone, said, "I saw profound sadness [in those] looking at the stones turned over like this. I thought, who could do something like this?

"I can't believe someone would actually do something like that. It's a desecration of something sacred... It goes beyond anti-Semitism. It's just an act of baseless hatred and it's cowardly."

John Arruda, groundskeeper at Bathurst Lawn, said they cemetery is planning to notify next of kin of those whose headstones had been overturned.

Toronto Police Service Chief Julian Fantino visited the cemetery to view the damage. Referring also to the attacks on the community buildings, Fantino said, "I am outraged that, in as diverse and tolerant a city as Toronto, such completely unacceptable hate crimes have taken place. We have issued an urgent, city-wide alert to all our police officers and asked them to pay extra attention to Jewish establishments and organizations."

Ontario premier Dalton McGuinty issued a news release saying, "Cowardly acts such as these are despicable.

"It is everyone's duty to speak out and take action when racism and hate crimes raise their ugly heads."

Jewish organizations universally condemned the incidents. Bernie Farber, executive director of the Ontario region of Canadian Jewish Congress, said, "It probably is the most extensive trend of anti-Semitic attacks I've seen in many, many years."

Calling it a "weekend of hate," he said "it's outrageous that we would have these anti-Semites, these cowardly thugs, skulking around in Jewish cemeteries."

He said their efforts to shock and intimidate the Jewish community would fail.

"You have to understand the rage these people must have against Jews to spend a cold, wet night overturning cemetery headstones. It's easy [for them] because dead Jews can't fight back."

Leo Adler, spokesperson for the Simon Wiesenthal Center, said the anti-Semitic incidents "caused us to become perplexed, fearful, angry and sad.

"The desecration of schools, synagogues, signs, gravestones and homes has never been so gross, so well-organized, so deliberate and so premeditated. Not a single symbol of Jewish Toronto has been exempt from the damage. Not a single Jewish Torontonian feels untouched by the hate and the maliciousness exhibited towards our institutions and us."

A supporting pillar marking the Yavneh Zion Congregation's section of Bathurst Lawn cemetery was overturned by vandals. [Paul Lungen photo]

Police had not made any arrests in the incidents when *The CJN* went to press, and speculation as to the perpetrators' motivation ranged from anger at the Mideast conflict to youths acting up during March break. Mindy Spring said her daughter, a student at Ryerson University, said her contemporaries attribute the incidents to the emotions stirred by Mel Gibson's film, *The Passion of the Christ*.

Meanwhile, B'nai Brith Canada reported just a few weeks ago in its annual audit of anti-Semitic incidents that Canada experience a 27 percent increase in events in 2003 over the year before. Of the 584 reported incidents, 317 took place in the Greater Toronto area.

Police are urging anyone with information on the incidents to contact 32 Division at 416-808-3200 or CrimeStoppers at 1-800-222-TIPS or 416-222-TIPS.

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Ontario Ministry of Community and Social Services
United Way

Students hold pro-Israel rally at York

Continued from page 3

On Tuesday morning, some of the Hillel students came in from outside and walked around the campus holding placards.

However, Hillel staff succeeded in moving most of them back outside when the anti-Israel activists came into Vari Hall to set up their demonstration, said Zac Kaye, executive director of Hillel of Greater Toronto.

"We wanted to give York administration an opportunity to remove the group," he said.

Soon after the activists marched into Vari Hall dressed in IDF uniforms, almost all the pro-Israel demonstrators came into the hall and tried to block the installation of the checkpoint and theatrical presentations.

"Our vigil and counter-demonstration gave Jewish kids who support Israel an ability to respond to the checkpoint display," Moshevich said.

"The students wanted to create a response that put checkpoints into the context of terrorism, so they decided to hold a vigil and wear T-shirts that explained why the checkpoints were needed."

Moshevich said hundreds of students joined the group.

"We gave them signs to hold and flags to wave. If we had done nothing at all, there probably would have been fist fights in Vari Hall that day," Moshevich said.

"Hillel staff was asked by security for assistance in separating the two groups and we were willing to co-operate with York administration and did work to separate the groups even though it did place a number of us in danger," Kaye said.

York's chief communications officer Richard Fisher said that "it was a volatile situation" and some students were just as offended by the presentation of the victims of terror as others were by the checkpoints.

"It would have been a lot simpler had Hillel stayed outside Vari Hall. By coming inside, it created a situation that was much more difficult to manage," Fisher said.

"Both groups abandoned their commitment to the university," he said.

As of last Friday, the activities of SPHR, Hillel and Generations, a pro-Israel campus group, were suspended until March 26 while the university investigates, White said.

Later that week, Hillel@York held a Jewish Unity Rally. About 250 students from many of the campuses across southern Ontario, as well as from the Community Hebrew Academy of Toronto, gathered in the Founders College Assembly Hall to rally against anti-Semitism and racism.

Despite the fact CHAT did not endorse the event, about 120 grade 11 and 12 students joined the rally on pre-arranged buses.

Liberal MP and former cabinet Minister Art Eggleton gave the keynote address, saying "the greatest enemy of our cause is silence."

Eggleton noted that the rise in anti-Semitism in Canada mirrors the escalating tensions in the Middle East and that "a new form of anti-Semitism has emerged alongside the old.

"It's called hatred of Israel. Hatred of Israel is the new and clever guise of anti-Jewish prejudice," Eggleton said.

"History shows us that while the Jews are the first to suffer, racism rarely stops with them and that is why the current rise in anti-Semitism is personally important not only to Jews, but also to all Canadians."

The director of York's Centre for Jewish Studies, Prof. Martin Lockshin, told the students that anti-Semitism is not caused by Jews and must be fought by everyone, not just Jews.

"Anti-Semitism is a vile illness, a scourge that affects gentile society. While we Jews are the targets of anti-Semitism, it is the non-Jews who are affected by the illness. It is the non-Jews of conscience who must lead the fight against the illness that affects non-Jewish society."

Other speakers included Josh Cooper, the federal Conservative Party's candidate in the riding of Thornhill, and several students, including the president of Hillel@York Jordie Saperia, Noah Slepkov and Seth Winberg.

Coast to Coast

Fight anti-Semitism by reaching out to non-Arab Muslims: scholar

By DAVID LAZARUS
Staff Reporter

MONTREAL – Hatred of Jews is so entrenched among Arab Muslims that the best hope for change is to reach out to their non-Arab co-religionists, a Muslim scholar told the recent international conference on the worldwide resurgence in anti-Semitism.

"You have to let non-Arab Muslims do the work," Khaleel Mohammed said.

Mohammed, a non-Arab native of Guyana and an assistant professor of religion at San Diego State University, said that from age five, upon entering a mosque for the first time, the first thing a Muslim child learns is "the hatred of Jews."

"It has become the indoctrination from within," he told a panel session on "Israel, America and Islamist anti-Semitism." The other panelists were Raphael Israeli, a professor of Islamic, Middle Eastern and Chinese history at Hebrew University, and writer Bat Ye'or, the author of articles and books on non-Muslims living under Islam.

The next day, Mohammed's comments were denounced as racist by Canadian Arab figures.

But at the conference, Mohammed didn't shy away from expressing what he felt to be very basic information: that the overwhelming majority of the world's Muslims are being held hostage to a medieval, anti-Semitic theology that leaves little hope that those exposed to it will be untainted.

Today, an utterance by an ayatollah within Shiite Islam is taken as "absolute truth," he said. Unlike the talmudic tradition, there is no debating or questioning the imam, since he is "infallible."

Mohammed cited the example of Iraqi ayatollah Muhammad Shirazi, who has made explicit reference to Jews' "sneaky fingers" and has quoted from the notorious anti-Semitic forgery the *Protocols of the Elders of Zion*.

"And he oversees the largest groups of Shiites in Iraq – and Canada."

Ye'or said the current "Judeo-phobia" in Europe is not so much the result of anti-Jewish or anti-Israel sentiment in the street – "Most Europeans are not anti-Semitic," she said – but the result of policies by European states going back to the oil crises of the 1970s.

The intent, she said, has been to delegitimize both Israel and the United States by striking alliances between Europe and the Arab world while excluding Israel and America.

The goals were to protect oil interests by forming partnerships that would tolerate a larger Muslim population within Europe, and to institute cultural and academic exchanges, Ye'or said.

But these policies – all non-official and established through a series of "dialogues" – resulted in a "mutating Europe" that has allowed anti-Semitism, anti-Israel sentiment and "Islamo-fanaticism" to gain a foothold, she said.

The Jewish world "should not just complain as victims," she said, but must denounce these developments and hold European countries accountable.

"People who speak out against European policies are demonized and marginalized. So we should not approach it with an aggressive attitude, but a responsible one."

Israeli said there are two things about the new anti-Semitism or "anti-Israelism" that are new: "operationalization" and "globalization."

The first term means that anti-Israel and anti-Jewish sentiments have been put into "operation" through violence. And the violence has become "globalized," with no part of the civilized world immune.

Israeli said the "new" anti-Semitism borrows heavily from the old: Hamas' platform "quotes liberally" from the *Protocols* and includes such things as blood libels, world Jewish conspiracies and allegations about Jews poisoning wells.

"It's all part and parcel," he said.

If one thing has changed, it's that "there appears now to be more incentive to dehumanize. If Israel does not deserve a nation, then the Jews are not a people.

"Coexistence sounds wonderful, but the time is not yet ripe."

In a question-and-answer period, Israeli said anti-Jewish and anti-Israel sentiments are stoked now more than ever by the Arabs' "humiliation" because Israel and the West are showing the Arab world that it could be greater.

The problem is that the Arab world is not interested in "elevating itself up, but putting the other down, blow by blow, until the enemy collapses."

If there is hope, Israeli said, it is in that Islam is a "pragmatist" religion.

Jews and Israel must "be strong and appear to be strong," because the Arab world respects strength, he said.

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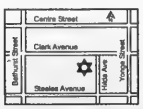

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What's New

By REBECCA NADLER

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What's New deadlines: Friday, March 26 is the deadline for the April 8 issue, Wednesday, March 31 is the deadline for the April 16 issue, and Wednesday, April 9 is the deadline for the April 22 issue. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, March 25

SAR-EL INFO SESSION

Find out about Sar-El and the opportunity to volunteer on an Israeli supply/maintenance base. 7:30 p.m. 788 Marlee Ave. 416-781-6089.

Friday, March 26

KABBALAT SHABBAT

Beth Emeth Synagogue presents **Rabbi David Bauman** and **Cantor Aaron Bensoussan** leading a Kabbalat Shabbat service. 6:30 p.m. 100 Elder St. 416-633-3838.

SHABBAT PROGRAM

Temple Kol Ami invites young children and their families to a Shabbat program of prayers, songs and stories, followed by an Oneg Shabbat. 6:30 p.m. Leo Baeck School, 36 Atkinson Ave. 905-709-2620.

YOUTH ONEG SHABBAT

Adath Israel Young Professionals Network is hosting an Oneg Shabbat with **Jonathan Kay**, editorials editor of the *National Post*, discussing "The Middle East in the Media." 8 p.m. 416-635-5340 or visit www.adathisrael.com.

Saturday, March 27

THE SHTEIBL, TOO

Michael Wolf, director of Camp Ramah Canada, will lead a family learning service 10:30 a.m. at Beth Sholom Synagogue. Luncheon following, reservations required. Call 416-783-6103, ext. 228.

SEDER SWAP

Shir Libeynu Congregation is having their Second Annual Seder Swap, an opportunity to exchange ideas on how to make your seder more relevant and personally significant. Bring your family Haggadah and your ideas. 7-9 p.m. Loblaw's Community Room, 396 St. Clair Ave. W. 416-465-5488.

MUSICAL CONCERT

Beth Tzedec Congregation presents "The Missing Music of Theresienstadt: The Spirit of the Human Soul," a live concert presented by **The Gideon Trio**, with **Deborah Kirshner** on violin, **Eric Paetkau** on viola and **Jonathan Tortolano** on cello. Tickets $10 at the door. 8 p.m. 416-781-3511.

CREATING SPIRITUAL SPACE

Textile artist **Temma Gentles** will give an illustrated talk on how midrash creates meaning in Jewish textiles at 8 p.m. Join her on Sunday, March 28 from 10 a.m. to 2:30 p.m. to create your own mezuzah cases, building on text study and personal associations. $25 adults, $15 youth includes materials and lunch. First Narayever Congregation, 187 Brunswick Ave. Reservations needed for workshop. 416-925-8531.

THE EXODUS REVEALED

Temple Kol Ami presents **Simcha Jacobovici** on "Finders of the Lost Ark: The Exodus Revealed." 8:15 p.m. 36 Atkinson Ave. $18 in advance and $20 at the door. Call 905-709-2620.

Sunday, March 28

RAMBAM: 800 YEARS LATER

Rabbi Jacob J. Schacter, dean of the Rabbi Joseph B. Soloveitchik Institute, will discuss "The Contemporary Significance of the Rambam: Reflections on his 800th Yahrzeit." 9:30-11 am. Beth Jacob Congregation, 147 Overbrook Pl. www.torahinmotion.org or call 416-633-5770. $10.

BREAKFAST MEETINGS

The **General Wingate Branch** of the **Royal Canadian Legion** meets for a breakfast meeting at 788 Marlee Ave. 9:15 a.m. 416-782-5024.

Continued on page 53

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What's New

Continued from page 52

Habonim Breakfast Club presents **Hugh Innis** on "What is the Place of Religion in an Age of Humanism?" 10 a.m. 5 Glen Park Ave. $6.

The Aryeh Baraf Chesed Network for Jewish Singles meets at Adath Israel Synagogue at 10 a.m. 416-787-2999.

Reviving Eden, a group for 20-somethings formed by Kolel: the Adult Centre for Liberal Jewish Learning, presents "Breakfast with Bigshots" with **Tony Cohen**, owner of Hotel Le Germain. $10 at the door. 11-12:30 p.m. 151 Eglinton Ave. W.

MODEL SEDER

Learn how to make your own Pesach seder with a hands-on demonstration. Two presentations: one in Russian at 10:20 a.m. and one in English at 7:30 p.m. Jewish Russian Community Centre, 18 Rockford Rd.

PASSOVER COOKING CLASS

The Winchensky Centre presents a cooking class, "Prepping for Passover: All the Basics of Preparing a Seder." 10:30 a.m.-1 p.m. 585 Cranbrooke Ave. Advanced registration required. $12. 416-789-5502.

BBYO BOWLATHON

BBYO Teens and Alumni are holding a bowlathon from 1-5 p.m. at Pro-Bowl, Elgin Mills Road and Yonge Street. Everyone is welcome. Refreshments, prizes and more. Call **Debbi Silver** at the BBYO office for your sponsor sheet and more information. 416-398 2004, ext. 221.

A STITCH IN TIME

The Baycrest Terrace presents residents in a panel discussion about Toronto's garment industry. 2-3:30 p.m. 416-785-2500, ext. 2267.

MUSICAL EVENING

Beth Tikvah Synagogue presents "The Promised Land: Songs Of Our People," a musical odyssey featuring **Cantors Tibor Kovari** and **Marshal Loomer, Nafshi Band, The Beth Tikvah Choir** and **The Festival String Quintet**, conducted by **Eyal Bitton**. 7:30 p.m. Tickets $20 in advance or $25 at the door. Call 416-221-3433.

DEALING WITH *THE PASSION*

Shaar Shalom presents **Steve Mason** on "How Did The Jews Get Blamed For the Trial of Jesus?" 7:30 p.m. 2 Simonston Blvd. 905-889-4975.

YIDDISHLAND CAFE

Join the Workman's Circle for "Old Wine in New Bottles," a Yiddishland café with singer **Bronna Levy** and klezmer musicans **Eric Stein, Bret Higgins, Milos Popovic** and **Martin de Ven.** 7:30 p.m. 471 Lawrence Ave. W. Tickets $12 available at Israel's Judaica or call 416-787-2081.

Monday, March 29

BOOK REVIEW

Alan Isler's *The Prince of the West End* will be reviewed at Solel Congregation. 7:30-9 p.m. 2399 Folkway Dr. RSVP 905-820-5915.

KISS THE MOON

Medina Theatre Ensemble presents a reading of *Kiss the Moon, Kiss the Sun*, a heartwarming play by **Norm Foster.** 8 p.m. 15 Hove St. $5. 416-785-0344.

Tuesday, March 30

LUNCH 'N LEARN

Solel Congregation's Lunch 'N Learn will discuss "Jewish Rituals for Death and Mourning." Bring a bag lunch. 11:30 a.m. to 1:30 p.m. 905-820-5915.

Wednesday, March 31

END-OF-LIFE CARE

Beth Tikvah Synagogue presents a panel discussion on the practical and ethical approaches of Judaism, Christianity and Islam to end-of-life care. The panel will be moderated by **Michael Enright** and include **Dr. Michael Gordon, Hazel Markwell** and **Dr. Shabbir Alibhai**. 8 p.m. 416-221-3433.

WHAT'S KILLING JUDAISM?

Join **Rabbi Michael Skobac** as he examines the negative stereotypes that keep many people from Jewish involvement. 8 p.m. at Jews for Judaism, 800 Steeles Ave. W. 905-761-0040.

CHALLENGES OF 2004

Mizrachi of Canada presents **Malcolm Hoenlein**, former executive vice-chair of the Conference of Major American Jewish Organizations, on "2004: A Year of Challenges and Opportunities." 8 p.m. 3600 Bathurst St. 416-630-9266.

THE BRAIN AND FREE WILL

The Mature Adults Get Together Group at Kehillat Shaarei Torah will discuss "Forensic Psychology: The Brain and Free Will." 8 p.m. 2640 Bayview Ave. 416-229-2600.

THE MIDEAST CONFLICT

Canadian Friends of Peace Now presents **Michael Bell**, former Canadian ambassador to Israel, on "The Israeli-Palestinian Conflict: Is There A Way Out?" 8 p.m. 210 Wilson Ave. 905-707-5308.

SINGLES EVENTS CAN BE FOUND ON PAGE 54

GENEALOGICAL SOCIETY

The Jewish Genealogical Society presents **John Stanley** on "The Emancipation of the Jews in Poland, 1763-1918." 8 p.m. Shaarei Shomayim Synagogue. Non-members $3.

YIDDEN ON WHEELS

Yidden on Wheels Motorcycle Touring Club (YOW) meets the last Wednesday of the month at 8 p.m. For details, call 416-417-9820.

Other news

PASSOVER FOOD DRIVE

As you go Pesach shopping, remember those less fortunate and drop some food in Passover Food Boxes at 20 drop-off locations in the GTA. For information, call the National Council of Jewish Women at 416-633-5100.

LEARN HEBREW

Canadian Zionist Federation offers Hebrew Studies with **Chanah Sargon** at 4580 Dufferin St. #508. Upcoming session begins week of March 29. Day and evening classes; beginner, intermediate and advanced levels; and personalized attention. To register, call 416-633-3988 or e-mail czf@bellnet.ca.

PASSOVER SEDERS

The Association of Jewish Seniors 33rd annual second night seder takes place Tuesday, April 6 at 7:30 p.m. at the Bernard Betel Centre. Tickets $20 before March 29 at Bernard Betel or AJS office, 530 Wilson Ave. 4th floor. Call 416-635-2860, ext. 458. Entrance by receipt.

Ve'ahavta is holding its fifth annual seder, on the second night of Passover, for people who are homeless and on social assistance, Tuesday, April 6 at Habonim Synagogue, 5 Glen Park Ave. at 7:30 p.m. Pre-registration required. Call 416 964-7698, ext. 18.

Temple Israel of London's communal second seder, Tuesday, April 6 at 6:30 p.m. Pre-registration by March 30. Call 519-858-4400 or e-mail templeisrael@bellnet.ca.

Miles Nadal JCC traditional second night Passover community seder, Tuesday, April 6, 8:30 p.m. Led by **Rabbi Nechemia Deitsch**. Pre-register by Monday, March 29. Adults: $60, children ages 4-13, $36. Vegetarian meals available. Supervised play for children. 750 Spadina Ave. 416-924-6211.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Developing a Successful Parenting Plan: a workshop about the importance of establishing a businesslike relationship with your ex. Tuesday, March 30, 6:30-8:30, 7-9 p.m. Lipa Green Building, 4600 Bathurst St.

Marriage Preparation: A 5-week program for engaged couples. Begins Thursday, April 1, 7-9 p.m.

FOR SENIORS

Miles Nadal Jewish Community Centre Good Age Club, Passover program. Thursday, March 25. 750 Spadina Ave. at 1 p.m. 416-924-6211, ext. 125.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Earl Bales Seniors Club: Casino Rama, April 14; Casino Niagara, April 29. Saturday dances, March 27. Call to book Thousand Islands trip, May 9-13. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. March 25, discussion. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Jewish Film Festival, March 29-April 1, 1-3 p.m. each day.

"Making Everyday Living Safer this Season," Thursday, April 1, 10-11:30 a.m.

Israeli Club Etrog for Hebrew speakers meets Tuesdays at 2:30 p.m. March 30, concert with children's choir. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Great Passover Party on Sunday, March 28, 1-3 p.m. at the Jewish Discovery Museum. Enhance your seder through art and storytelling.

Centre Camp offers Passover Camp on Apr. 5, 8, 9 and 14. Call ext. 378.

Sunday, March 28, 1 to 4 p.m. Free bus tour of the Koffler Gallery and the Art Gallery at York University. Bus departs at 1 p.m. from the Ontario College of Art and Design, main entrance, 100 McCaul St. Returns to OCAD at 4 pm. To reserve, call 416-636-1880, ext. 270.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Coffee and bagels and "How to do Passover" with **Eli Rubenstein**, Sunday, March 28. 11 a.m. School parents and members free, non-members $5.

Between Stages Playwright's Reading Series at the Miles Nadal JCC presents *David Ex Machina*. Sunday, March 28. 2 p.m. Pay what you can, $10 suggested.

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Coast to Coast

Jewish leader says France moving against anti-Semitic violence

By SHELDON KIRSHNER
Staff Reporter

The recent wave of anti-Semitic violence rumbling through France – the worst since World War II – is now regarded as a serious issue by the government, a leading Jewish official said here last week.

"In the last few months, there has been a total change of attitude by France," said Roger Cukierman, chair of the Paris-based Council of French Jewish Institutions, the umbrella body representing France's Jewish community organizations. "Enormous progress has been made."

Until quite recently, France perceived the anti-Semitic attacks as a manifestation of general violence, he said at a press conference organized by UJA Federation.

But since President Jacques Chirac's denunciation of anti-Semitism last November and his comment that "an attack on a Jew is an attack against France," the government has started to take firm steps to protect France's estimated 600,000 Jews.

"Jews are sentinels of Western values," Cukierman said. "When they suffer, there is something wrong in French society."

Fresh from attending a conference on anti-Semitism in Montreal, Cukierman said France is finally taking the initiative to prosecute attackers and vandals who have assaulted synagogues, schools, institutions, students and rabbis in hundreds of attacks since the start of the second Palestinian uprising in September 2000.

Citing two examples, he spoke of the close co-operation between the Council of French Jewish Institutions and government ministries and the decision by the ministry of education to introduce new courses that foster understanding and tolerance of different religions.

Cukierman ascribed the recent drop in anti-Semitic acts to measures adopted by the police and the government.

Nevertheless, he said, the anti-Semitic atmosphere prevalent in public schools has grown increasingly worse.

"For parents, it's a shock, 60 years after the Shoah, seeing their children beaten for being Jewish."

In another note of criticism, he said the European Union, of which France is a member, has not taken clear steps to curb the violence.

Roger Cukierman

Cukierman, who is also deputy chair of the European Jewish Congress, said more than 90 per cent of attacks have been carried out by disaffected Muslim youths of North African descent.

But the vast majority of French Muslims, numbering anywhere from three to six million, are moderate in outlook, he said.

Muslim radicals equate French Jews with Israelis and regard them "as a kind of enemy."

Muslim perpetrators very often look upon Jews as scapegoats for their problems, Cukierman said, adding Muslims have not been properly integrated into French society and are victims of racism and an unemployment rate three times higher than the national average.

North African Jewish immigrants in France succeeded in integrating themselves, he said, but North African Muslims have not been as successful, and some even display little or no interest in embracing French culture.

"France has to integrate these people," Cukierman said, warning that the country will face an "awful situation" if urgent measures are not implemented.

"But I believe France is conscious of the situation," he said, adding the integration of Muslims can be achieved through education, anti-racist legislation and sanctions.

Cukierman expressed support for the controversial bill, passed recently, that bans conspicuous religious symbols – veils, large crosses, kippot and turbans – in public schools.

"This law was an important political message to Muslim extremists who are preaching hatred."

The bill's implicit message is that Muslims must abide by the customs and norms of France. "We have to respect the general atmosphere of tolerance, which has always been the case in France."

Later, citing the Dreyfus Affair and the anti-Semitic character of Vichy France, Cukierman said French Jews have "had good times and bad times."

France is not the only European country experiencing anti-Jewish violence, and the situation in Belgium is still worse, he said.

In an interview, Cukierman said right-wing anti-Semites have not physically attacked Jews of late.

"There is no trace of the extreme right in the anti-Semitic violence. They hate Arabs more than Jews."

In response to the upsurge in violence, 4,800 French Jews made aliyah in 2002 and 2003, he said.

The Council of French Jewish Institutions has engaged moderate Muslims in dialogue, but no such dialogue is taking place with radical Muslims, he said.

"They won't talk to us," said Cukierman. "We once met them. We had a nice talk, but once it was disclosed, the dialogue stopped."

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Jewish people has natural right to defend itself

By MAZAL MUALEM
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon on Monday justified the assassination earlier in the day of Sheikh Ahmed Yassin, leader of the Islamic militant Hamas organization, saying the Jewish people had a "natural right" to pursue those who would destroy it.

Yassin's ideology, Sharon told a meeting of his Likud party parliamentary caucus, "was killing and murdering Jews wherever they were, and the destruction of the State of Israel."

Sharon said Yassin was an "arch-terrorist" who plotted attacks that killed hundreds of Israelis.

"The war against terror has not ended and will continue day after day, everywhere," Sharon told legislators from his Likud party. "This is a difficult struggle that all the countries of the enlightened world must participate in. It is the natural right of the Jewish people, like that of all nations in the world that love life, to hunt down those who rise to destroy it."

Defence Minister Shaul Mofaz told the caucus meeting that since the outbreak of the current Israeli-Palestinian violence in September 2000, Hamas has carried out 425 attacks that caused the deaths of 377 Israelis and wounded 2,076 others.

Mofaz called Yassin a Palestinian Osama bin Laden who sent hundreds of terrorists and suicide bombers to murder civilians. It is Israel's right and duty to protect its citizens, Mofaz said.

The rest of the political establishment was divided Monday on the assassination of Yassin. The centrist Shinui and left-wing parties and groups had opposed it, and rightist Knesset members and organizations supported it.

Interior Minister Avraham Poraz of Shinui warned Monday that many Israelis could pay with their lives for the IDF's assassination of Yassin.

"Certainly those who are perpetrating terrorism, preparing a bomb which we know they are about to place somewhere have to be targeted. But Yassin was not a 'ticking bomb,'" Poraz told Israel Radio. Poraz said he and Justice Minister Yosef Lapid, also of the Shinui party, voted in the security cabinet last week against assassinating Yassin.

"I fear we have opened up a cycle here and that many will pay for it with their lives," Poraz said. "I am afraid that Hamas's motivation will increase. [Yassin] will become some sort of martyr… a national hero for them, and I'm very sorry to say, this won't prevent Hamas from continuing its activities."

Saying "every leader can be replaced," Poraz questioned the wisdom of targeting a Muslim cleric, even one "involved in terrorism." He said that "the result can be very dangerous."

Peace Now said killing Yassin would "turn all of us into Hamas's hostages. The only way to wipe out Hamas and other terror groups is through a diplomatic agreement."

Yossi Beilin, leader of the left-wing Yahad party and former justice minister, criticized the assassination, asking, "How many Israelis will have to pay with their lives for this act?"

Beilin was concerned that killing Yassin could spark a new cycle of violence. He added that he believes the policy of targeted assassinations is neither legitimate nor effective.

Meanwhile, the Yesha Council of settlements welcomed the death of "arch-terrorist" Yassin.

The council praised the government's decision to strike the Hamas leader and the Israel Defence Forces for carrying out the attack. "Targeted assassinations of the entire terror leadership, including Yasser Arafat – and not Sharon's unilateral withdrawal – will bring an end to terror," the council said.

Ariel Sharon

Finance Minister Benjamin Netanyahu said in radio interviews that the assassination of Hamas would restrain Hamas and other terror groups in the long run, because the militant groups would realize that their leaders are not immune to such strikes.

"Even if there are harsh responses by Hamas to the assassination in the short term, in the long term, they will be restrained because the leaders will know that they will be assassinated," Netanyahu said.

"It is highly possible that we will have to carry out many operations in the Palestinian Authority areas," he said, adding that Israel would have to continue to root out terrorists and to guard the boarder crossings.

Netanyahu said the assassination would disrupt terrorism and deter further attacks.

Deputy Defence Minister Ze'ev Boim of Likud told Israel Radio on Monday morning that Yassin had been "marked for death.

"Yassin and the others were behind the terror framework in the Gaza Strip," Boim said.

Yassin killing is part of disengagement plan

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

The message Israel sent out by assassinating Sheikh Ahmed Yassin is that, when the disengagement from Gaza is finally implemented, Hamas will not be able to claim the withdrawal was prompted by the group's terrorist operations and that if these attacks continue, they will lead to a complete Israeli withdrawal.

The Yassin killing is part of the Israeli offensive ahead of the disengagement. The danger is that Gaza will be consumed by anarchy and that Hamas will take control of the street, preventing the more pragmatic Palestinian Authority forces from imposing law and order.

The Israeli offensive could thwart plans by Hamas and other groups collaborating with it, such as Fatah. Israel has reached the conclusion that Hamas was planning to launch an all-out terror campaign, which was heralded by the double suicide bombing in Ashdod port that killed 10 people. Before the Ashdod attack, Hamas launched a sophisticated offensive on the Erez checkpoint, which failed.

Several months ago, Prime Minister Ariel Sharon's cabinet decided to strike out at the Hamas leadership, and even tried to kill Yassin himself. One failed attempt to eliminate Yassin was followed by a period of relative quiet. The resolution to kill Hamas leaders was reaffirmed last week by the cabinet, following the Ashdod bombings.

It is clear that both of these offensives – Israel's and Hamas' – will increase the bloodshed. Not only will terrorist leaders and armed militants be killed, but innocent civilians on both sides will die.

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Thousands march in Yassin's funeral procession

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hamas spiritual leader Sheikh Ahmed Yassin was killed at daybreak Monday when Israel Air Force (IAF) helicopters fired missiles at a car carrying the wheelchair-bound head of the radical Islamic group as he left a mosque near his house in Gaza City.

Witnesses said Israeli helicopters fired three missiles at Yassin and his bodyguards around 5 a.m. local time as they left the mosque. Yassin was killed instantly and up to seven bodyguards, reportedly including Yassin's son, were also said to have been killed.

Within hours after Hamas officials confirmed Yassin's death, thousands of mourners jammed Gaza City's streets for the funeral procession of the eight casualties. Twenty-one Palestinian police officers formed an honour guard as the coffin holding Yassin's mangled body was carried out of Gaza City's Shifa Hospital.

Palestinian hospital sources said an additional 15 people were wounded in the strike.

The Israel Defence Forces confirmed that Yassin had been killed in the strike, saying he was directly responsible for dozens of terrorist attacks.

"In an operation by security forces [Monday] morning in the northern Gaza Strip, Sheikh Ahmed Yassin, leader of the Hamas terrorist group and personally responsible for dozens of terrorist attacks and the deaths of Israelis, foreigners and security personnel, was killed in an air strike on his car," the army said in a statement.

Prime Minister Ariel Sharon oversaw the operation, receiving constant updates from military officials at his Negev ranch.

The security cabinet decided to assassinate Yassin following the March 14 double suicide bombing at the Ashdod port in which 10 people were killed. Interior Minister Avraham Poraz told Israel Radio on Monday that he and Justice Minister Yosef Lapid, both of the Shinui Party, had voted against the assassination.

Yassin was lightly wounded in a failed Israeli attempt to assassinate him last September.

On Sunday, Defence Minister Shaul Mofaz told the cabinet that the defence establishment was drawing up a plan to severely weaken Hamas before Israel's implementation of its disengagement plan.

The Israeli army went on heightened alert Monday at roadblocks and in the territories after the killing. All border crossings into Israel were closed to Palestinians and a closure was clamped on the territories. The police also went on alert inside Israel, fearing reprisals.

Yussef Haddad, 35, a taxi driver, said he saw the missiles hit and kill Yassin and the bodyguards. "Their bodies were shattered," he said.

Ambulances and fire trucks raced to the scene and rescue workers gathered up parts of the shattered bodies.

Tens of thousands of Palestinians, many calling for revenge, poured into the streets of Gaza as news spread of Yassin's death. In Gaza City, hundreds of gunmen were among the protesters, and children burned tires in protest, sending plumes of black smoke into the air.

Cars drove through the streets blaring calls for revenge over loudspeakers. Some aired recordings of Yassin, saying, "We chose this road, and will end with martyrdom or victory."

Mosques read passages from the Qu'ran and two Gaza churches rang their church bells.

Yassin was by far the most senior Palestinian terrorist killed in more than three years of Israeli-Palestinian fighting.

Announcing Yassin's death, the Hamas leadership said, "Sharon has opened the gates of hell and nothing will stop us from cutting off his head."

Yassin was given a life sentence by Israel in 1989 for founding Hamas and inciting Palestinians to attack Israelis. But Israel released him in 1997 as a goodwill gesture to Jordan's King Hussein after a failed Israeli attempt to assassinate Hamas leader Khaled Mashal in Amman.

In September, an Israeli warplane dropped a bomb on a building where Yassin and other Hamas leaders were meeting, but Yassin escaped with just a small wound to his hand.

A loud explosion echoed on the Palestinian side of the main crossing between Israel and the Gaza Strip on Monday and an Israeli soldier said a bomb was thought to have detonated there.

"A small bomb exploded on the Palestinian side," said an Israeli soldier manning a watchpost.

An inventory of murder by Hamas

Sheikh Ahmed Yassin

Since September 2000, 956 people have been killed by Palestinian violence and terrorism.

Between Sept. 29, 2000 and Feb. 1, 2004, Magen David Adom treated a total of 6,145 casualties as follows: 823 killed, 534 severely injured, 759 moderately and 4,029 lightly injured, including 11 MDA staff members.

The following is a list of the more infamous Hamas suicide bombings and terrorist attacks:

• **June 1, 2001.** Suicide bombing of a Tel Aviv discotheque. Twenty-one people murdered and 120 wounded.

• **Aug. 9, 2001.** Suicide bombing of a Jerusalem restaurant. Fifteen people murdered and 130 wounded.

• **Dec. 1, 2001.** Double suicide bombing on the Ben Yehuda St. pedestrian mall in Jerusalem. Eleven people murdered and 188 wounded.

• **Dec. 2, 2001.** Suicide bombing of bus no. 16 in Haifa. Fifteen people murdered and 40 wounded.

• **March 9, 2002.** Suicide bombing of a Jerusalem café. Eleven people murdered and 54 wounded.

• **March 27, 2002.** Suicide bombing of a Netanya hotel on the first night of Passover. Thirty people murdered and 140 wounded.

• **June 18, 2002.** Suicide bombing of bus no. 32A in Jerusalem. Nineteen people murdered and 74 wounded.

• **Aug. 4, 2002.** Suicide bombing of bus no. 361 at Meron junction. Nine people murdered and 50 wounded.

• **Nov. 21, 2002.** Suicide bombing of bus no. 20 in Jerusalem. Eleven people murdered and 50 wounded.

• **March 5, 2003.** Suicide bombing of bus no. 37 in Haifa. Seventeen people murdered and 53 wounded.

• **May 17, 2003.** Suicide bombing in Hebron. Two people murdered.

• **May 18, 2003.** Suicide bombing of bus no. 6 in Jerusalem. Seven people murdered and 20 wounded.

Hamas rally in Gaza

Female Hamas suicide bomber [RNS/Reuters photos]

• **June 11, 2003.** Suicide bombing of bus no. 14A in Jerusalem. Eleven people murdered and more than 100 wounded.

• **Aug. 19, 2003.** Suicide bombing of bus no. 2 in Jerusalem. Twenty-three people murdered and more than 130 wounded.

• **Sept. 9, 2003.** Suicide bombing of a hitchhiking post near the Israeli army base at Tzrifin. Nine soldiers murdered and 10 wounded.

• **Sept. 9, 2003.** Suicide bombing of a Jerusalem café. Seven people murdered and 70 wounded.

• **Jan. 29, 2004.** Suicide bombing of bus no. 19 in Jerusalem. Eleven people murdered and 44 wounded.

• **March 14, 2004.** Double suicide bombing at Ashdod port. Ten people murdered and 16 wounded.

Information provided by Israel's Foreign Ministry.

Abdullah visits Sharon

King Abdullah of Jordan last week paid a secret visit to Prime Minister Ariel Sharon's Sycamore Ranch in the Negev, where the two leaders met over an extended lunch. The Prime Minister's Office declined to comment on details of the conversation, but a senior political source said "the visit was meant to allay King Abdullah's fears that construction of the [West Bank] fence will prompt a flight of Palestinians over the border into Jordan."

False-bottom bombers

The two suicide bombers who struck in Ashdod last week are believed to have reached the port by hiding in a cargo container. While X-raying one of the cargo containers trucked into the port, the Shin Bet discovered explosive components in a large hidden compartment. They believe the terrorists hid in the container before it was shipped out of Gaza via the Karni border crossing. The Shin Bet has ordered the Karni crossing, the lifeline for thousands of Palestinian farmers, closed indefinitely.

Child was meant to die

An Israeli human rights organization condemned the Palestinians' use of a child to transport explosives. Taking advantage of a child compounds the crime of attacking civilians, B'Tselem said of the attempt to smuggle a bomb through a security checkpoint near Nablus. Abdallah Qar'an, 11, was stopped after an Israeli police officer noticed wires jutting out of the boy's bag. Palestinian terrorists then tried to explode the bomb by calling an attached cellphone detonator, but it failed to explode, sparing the boy's life. "Using a child to transport explosives is in and of itself a war crime," the group said.

High flier

Maj.-Gen. Dan Halutz was made Israel's deputy chief of staff. Halutz, one of the few active veterans of the dogfights of the 1973 Yom Kippur War and an advocate of the air force's track-and-kill operations against Palestinian terrorists, is considered a leading contender to replace Lt.-Gen. Moshe Ya'alon when he steps down as chief of staff in 2006. Halutz replaces Maj.-Gen. Gabi Ashkenazi as Ya'alon's deputy. A successor to Halutz as chief of the Israeli Air Force has not yet been named.

Israel, EU are off in space

Israel is to co-operate in a European Union space project. Following an agreement signed last week between Israeli representatives and the European Commission in Brussels, Israel will participate in the development of the European Space Agency's Galileo project. As part of the project, the agency plans to launch some 30 satellites, beginning in 2008. Israel is the third non-EU country to participate in Galileo, after China and Canada.

From JTA and Ha'aretz

New Israeli tax law takes a bite out of immigrants

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — Come April 30, immigrants to Israel from Canada and elsewhere will for the first time be required to pay tax on the investment income they earn abroad.

This year, the new law will only affect immigrants who have been in Israel for 10 years or more, but next year, it will apply to all those who have been in the country for at least five years.

They will be expected to file a declaration to the Israeli Income Tax Authority that includes foreign-earned interest, dividends, capital gains, rents, royalties and pensions – and pay tax on them at rates ranging from 15 to 35 per cent.

"It used to be that foreign income for new immigrants from Canada wasn't taxable in Israel unless it was actually brought into Israel," explains Modi'in-based Jerome Pollock, who has taught at Tel Aviv University and is one of only a handful of Israelis to hold the designations of certified financial analyst and chartered accountant in both Canada and Israel.

"The main change is that now, immigrants are obligated to declare their foreign income, as well as their Israeli income."

A 1974 agreement between Israel and Canada does, however, prevent immigrants from paying twice.

"When Canadians who are paying tax on income in Canada declare it in Israel, the amount of tax paid in Canada will be deducted from the amount of Israeli tax on that same income," Pollock explains.

Where Canadian immigrants will be most affected by the change in law is on securities that are exempt from taxes in Canada, such as investments in an RRSP.

"Whereas Canadians were getting a great deal before, managing not to pay tax on those securities in any country, now they are obligated to pay a 15 per cent tax on them in Israel," says Pollock, who lists GICs of five years or more and bonds issued or guaranteed by the federal and provincial governments among the most common investments of that kind.

But not everyone agrees Canadians were getting a free ride.

"My so-called tax-exempt Canadian investments are hardly a 'great deal,'" says one 35-year-old immigrant from Toronto who asked not to be named.

"None of my investments are actually tax-exempt. Every dollar I've invested is either an after-tax dollar or a dollar that will be taxed in Canada when I withdraw it from my RRSP," he says.

"I have to retire at some point, and since the Israeli government isn't giving me a pension and the Canadian government isn't giving me a pension, I am obligated to take care of building my own pension," the 12-year resident of Tel Aviv says.

"I am an honest person and I have never cheated on my taxes. I have already paid over 50 per cent marginal income tax to either Canada or Israel. My retirement savings are my retirement savings, and I am not volunteering to pay any more taxes to anyone."

Pollock says the reason for the tax reform has more to do with foreign investments made by longtime Israelis than those made by new immigrants. Up until a few years ago, Israelis were not permitted to buy foreign currencies and, therefore, could not legally make investments outside the country.

"In other words, it meant that the only people who had access to a foreign income in Israel were new immigrants," he says.

When the law was changed in 2001, Israelis were allowed to make tax-exempt foreign investments just like immigrants, thereby avoiding taxes both in Israel and abroad.

"The main purpose of this latest reform is to force Israelis to pay tax on their foreign incomes," says Pollock

"The reforms are not unreasonable. The law is merely correcting an unfair advantage that some new immigrants had."

But the Toronto-born Canadian investor says the thinking behind the reform is irresponsible.

"Governments who discourage investments are unwise governments," he says. "It's a short-term cash grab that will just postpone social problems. If I have no money when I'm 65, it's going to be someone's problem.

"Is the government of Israel trying to attract producers to this country, or consumers?" he asks.

"Breaking the backs of the producers in order to feed the perpetual consumers of tax dollars is a third-world concept that doesn't lead to economic prosperity in the long run."

Part of a series of amendments to Israeli tax laws since 2002, the obligation to declare of foreign income is only one of the new changes.

Another involves the mandatory filing of annual returns for those whose monthly salaries are over 17,000 NIS ($5,100 Cdn). (Most Israelis are not obligated to file yearly returns, as their employers deduct their income tax off their paycheques.)

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Top Fatah activists defecting to Hamas

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Palestinian officials speaking at a meeting in Palestinian Authority President Yasser Arafat's Ramallah headquarters this week presented a grim picture of the PA's situation in Gaza, highlighting in particular the PA's lack of control over many activists from the Al-Aqsa Martyrs' Brigades, Fatah's military wing.

Palestinian terror groups already have a reputation for abusing the population of the West Bank and Gaza and scorning PA security chiefs. But reports from last week's meeting, which was attended by Arafat, Palestinian Prime Minister Ahmed Qureia and PA security force chiefs, are even more disturbing for the PA and for Arafat in particular.

The reports say a significant segment of armed Fatah leaders in Gaza answer to senior Hamas officials, and the Fatah leaders aren't even taking phone calls from the leadership in Ramallah.

This is the situation in several parts of Gaza, according to reports, including the Jabaliya refugee camp and the adjacent neighbourhood of Jabaliya in the northern part of the strip, where the two suicide bombers who carried out last week's attack in Ashdod's port came from. It is also the case in the Dir al-Balah area in the centre of Gaza, Abasan to the south of it and the Dahaniyeh region in southern Gaza.

Two major groups that have effectively stopped operating under Fatah are the Abu Reish Brigades, which has been carrying out attacks in Gaza regularly over the last few weeks in conjunction with Hamas activists, and the Saladin Alayubi group, the armed wing of an organization that had been considered closely linked to Arafat. It has only recently become known that some members of this group now refuse to take instructions from Arafat.

Although they have not declared an overt revolt against him, their actions indicate they have defected to Hamas, whose leaders understand that recruiting members of other groups can help Hamas widen its power base in Gaza and break down Fatah's loosening hold there.

In some cases, as in Dir al-Balah, the Hamas-Fatah connection was made when Fatah and Hamas members met at the Islamic University of Gaza, a Hamas stronghold. In the Jabaliya region, Fatah and Hamas men know each other through family or neighbourhood ties.

The recruitment of Fatah activists is expected to significantly help Hamas if the Palestinian Authority decides to take action against it in Gaza, as well as in the case of local elections in Gaza at some future point.

Half an hour after the terror attack in Ashdod, a man known as Abu Qusay, who said he was an Al-Aqsa Martyrs' Brigades member in Gaza, appeared on Hezbollah's television station Al-Manar to read the names of the suicide bombers who carried out the attack.

The attack was the apex of a series carried out by both Hamas and Fatah. As Abu Qusay said, "The Al-Aqsa Martyrs' Brigades carry out the instructions of the true leadership of the Palestinian nation, and not the instructions of the people in Ramallah, who have special interests and privileges."

About 10 recognized armed Fatah-linked groups and several smaller, family-based groups operate in Gaza. Mapping out where their loyalties lie is complex.

During a visit to Arafat's Ramallah compound, Egyptian intelligence chief Omar Suleiman demanded that Arafat maintain law and order in Gaza as a precondition to Egypt's readiness to deploy forces along the Gaza-Egypt border.

This reflected the Egyptian leadership's concern that, in the absence of PA and Fatah control of Gaza, Egypt will have no one to deal with there after an Israeli withdrawal.

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Fatah's growing terror involvement

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

Information about recently thwarted terror attacks, which the Shin Bet security service released for publication last week, provides interesting clues about the extent to which the Fatah organization has been involved in terror.

Analysis

A Fatah-related Tanzim group from Nablus was responsible for 14 out of 15 attempted terror attacks that have been foiled since the start of the year. And the two large-scale terror attacks perpetrated this year in Jerusalem were the work of a different Tanzim cell based in Bethlehem, which was also planning to hijack an Israeli bus.

About 80 per cent of the 40 intelligence warnings currently under review by the Shin Bet relate to Tanzim groups. Ten per cent are connected to Hamas and the remaining 10 per cent to Islamic Jihad and the Popular Front for the Liberation of Palestine.

The practical significance of such data is that Fatah and its splinter groups have now become the dominant terror force in the West Bank, nudging out Hamas.

Though it still sends suicide bombers on strikes against Israeli targets, Hamas today is mainly involved in rebuilding, trying to overcome the blows it suffered during the Israel Defence Forces' 2002 Defensive Shield operation and subsequent actions.

Meanwhile, helped by money from Lebanon and Iran, the Tanzim groups are strengthening. Most of the Palestinian explosive experts in the West Bank now belong to Tanzim.

The terror cell that was uncovered in Bethlehem exemplifies Fatah's increasing involvement in terror. For a long time, Shin Bet investigators had no idea who was responsible for planning the two terror attacks on Jerusalem buses earlier this year.

Once the first solid lead surfaced; however, Shin Bet officials were able to quickly fit together pieces in the puzzle, IDF sources say. The prime force behind the mobilization of the Bethlehem terror cell was Ahmed Mugrabi, who managed to bring various Fatah operatives from the Bethlehem area together to plan terror strikes against Israeli targets, even though he is being held at Nafha prison.

The self-confidence of the Tanzim Bethlehem cell rose after the two terror attacks in Jerusalem, Israeli security officials explain, and so they took up work on their next project, the hijacking of an Israeli bus either in Jerusalem or in Efrat.

Israel & the Jewish World

Israel preparing for 'day after' ICJ

By RACHEL POMERANCE
Jewish Telegraphic Agency

NEW YORK — No one knows exactly when the International Court of Justice will issue its verdict on Israel's West Bank security barrier, but advocates for the Jewish state are already planning for the "day after."

Pro-Palestinian groups at the United Nations are likely to act immediately on the court's advisory opinion – with potentially grave consequences for Israel.

The court's non-binding opinion could come anytime between now and July. Most observers anticipate that the majority of the court's 15 judges will issue an opinion saying Israel's fence is illegal under international law.

If so, Arab countries could call for a UN Security Council meeting to punish Israel with sanctions like those imposed on apartheid-era South Africa. The United States likely would veto any such sanctions.

Failing that, Arab states may try to use the opinion as backing for UN General Assembly resolutions barring Israel from international events or curtailing its UN credentials.

An opinion against Israel might also set a precedent for solving other international political conflicts through litigation – potentially significant to countless countries around the globe.

With that in mind, Israel and U.S. Jewish groups are trying to make sure U.S. officials and the American public know what's at stake.

Alan Baker, the legal adviser to Israel's Foreign Ministry, said his visit to the United States last week was meant to "prevent this thing from snowballing." Baker set Israel's legal strategy for the court hearing at The Hague last month.

Israel presented a written brief to the court arguing that the court had no jurisdiction in the case, and chose not to attend the late-February hearings.

Baker was in Philadelphia, Boston, New York, Washington and Los Angeles last week to promote Israel's position to reporters and influential lawyers. On Friday, he was slated to meet with members of the U.S. State Department to devise strategy.

Even if Israel can forestall harmful resolutions at the United Nations, an unfavourable opinion from the international court could spell trouble.

"Because the ICJ has been involved, it's changing the ball game," Baker said in an interview in New York. Unlike other UN organs that are considered contaminated by politics, the International Court of Justice retains a good reputation, he said.

The court's gravitas might influence the foreign policy of major European governments, Baker said.

Despite their written briefs objecting to the case because it would politicize the court, European countries might consider the court's opinion "the law from Sinai," he said.

While the court's opinion is only advisory, "it will have the imprimatur of law," said Marc Stern, legal director for the American Jewish Congress (AJC), which paid for Baker's U.S. tour.

If the "Palestinians win this case, you can be sure that there will be a 'right-of-return' case and a borders case," Stern said, rattling off other Palestinian grievances against Israel. "Instead of negotiating peace with Israel, they're going to litigate."

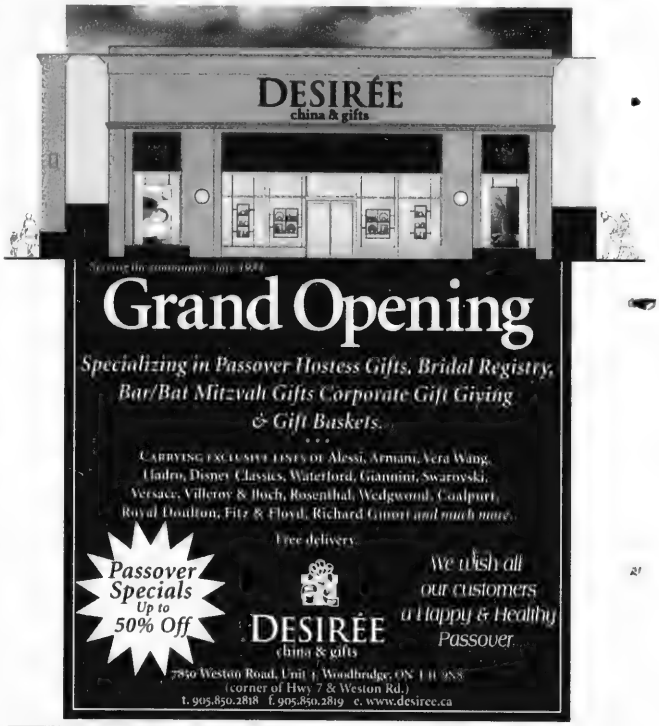
In a letter to a U.S. congressional committee, Stern outlines the dangers of expanded jurisdiction of the ICJ, arguing the court has shown itself in the past to be biased against self-defence. Stern calls for a congressional hearing on the jurisdictional arguments in the case, saying the AJC is willing to testify.

Several other Jewish groups also are gearing up for the court's verdict.

The Conference of Presidents of Major American Jewish Organization is co-ordinating diplomatic meetings with UN member states to protest the politicization of UN bodies. It also is urging its members to defend Israel's case in Op-Ed columns wherever possible.

For example, James Tisch, chairman of the Presidents Conference, criticized the ICJ case in the March 14 edition of the *New York Daily News*.

"The judges may be unbiased, but the question brought to them by the General Assembly is nothing more than the UN's routine discriminatory treatment of Israel dressed up in lawyers' robes and wigs," Tisch wrote.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Concert to feature art from Theresienstadt

By BARBARA SILVERSTEIN
Special to The CJN

When Jews were rounded up by the Germans in the late 1930s, many artists were sent to Theresienstadt, the infamous "model" Nazi concentration camp.

Told it would be an ideal place to work and live, musicians arrived with their instruments and artists brought canvases and paint to the former Czech garrison town. They were encouraged to be productive.

When the camp was liquidated in 1944, most of the Jewish artists had perished, but some of their art survived. This work will be showcased at a concert and lecture at Beth Tzedec Congregation's junior chapel on March 27 at 8 p.m.

The Gideon Trio will be performing several works by two Czech composers, Gideon Klein and Hans Krasa, while Montreal artist Rita Briansky will present a slide show of the artwork.

"The evening is spliced between the music and the slides," says violinist and writer Deborah Kirshner, producer of the show and a member of Gideon, a string trio named for composer Klein. She will also give a commentary on the music.

"There is a lot of recent interest in the chamber music composed in the camps. The discovery of these musicians has had a tremendous impact in Europe," she notes, describing the music as "great and important."

She says Klein was an accomplished concert pianist before his internment.

"He had already made quite a name for himself. He did not do much composing until he got to the camp. He was a real genius. He wrote lots of piano music.

"Had he lived, he probably would have written symphonies. I believe he would have been a major force in 20th century music."

Klein survived Theresienstadt, but later died in a labour camp at age 26.

In 1990, some of his music was found in a suitcase hidden in the home of his close friends. "We don't know if they had smuggled out the music or if he gave it to them," Kirshner says. "It was kept in the basement and discovered by the next generation of that family."

Street Scene of Terezin by Karel Fleischmann.

She says the music of Hans Krasa, who died at age 44, is rooted in the eastern European tradition.

"He wrote music that was very much in the tradition of the day – very ironic with a Czech flavour. There are a lot of folk melodies. The music is rustic, intense and raw."

The Beth Tzedec concert had already been booked when Kirshner, on a visit to Montreal, discovered that Briansky was giving lectures about the art of Theresienstadt and invited her to be part of the Toronto event.

Briansky says her own art became very much influenced by the Holocaust after she visited Auschwitz in 1995. Following a trip to the Czech Republic in 1998, Briansky began accumulating a library of art produced in Theresienstadt and doing slide presentations on it.

"I felt that these artists should not be forgotten. We owed it to them to keep their memories alive."

Briansky notes that the camp was populated by sophisticated urban Jews, among them a large group of musicians and visual artists who were encouraged to be creative so the Germans could present this "model ghetto" to the world.

"In June of 1944, the International Red Cross was brought to Theresienstadt to see what a great place – a paradise – the Germans had created for the Jews," Briansky says.

But a group of dissident artists had secretly recorded the reality of Theresienstadt – the slave labour and crowded living conditions. "The garrison was meant to hold 7,000 people, but about 42,000 Jews lived in the barracks. Those artists painted the true conditions and hid their work under floor boards and in the walls."

Briansky will be showing the works of the main dissident artists, including Leo Haas and Bedrich Fritta of Moravia; Karel Fleischmann, a Bohemian; and Austrian Otto Ungar.

Prior to the 1944 Red Cross visit, Theresienstadt was cleaned up and made to look like a real town, Briansky says.

"Before the inspection, someone smuggled out a picture by one of the dissident artists. A Red Cross official who had seen it inquired about that part of the camp during the inspection. After the visit, all the artists were shipped off to the Theresienstadt jail. Only Haas survived."

The children were also encouraged to do art and were taught by a young Viennese artist named Friedl Dicker-Brandeis, who was also deported. She didn't have much in the way of art materials, so they were rationed for the children's use, Briansky says.

"They created 5,000 drawings. One of her students salvaged two suitcases, which were hidden in Prague.

"Most of the work was very optimistic. The truth of the horror was that all the children under the age of 14 were not allowed to live. Most of them perished."

Kirshner, who will be performing with violist Rose Shaw and cellist Orly Bitov, says she's thrilled about the upcoming concert and grateful to Beth Tzedec's Rabbi Roy Tanenbaum and his assistant Marlene Laba for their support. "Rabbi Tanenbaum was instantly interested and instantly supportive.

"[Beth Tzedec's] Cantor [Meir] Finkelstein was the final judge. I had to send him a tape. After he heard the music, he felt this would be an important concert to bring to the Jewish community."

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Musical night at Beth Tikvah features Glick's Suite

By DAVID SILVERBERG
Special to The CJN

Israeli songs and Srul Irving Glick's *Passover Suite* will be featured at an evening of Jewish music at Beth Tikvah Synagogue.

"The Promised Land – Songs of Our People," features the synagogue's Cantor Tibor Kovari and Beth David B'nai Israel Beth Am's Cantor Marshall Loomer. The first half presents the late Glick's *Passover Suite*, a musical journey through the Hagaddah sung by the Beth Tikvah choir and accompanied by the Festival String Quartet. The second half changes pace by offering modern Israeli tunes sung by Kovari and Loomer, with the Nafshi Band.

"In the first part, there is music that shows how Jews escaped to freedom," says Kovari, "and then the Israeli music signifies how Jews arrived in their homeland, the Promised Land." Musically traveling through history should be an exciting experience, for both performers and audience, Kovari adds.

Loomer asserts that this concert will impart a unique feeling. "Some cantorial concerts have become variety shows, with a mix of Broadway and Chassidic songs. ["The Promised Land"] will be simply the *Passover Suite* and Israeli music." Loomer's repertoire that evening includes *Lu Y'hi*, a song of hope in the same vein as The Beatles' *Let It Be*, and *Ha Milchama Ha Achrona*, in which an Israeli father promises his daughter that an upcoming conflict will be the final war.

"It's quite rare to hear cantors sing Israeli music," Kovari says. "But I want to make this light springtime concert a fun singalong."

What may also appeal to Jewish music lovers is hearing a choral piece composed by the legendary Glick, who was choir director and composer-in-residence at Beth Tikvah. Kovari is enthusiastic about presenting the *Passover Suite*, written in 1992, because it "reaches all generations," he says.

Glick selected the melodious highlights in the Hagaddah, from such sections as *Ha Lachma Anya*, *Ma Nishtana* and *Avadim Hayinu*, and composed music that blends traditional and modern nuances. Many Beth Tikvah families already use his compositions during their Seder nights, Kovari notes.

Loomer says he's honoured to be part of an evening featuring Glick's music. "Having known Glick personally, and having sung in his home before he passed away, makes this evening all the more special."

Kovari hopes that the concert will be part of a diverse musical program at Beth Tikvah, strengthened by the recent arrival of choir director Eyal Bitton, who will conduct the *Passover Suite*. Previously, Bitton served as musical director during the High Holidays at Montreal's Adath Israel Synagogue.

"The Promised Land – Songs of Our People" will take place March 28, 7:30 p.m. at Beth Tikvah Synagogue. Tickets are $20 in advance, $25 at the door and $36 for advance reserved seating. Tickets available by calling 416-221-3433 or through Matana Judaica, Negev or Israel's stores.

Holy Blossom hosts Passover choral concert

By CYNTHIA GASNER
Special to The CJN

Youthful voices will be heard alongside adult ones at a "Passover Sing-In" titled "A Celebration Across the Generations," Thursday, April 8 – the third day of Passover – at 8 p.m., at Holy Blossom Temple.

The Renanim Youth Choir, which brings together the Renanim Children's Chorus (children up to age 13), and the Renanim Youth Singers (youth to age 19), will be featured along with the Beth Emeth Choir/Zemer Chorale, the Holy Blossom Temple Singers and the Lachan Toronto Jewish Chamber Choir.

"As an intergenerational concert, the story of Passover is passed down from one generation to the next," says Susan Michaels, founder and director of the Renanim Youth Choir, now in its fifth year.

"The concert enables our diverse inter-denominationally mixed community to speak with one, united Jewish voice."

The Renanim Youth Choir will perform many favourites, including *Oifn Pripitchuk* and *L'Dor VaDor*. The youth soloists include Sharon Rochberg, Jakie Young, Jeff Bornstein, Chantal Cohen, Marshall Goldfarb, Yehezkel Lipinsky, Adina Mincer and Rebecca Wolanski.

"The whole idea of Passover is to pass on the information through the generations," says Holy Blossom's Cantor Benjamin Maissner, who created the Lachan Choir in 1993 and is its musical director.

"Lachan – one of the Hebrew words for melody – is a group of experienced Toronto-based musicians who share a love of Jewish music," he says.

Members of the Renanim Youth Choir will be performing with three adult choirs in a Passover concert at Holy Blossom Temple. Choir director Susan Michaels is standing at right.

The versatile 25-voice choir has performed in Canada, the United States and Europe.

Maissner is also Holy Blossom's music director and the director of the Holy Blossom Temple Singers, who will be hosting the concert with Charles Heller, conductor of the Zemer Chorale of Beth Emeth Bais Yehuda Synagogue.

The Renanim Youth Choir will join the adult choirs in a rousing version of *Hallelujah*. The evening's repertoire will also include a medley of songs by Rabbi Shlomo Carlebach, popular verses from Shir Hashirim (Song of Songs) and an eclectic mix of other Jewish liturgical and secular melodies.

Tickets are $10 and can be purchased at Holy Blossom Temple in advance or at the door. Proceeds will go to a children's charity.

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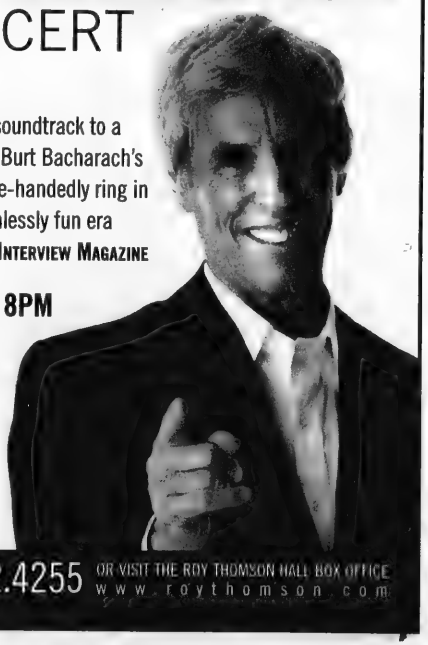
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Eye on Arts

By Bill Gladstone

AUSCHWITZ CREEPS INTO ARTIST'S DOMESTIC WORLD

Born in Toronto half a century ago, artist **Rochelle Rubinstein** likes to draw whatever is around her. In recent months, she has made so many drawings of her studio and other familiar surroundings and their contents that she has used them as the raw material for "INSITE," a new exhibition that opens this week on Queen Street West.

Rubinstein recently introduced a glaringly different type of artifact into her art-filled studio: a set of aerial photographs of the Auschwitz-Birkenau death camp. Snapped by British Air Force reconnaissance fliers and only recently declassified, the Auschwitz photographs and other wartime photos appeared recently in a Toronto newspaper.

A child of Holocaust survivors, Rubinstein felt transfixed by the aerial perspective of Auschwitz-Birkenau with its hundreds of cleanly aligned barracks, gas chambers and other buildings. The photographs were taken on Aug. 23, 1944, about three months after her mother's arrival there.

"It took me about 24 hours to actually figure out what was what, because it's so neat and orderly," she said. "The barracks were tiny rectangular shapes, all lined up. They reminded me of Lego pieces."

Although she has drawn, painted, printed and sewn many works dealing with her family and the Nazis, Rubinstein said she "became obsessed by this new visual information." The death-camp imagery soon filtered into her art.

Her large black gouache drawings and accordion books are on view at the loop Gallery, 1174 Queen St. W. March 27 to April 11. Opening reception, Sunday, March 28, 2 to 4 p.m.

* * *

Cantorial Concert: Beth Tikvah cantor **Tibor Kovari** and guest cantor **Marshall Loomer** sing modern Israeli music with the **Nafshi Band** during an evening of music called "The Promised Land – Songs Of Our People." The evening begins with the **Beth Tikvah choir**, backed by the **Festival String Quintet**, singing **Srul Irving Glick's** *Passover Suite*.

Romanian-born Kovari makes his concert debut with this mix of modern and traditional Israeli music. Beth Tikvah Synagogue. $20 in advance, $25 at the door, reserved advance seating $36. Sunday, March 28, 7:30 p.m. 416-221-3433.

* * *

Playwrights Reading Series: Between Stages presents a reading of *David Ex Machina*, a comedy by **Michael Rottman** about a small man's search for significance. Directed by **Caroline Azar**, the reading features **Robert Dodds**, **Michael Goran**, **Catherine Hayos**, **Carol Lempert**, **Labe Kagan**, **Alex Nussbaum** and **Cayle Lorraine Sinclair**.

Miles Nadal JCC, 750 Spadina Ave. (at Bloor). PWYC, suggested donation $10. Sunday, March 28, 2 p.m. 416-924-6211, ext. 222.

* * *

Arts in Brief

• "Old Wine in New Bottles," a Yiddishland Café evening, features singer **Bronna Levy** and musicians from **Beyond the Pale**. Workmen's Circle Hall, 471 Lawrence Ave. W. Tickets $12 at Israel's Judaica. Sunday, March 28, 7:30 p.m. RSVP, 416-787-2081 (Monday to Friday).

• Mentalist **Haim Goldenberg** presents "Voyage To Your Mind," a show the *Jerusalem Post* described as "Spectacular, extraordinaire…" The Laugh Resort, Holiday Inn Hotel, 370 King St. W. $20. Two shows only, March 28, 7 and 9 p.m. 416-781-4959. www.magicman.co.il.

• The Temple Players presents two performances of *Fiddler on the Roof*, co-directed by **Vicky Wilson-Sher** and **Elaine Levine** and featuring "a large cast of extremely talented people." Sir John A. MacDonald Auditorium, Hamilton. May 12 and 13, 7 p.m. For tickets, call Temple Anshe Sholom, 905-528-0121, website www.anshesholom.ca/tickets

• "Fabled City," a series of performances of the "lost stories of Toronto," is just part of the Toronto Festival of Storytelling. The 26th annual festival features more than 100 performers conducting more than 50 events and workshops around town. March 26 to April 4. Phone 416-656-2445, website www.storytellingtoronto.org, e-mail tickets@storytellingtoronto.org.

• An evening of Jewish Storytelling at the Miles Nadal JCC occurs on the second and fourth Wednesdays of each month (holidays excepted), 7:30 to 9 p.m. Everyone welcome; $5 donation suggested. 416-924-6211.

• Here are some upcoming dates to circle in your calendar: The Stratford Festival's 2004 season opens April 17, the 12th annual Toronto Jewish Film Festival runs from May 1 to 9, and the next Ashkenaz Festival takes place Sept. 4 to 6 at Harbourfront Centre.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

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One of Rochelle Rubinstein's pieces included in the exhibition INSITE, opening this week at the loop Gallery in Toronto.

Travel Talk

By BILL GLADSTONE

THE JEWS WHO RETURNED TO EGYPT

Eight centuries after Moses led the Children of Israel from Egypt, a Jewish community thrived on Elephantine Island, a small isle on the Nile in Southern Egypt near present-day Aswan.

Archeologists date the origin of the Elephantine community to the dispersion and exile of the Jews from ancient Israel following the destruction of the First Temple in 586 BCE.

Almost everything we know about this interesting chapter of Jewish exilic life comes from the discovery by American Egyptologist Charles Edwin Wilbour in 1893 of a large collection of scrolls, known as the Elephantine papyri, dating back to antiquity. Eight of these papyri and many related artifacts go on view next month at the Skirball Cultural Centre of Los Angeles in a major exhibition titled "Jewish Life in Ancient Egypt: A Family Archive from the Nile Valley."

Five hundred years older than the Dead Sea Scrolls, the papyri provide historical information about marriage, labour conditions, real estate, religion and burial among the Jews of Elephantine in the 5th century BCE. They are a fascinating reflection of the Biblical accounts given in II Kings and Jeremiah that Jews returned to Egypt after the destruction of Solomon's Temple.

Having seen the Jerusalem Temple destroyed, the Elephantine Jews built a new temple in which they burned incense, performed animal sacrifice, and worshipped the God of Abraham. As the papyri indicate, the Jews of Elephantine observed the Sabbath and the Feast of Matzah (Passover) like their modern counterparts. However, they also worshipped secondary gods and borrowed many sacred rituals from their Egyptian and Persian neighbours, with whom they lived in multicultural harmony.

The presentation of the papyri is enhanced with numerous ancient artifacts related to the life of the period. The exhibition will be on view at the Skirball from April 30 to July 18. 310-440-4500. Web site www.skirball.org

* * *

Jewish Genealogy: The Israel Genealogical Society is hosting the 24th annual International Conference on Jewish Genealogy from July 4 to 9 in Jerusalem.

If you're researching a family tree, this is a wonderful opportunity to meet genealogical experts and fellow genealogists from around the world, with whom you may tour important Israeli museums, archives and libraries.

The conference takes place at the Jerusalem Marriot Renaissance Hotel, which is offering room rates of $40 to $48 (US) per adult in a double room, including a full Israeli breakfast and all service charges and taxes. El Al is also offering a 10 per cent discount and is waiving all minimum-stay requirements.

"This is an opportunity of a lifetime, with volunteer help every step of the way," said one of the many Israeli organizers who have been busy preparing since last summer. "Archives are extending their hours just for us. We hope to see you this year in Jerusalem!"

Visit www.ortra.com/jgen2004/ for details.

* * *

Israeli Theme Park: Mini Israel, a relatively new theme park located 15 minutes by car from Ben-Gurion International Airport, presents an opportunity to view "Israel in miniature." The park offers small-scale replicas of many of Israel's holy sites and architectural landmarks and relics, including models of the Old City of Jerusalem and the Negev mountains.

Enhanced by sound, light and miniature garden landscaping, Mini Israel emphasizes the uniqueness of the land and its inhabitants. It is located in the heart of the historical and picturesque Valley of Ayalon, across from the famous Latrun Monastery.

Dance workshop brings Pesach alive

By JOSEPH SERGE
Arts Editor

"Then Miriam the prophet... took her timbrel in her hand and all the women went out after her with timbrels and with dancing."

Brenda Simon, a dance and drama teacher in Toronto, is hosting two workshops that explore the themes of Passover through dance.

"The basic intention of the workshop is to bring that quote from the Bible alive through actual dancing," Simon says.

The workshop is divided into four one-hour segments.

In the first hour, Simon tells the Passover story and discusses it with the group. "I emphasize the metaphorical meaning that the Miriam story carries," she says.

The second part connects the story to the body through meditation, yoga and writing.

"We look for a point of contact between ourselves and Miriam – between our own personal experience and the story of Miriam."

The third hour involves structural dance, led by Simon, involving the Nia technique. It involves modern dance, martial arts such as Taekwon-Do and mind/body techniques like yoga.

"I put together a program that involves the whole body movement," she says.

There are 18 songs through the dance sequence, each taking the dancer through the different aspects of Miriam's story.

"All of the music is taken from world music and is very rhythmic." She says the dance is not too physically demanding and can be performed by people of all ages.

"Last year, we had people ranging from their 20s to their 60s," she says of the workshop's debut.

"I don't recommend it for teenagers, though, because it demands a lot of focus from beginning to end." She says men are more than welcome.

The last hour winds down with the afikoman ceremony. It's mostly silent and allows the participants to "literally incorporate the story into your head and take it with you to your seder."

Simon's goal is to make the story come alive. The Haggadah, she says, was intended to be home-based theatre.

"The workshop is a theatre experience with you as the participant and as the audience."

The two workshops run March 27 at the Walmer Centre, 188 Lowther Ave., and March 28 at the BJCC's Leah Posluns Theatre, 4588 Bathurst St. Cost is $45, $50 at the door. For times and to pre-register, call 416-536-5944 or e-mail brendasimon@rogers.com.

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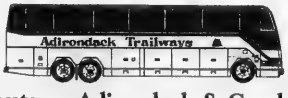

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Richler biography an intimate portrait of a complex man

By JANICE ARNOLD
Staff Reporter

Reading Michael Posner's *The Last Honest Man, Mordecai Richler: An Oral Biography* (McClelland & Stewart) feels like eavesdropping on the late writer's shivah.

Posner's unusual technique of piecing together verbatim conversations with dozens of Richler's relatives, friends, colleagues and acquaintances going back to the late writer's childhood, and interspersing Richler's own words among them, may be the only way to come close to explaining this complex man. Posner keeps his voice to a minimum, filling in explanatory notes that keep the story moving along in fairly chronological order.

There is an intimate, even gossipy, tone to *The Last Honest Man* that makes for engrossing reading. Posner, an entertainment writer with *The Globe and Mail*, is more than up to the task of synthesizing so much material contributed by both the famous and the obscure.

More has been said since Richler's death about what made him tick than about what he wrote

More has been said since Richler's death in July 2001 at age 70 about what made him tick than about what he wrote. This book was written with the co-operation of Richler's wife Florence and their five children, but it is not hagiography, at Florence's insistence.

After all the tales of Richler's legendary surliness and offensiveness in this portrait, what emerges is a man who, as the title suggests, is fundamentally moral, and too honest for his own good.

Richler left few people indifferent. It is hard to imagine how so many contradictory qualities could be found in one man. Even those closest to him – and he had many friends – never fully fathomed him, which is consistent with Richler's own view that we can never really know one another.

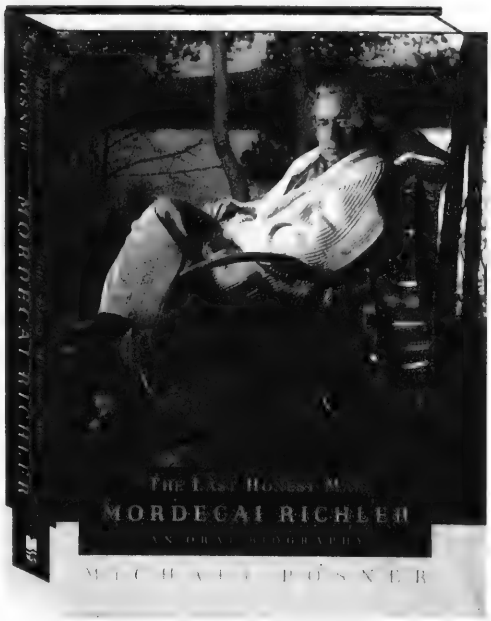
This book is as much about a marriage as about an individual. Florence and Mordecai's was a sort of Beauty and the Beast union. The stunning, elegant Florence seemed mismatched to the boorish young Richler, yet by all accounts theirs was a model of devotion and lifelong romance.

The book shows Florence was his support and anchor, and the gracious one who smoothed over many a social gaffe. She was also Richler's first reader and editor. No matter what anyone says about Richler, no one denies he doted on his wife. It seems he was as surprised as anyone by his good fortune.

Richler's personality is explained in large part by his relationship with his mother, an Orthodox rabbi's daughter. The two despised each other. He had no contact with her for 20 years and didn't go to her funeral only five years before his own. He felt she humiliated his father, a junk dealer. The book gives an account of him finding his mother in bed with another man when he was a boy.

Richler's feelings for his older brother Avrum, his only sibling, were not much warmer, since Richler believed Avrum sided with his mother. But Avrum, a dentist in St. John's, Nfld., harboured no ill will and the two brothers had an emotional reunion about a year before Richler's death.

The strength of the Richler marriage reflected Mordecai's desire to compensate for his unhappy childhood by creating a strong, almost idealized, family of his own. Florence was also looking for security. She was adopted and grew up in working-class Point St. Charles. It was a second marriage for both of them. Richler's first lasted just four years. Florence's first marriage, to filmmaker Stanley Mann, produced Daniel, who would become a Richler.



Domestic life with Richler was not always a bed of roses. Florence had to put up with his embarrassing scenes, moods, including long silences, and self-destructive habits. An entire chapter is devoted to Richler's drinking and cigar-smoking. The preponderance of opinion is that all those single-malt scotches shortened his life.

Richler's son Noah reveals that the family thinks Richler died as he did – unexpectedly – because of inadequate care in hospital. All concede he was dying from cancer, but the end did not appear imminent. Noah suggests that a lack of staff over the Canada Day weekend, when his father died, may be the reason an ulcer was not attended to as it should have been.

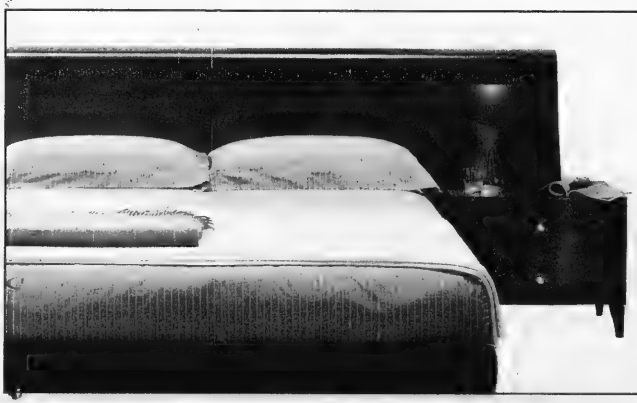
All five children are frank in discussing what it was like to have Richler as a father. His dedication to them is clear and there is no question he was a good provider. Richler was a workaholic, toiling every day at his typewriter. Drinking did not affect his self-discipline. Although best known for his novels and articles, Richler took on all kinds of writing work over the years and was financially successful. For the weekly column he did for Southam newspapers from 1997, he negotiated a remuneration of at least $100,000 US.

All the children except the youngest, Jacob, recall how uncomfortable Richler was around them when they were kids, and how impatient he was to see them grow up. Daniel describes it as a "Victorian" upbringing, with the kids and adults living largely separate lives. Nevertheless, their loyalty and respect for their father is clear.

What may be surprising is that Richler maintained some contact with his wider family. Mostly, they are perplexed by him, especially what they see as his unfair depiction of Jews.

Richler authorized a biography by writer/broadcaster Michael Coren in 1994, but Coren eventually gave up, finding that people were not forthcoming. Perhaps they were not ready to be frank about Richler while he was still around.

While a definitive biography of Richler is yet to be written, *The Last Honest Man* provides plenty of insight in the meantime.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Teach them while they're young

How many of us remember our pre-teen years? Remember the youthful excitement, energy and optimism that filled those days? I also recall, along with that exuberance, how formative those years were with respect to the building of my self-image and self-esteem. Our thought processes begin to become ingrained during these years, and our perceptions and world views begin to form who we are.

By SHELLEY MILLMAN HERMAN

As parents, we expend much effort to nurture the physical and spiritual essence of our children. Often, in our own race through life, as we try to raise upstanding citizens with good character traits while managing our homes and doing everything else that Jewish "superwomen" try to accomplish each day, we forget to take time to maintain our own health and well-being. Our children see us taking care of everyone except for ourselves. We forget to drink enough, sleep enough, eat right, exercise and breathe in a little of the joy that we are meant to take notice of. Unfortunately, as we do so, we teach our children to take the same approach to their own well-being.

As we know, no matter what we tell our children to do, they will emulate our actions instead. The greatest impact we can have on our children is to model the behaviour we want them to emulate. If we want them to live a healthy lifestyle so they have the energy, enthusiasm and positive outlook to maximize their potential, then we, too, have to live a healthy lifestyle.

If we did not have positive role models when we were young, then many of us will continue as adults to struggle with our self-image and persist in turning to negative "satisfiers" to respond to these struggles. Similarly, when we respond to stressful situations, we often do exactly the opposite of what would most benefit us. If we think back to when some of our negative behaviours began, in all likelihood, they can be traced to our pre-teen/teenage years. It is at that age that certain behaviours begin to stick with us and start to mould our personality, as well as our identity.

As a wellness instructor of pre-teen and teenage girls, I have noticed how vulnerable their moods and self-confidence can be as they grapple with their increasing responsibilities, schoolwork and their growing awareness of life and personal issues. I believe it is essential at this stage to ensure these girls have positive role models to help them establish the proper approach to maintaining a healthy spiritual, emotional and physical life balance. It is at this critical juncture in their lives that either healthy or unhealthy habits and modes of thinking begin to take root within them.

Through my own experience, I have found that one of the most effective ways to tame negative emotions and stress is to do some kind of physical workout. Nothing changes our perspective more immediately than going outside and taking a walk, riding a bike, going for a swim or doing some stretching and deep breathing. Afterward, we feel like we can accomplish anything. If we train ourselves to do this regularly, and if we make any of these activities our regular response to difficult situations and emotions, we will begin to form a stronger, more positive perspective and self-image. And if we teach our children these modes of behaviour, it will become second nature to them to seek positive responses to life's challenges, which will result in a lifelong healthy and optimistic perspective.

I am so pleased when I see my children, even my younger ones, choose healthy snacks on their own, read the ingredients on boxes of snacks and exercise without my even suggesting it to them. At that moment, I witness first-hand the power and effect of my own actions.

Shelley Millman Herman is a yoga instructor and motivational fitness coach for women and girls. She can be reached at shelley.millman@sympatico.ca.

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MINISTER OF HEALTH VISITS BAYCREST: **George Smitherman, Ontario minister of health and long-term care, visited Baycrest Centre for Geriatric Care March 12. During his tour, Smitherman chatted with Frieda Wolman, a Holocaust survivor and Baycrest resident, who presented him with a copy of Baycrest's new manual, *Caring for Aging Holocaust Survivors*.**

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REAL ESTATE Section

5 HOUSES FOR SALE

ALAN NEWTON
REAL ESTATE LTD. REALTOR

YONGE-BATHURST-CENTRE
Exquisite 4 bdrm home, totally reno'd throughout w/incredible finishings! Ingrnd swim pool on 210 ft. lot! $929,000. *Ted Waxman

• • •

ATKINSON-CENTRE - JUST REDUCED!
Lovely detached 4 bedroom on extra large lot, backs onto park! Finished basement, hardwood floors, air++ *Larry Wronzberg

• • •

"WESTMOUNT" BATHURST-CENTRE
Pie-shaped lot with detached 4 bedroom, finished basement. $479,900. *Larry Wronzberg

• • •

BATHURST-CLARK - SHOWS GREAT!
Large 4 bedroom home, prof finished basement, appliances, air, vac +++. Close to all amenities! **Mark Waxman

• • •

CENTRE-BATHURST - GREAT VALUE!
Det home about 3,000 sq. ft. on approx 1/4 acre lot! Large principal rooms, extras galore, finished basement has 2 bedroom apartment with separate entry. *Ted Waxman

• • •

DUFFERIN-CENTRE $359,900
Absolutely gorgeous detached 4 bedroom, double garage, finished walk-out basement, appliances, air +++ *Larry Wronzberg

• • •

BATHURST-CENTRE $320,000
Luxury 3 bdrm townhome w/mn flr fam rm, lrg master bdrm + huge ensuite, fin bsmnt, excellent kit w/walk-out. A10+! *Helen Gould

• • •

CONDOMINIUMS FOR SALE

BATHURST-STEELES "PRIMROSE"
Fab penthouse, 2 bedrooms & den, marble terrace & balcony. 3 washrooms, 2 parking, about 2,300 sq. ft., upgraded! Great value! Must see! *Ted Waxman

• • •

BATHURST-STEELES - The Best Building!
A beautiful 2 bdrm condo, split bdrms, 2 washrooms, balcony, 2 parking, spotless! To view call *Lucy Melamud

• • •

TORRESDALE-ANTIBES $279,900
3 bedroom condo about 1,500 sq. ft. with beautiful park view! 2 full washrooms, big solarium. Call *Lucy Melamud

• • •

"PRIMROSE" AT BATHURST-STEELES
Drastically reduced! One of the largest units in the building! 2 bdrms, 2 walk-outs, lrge kit, liv & din rm. A must see! *Carey Rosenzweig

• • •

BATHURST-STEELES "TOWNSGATE"
Luxury 2 bedroom, 1 parking, 1 locker, priced to sell, only $239,900! *Larry Wronzberg

• • •

100 ANTIBES - GROUND FLOOR
2 bedrooms, 1½ baths, flexible possession. Priced to sell at $179,900. *Larry Wronzberg

• • •

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Lisa Melic
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Residential / Commercial

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5 HOUSES FOR SALE

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REALTOR
(416) 787-1712

BATHURST / LAWRENCE

Spacious California style ranch bungalow on 69 x 120 ft. lot! Approx. 2,700 sq. ft., renovated & decorated, ultra-modern kit., new hrdwd. flrs., new thermopane win., new roof, new patio, circular drive ++. **PRICED FOR IMMEDIATE SALE AT $529,000 — ACT NOW!** Call David Eichorn* (416) 787-1712

AVENUE ROAD / GLENCAIRN — NEW LISTING!
RARE OPPORTUNITY IN PRESTIGIOUS AREA! Magnificent new custom luxury home by upscale builder. Quality craftsmanship and materials throughout. 10 ft. ceilings, gleaming hardwood floors, dream kitchen, granite & limestone +++. For the most discriminating buyer! Asking $1.59 million. Call Mark or David Eichorn* (416) 787-1712.

• • •

BATHURST / LAWRENCE
Attention builders and renovators! Detached bungalow on fabulous 50 ft. building lot close to TTC, subway, schools, shops ++. **ONLY $399,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

• • •

AVENUE RD. / BATHURST / LAWRENCE — 5 HOUSES FOR RENT
SPACIOUS BUNGALOWS with fin. bsmt. in prime central location close to TTC, Lawrence Plaza. Available from 2 or 3 bdrms. **PRICED FOR IMMEDIATE RENTAL STARTING AT $1,750 / MONTH.** Call David Eichorn* (416) 787-1712.

ONLY 2 LEFT!

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BATHURST / LAWRENCE

Spacious 3 bdrm. sidesplit on gorgeous 62 x 117 ft. lot. Family room, huge recreation room, double garage. Close to TTC, shops, schools Call David Eichorn* (416) 787-1712.

SOLD

FINCH / BATHURST — NEW LISTING
Desirable location on quiet court. Close to TTC and schools. Gorgeous lot! Lots of redevelopment in area. Shows pride of ownership. Asking $429,000. Call Esther Rubenstein* (416) 787-1712.

• • •

BATHURST / WILSON CONDO — REDUCED FOR IMMEDIATE SALE — ONLY $175,000
Bright, spacious unit! 3 bedrooms, 2 baths, enclosed balcony, southeast exposure, parking. Close to 401, TTC, Yorkdale. **Lowest-priced 3 bedroom in building!** Call David Eichorn* (416) 787-1712.

• • •

CLANTON PARK — UNIQUE OPPORTUNITY!
BACK TO BACK HOMES ON GORGEOUS 50 X 150 FT. LOT. FOUR SEPARATE UNITS for multiple families or investment. Projected monthly income $3,500 (approx.). Prime central location! **ONLY $429,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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• 2 bedrooms + solarium • balcony. 2 full baths, eat-in kitchen, laundry, 2 parkings. $239,900.

SOLD

BATHURST/CENTRE - LUXURY CONDO
$298,000. Gorgeous 2 bedroom + family room. 3 walkouts, 2 balconies, 2 full baths & eat-in kitchen walkout to balcony. 1 locker, 2 park spots. Seller Relocated and Motivated!

SOLD

BATHURST & CLARK
$398,000. 40' lot! 4 bedroom brick home on quiet cres, main floor laundry, walkout from kitchen to deck and garden, finished basement, separate entrance, income potential.

SOLD

THORNHILL
Gorgeous custom renovated, 4 bedroom exquisite master suite, main floor laundry, finished basement, 2 bedroom "in-law suite + 2nd kitchen + 2nd laundry. $519,900.

BATHURST & CENTRE
$279,000. 2 storey, 3 bedrooms, walkout to garden from kitchen, sep entrance to finished basement, income potential.

EXCLUSIVE LISTING
1,800 sq. ft., 2 bedrooms, 2 full baths, jacuzzi & sauna in master, balcony, marble floors, hardwood floors, eat-in state-of-the-art kitchen, gorgeous executive style suite. 10+.

RICHMOND HILL - YONGE/HARDING
1 bedroom + solarium, south-east facing. Million $ recreation centre, 24 hour security, 1 parking. Reduced to $199,000.

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LES AARON
Sales Representative
Forest Hill Real Estate Inc. • Realtor

ATTENTION BUILDERS
Fabulous 40' x 130' lot at Bathurst & Wilson. Located amongst new homes. $459,000.

YORKVILLE CONDO
Stunning 2 bedroom, granite, marble, hardwood, windows galore, s/s appliances. $319,900.

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SEIDMAN
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WILMINGTON/OVERBROOK
3 bdrm bungalow, good size living & dining room, renovated kitchen, finished basement, steps to all.

BATHURST/WILSON
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BATHURST/FINCH
2 storey, demi-det., 148 Dollery Court, $329,900. **Hedva Ben-David. Century 21 Heritage Group Ltd. 905-764-7111**

10 PRIVATE HOUSES FOR SALE

Bathurst/Cortleigh Blvd. New house to be built. 4+2 bed., 4250 sq. ft., deal directly with builder & save! 416-787-2530.

Atkinson/Centre (Thornhill), great spacious family home, approx. 3100 sq. ft., steps to fabulous park, schools & synagogue, 4+1 bdrms., 4 bthrms., upstairs lndry. room, fin. w/o bsmt., attr. & friendly street in Rosedale North. $489K. Call 416-939-5609.

15 HOUSES FOR RENT

Bathurst/Centre, lux. freehold townhouse for rent. 3 bed., 2 1/2 bath, hardwood. Immed. $2150/mo. 416-671-4321.

30 CONDOMINIUM FOR SALE

Clark/Hilda, The Conservatory, corner unit, 2/2, eat-in kitchen, w/solarium, immac. New price $269.9. Call 905-762-9034.

Passover Greetings

NEXT WEEK ONLY IN ... The Canadian Jewish news

5 HOUSES FOR SALE

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Set on 40x150' lot. 2 years new. 4 bedrooms all with ensuites. Custom kitchen. Pool. Allen Tobe** 416-488-2875

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LOWER FOREST HILL $999,000
SOLD
Wonderful 4 bdrm, 5 bath family home. Sep living, dining room. Main floor family+den. Private drive. 3 car prkg. M. Merrick* 416-488-2875

16 FOREST WOOD! 4+1 BDRM, 4 BATH!
SOLD
1st Ad! Alexandra Wood area rare find! Secluded 69x134'! Won't last! $998K! Sandon Schwartzben** 416-226-1987

BATHURST/LAWRENCE - CUSTOM BUILT
Fabulous 4+bedrooms. Quality finishings. Kosher kitchen. Finished lower in-law suite!! Anna Pollock* 416-488-2875

FABULOUS UPPER FOREST HILL
Renovated 4 bedroom, kitchen-family room, CAC, garage, mud room. 10++. Leslie Dennis* 416-785-1500

60 PEMBERTON AVENUE! YONGE N/FINCH!
$869K! Oversized 5+2 bdrm, 5 bath! Main fam+lib+lau+2pce! W/o bsmnt! Walk to subway! Call Sandon Schwartzben** 416-226-1987

33 VERWOOD AVE! BATHURST N/SHEPPARD!
$859K! Just completed! Luxury 5+2 bedroom! 5 bath! Nanny suite! Fab 59x102'! Walk to shul! Sandon Schwartzben** 416-226-1987

WAITING FOR THE RIGHT BUYER!
4 bedrooms, 4 baths, family room addition. Cac. Finished basement Double detatched garage. C. Sniderman*/R. Sud* 416-488-2875

33 ELM RIDGE DRIVE! 4+1 BEDROOM, 3 BATH!
$663K! Bathurst N/Eglinton on the "Belt Line"! Executive centre hall! Immediate! Sandon Schwartzben** 416-226-1987

BATHURST/YORK DOWNS! ALL DONE $559,000
SOLD
Stunning 3 bdrm, 3 baths. Main floor family room. Fab fin basement. Sunny south 54' lot. Patti Pollock*/Gary Pollock* 416-226-1987

BATHURST/WILSON! GREAT RENO $509,000
SOLD
3+1 bdrms, 2 storey main floor family room. Finished basement. Huge lot - great street. Patti Pollock* 416-226-1987

BATHURST PALM DRIVE - 3 BEDROOM, 3 BATH
Updated bungalow in prime location. Finished basement has separate entrance. $425,000. Anne Eidlitz* 416-226-1987

CENTRAL PROPERTIES CONT'D.

CEDARVALE PICTURE PERFECT
2 bedroom bungalow plus separate 2 bedroom basement apartment. Walk to synagogues and subway. Anne Eidlitz* 416-226-1987

EXCLUSIVE LISTING - BATHURST/SHEPPARD $389,000
Beautiful reno'd 3 bdrm bungalow. Fab open concept. Separate entrance to basement apt. 44x161' lot. Patti Pollock* 416-226-1987

130 SULTANA AVENUE! "MOTIVATED"!
$387K! Bathurst N/Lawrence! Fab 3+3 bdrm, 2 bath bungalow w/ sep nanny ste! 55x132'! Call Sandon Schwartzben** 416-226-1987

YONGE/LAWRENCE 2 BEDROOM, 1 PARKING
$1,000 includes utilities. Avail immed. Saul Merrick* 416-488-2875

GREAT VALUE 3 BEDROOM CONDO 1,400 SQ. FT.
Bright eat-in kitchen. 2 baths. Ensuite laundry. Hardwood floors. Pool. Rose Simon* 416-226-1987

NORTH PROPERTIES

BATHURST/CLARK - IN-LAW APT $359K
Renovated 3 bedroom, main floor family room. 2 car garage & more. Hurry for this one! Hedda Zaionz* 416-226-1987

THORNHILL BEST LOCATION
Quiet street. 4 bedroom. Fully finished basement. Custom build. Motivated Seller. Georgina Koltai* 416-226-1987

FREEHOLD TOWNHOME
Bathurst/Chabad Gate. $269,000. Price for quick sale! Leon Soberano* 416-226-1987

CONDOMINIUM PROPERTIES

LUXURY AVENUE/BLOOR CONDO $429,000
2 bedroom, 2 bath. Gorgeous finishes, 9' ceilings, fireplace, baclony. 24 hour conceirge. Parking. Marilyn Merrick* 416-488-2875

FOREST HILL LUXURY CONDO $419,000
Stunning 2 bedroom corner unit. Huge living, dining. 2 bath. 2 parking. Marilyn Merrick* 416-488-2875

SKYMARK - $369,000
Spacious 2 bedrooms + den. 2 full baths. N/E views. Amenities + security. Gary Mitchell** 416-488-2875

YONGE/EGLINTON - CORNER PENTHOUSE $329,000
Fabulous 2 bdrm, 2 bath. Huge eat-in kitchen with walk-out to large balcony. Great building. 24 hour sec. Patti Pollock* 416-226-1987

DEMAND LOCATION! 265 RIDLEY
Beautiful 2 bedrooms, 2 baths, ensuite laundry, lker, prdg, conc, pool. Walk to TTC and shops! Ann Bookman* 416-226-1987

ONE GLEN PARK - CHOOSE ONE
From small suites to grand penthouses. Stay in your neighbourhood. Carolyn Feldman** 416-488-2875

REDUCED $275,000. 33 EMPRESS AVE #1615
Quality upgrades, 2 bdrm, hardwood & ceramic floors. All appliances. Must see! Brenda Westbrook* 416-226-1987

BEST VALUE IN FOREST HILL
Gorgeous 2 bdrm, 2 bath. Large living rm. Sep dining rm. Hardwood. Prkg. Near shops & subway. $269,000. Saul Merrick* 416-488-2875

BAYVIEW/JOHN 3 BEDROOM TOWNHOUSE
Perfect for 1st timers. Clean, renovated. Close to schools and shopping. Gary Pollock*/Patti Pollock* 416-226-1987

133 TORRESDALE AVE! 3 BDRM, 2 BATH!!
SOLD
$214,900! Bathurst N/Finch! W/E corner suite! Panoramic views! Don't miss! Sandon Schwartzben** 416-226-1987

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30 CONDOMINIUM FOR SALE

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Estate sale. Most reasonably priced for 1,400 sq. ft.
BATHURST/CENTRE
2 bedroom with solarium, over 1,500 sq. ft. S.W. exposure.
Vera G., Sales Rep.
Royal LePage 416-487-4311

35 CONDOMINIUM FOR RENT

BATH./CLARK, lux. 1400 s.f., 2 br., 2 full baths, balc., solarium, eat-in kit. w/window. Gorgeous mirror walls. All incl. $1700/mo. Call Nat 905-886-4930.

35 CONDOMINIUM FOR RENT

Steeles/Bath., adult condo, 2 bd., 2 bth., all amen., prkg., no pets. 416-213-7450, 905-764-3462.

60 SHARED ACCOMMODATION AVAILABLE

Bathurst/Lawrence, 2 bed. condo., utils., laund. incl. Prkng. avail. Female. Kosher. Lily @ 416-787-2928.

Looking for mature lady to share furn. townhouse Bayview/York Mills. $800 all incl. Must enjoy cats. Ref. required. Call Vivian 416-510-2118.

Bathurst/Lawrence, house, 1 bdrm., $600 laundry incl. all util., parking. 416-633-4088.

75 APARTMENTS FOR RENT

ELDORADO, 2500 Bathurst St., lux. apts., large suites, reno'd. Immediate. 416-787-9451.

Bathurst/Sheppard - Behind BJCC, 34 Carscadden Dr., accepting applications for our beautiful bldg in a ravine setting. 1 & 2 bdrm avail imm. Call 416-398-0566, 905-474-3600.

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Very lrg. 1, 2, 3 Bedrooms, 2 & 3 Bdrms. w/2 balconies and 2 baths.
Ample closets plus cedar, Roof laundry, ravine setting, pool, pkg. incl.
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Briar Hill/Bath., lux. studio/1 bdrms., reno., a/c, move-in incentive. From $845. Call James at 416-769-6779.

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Bathurst/Wilson. ***1st month free!*** 1&2 bed. avail. immed. Newly reno'd. 416-569-7106.

82 ROOM AVAILABLE FOR RENT

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160 ISRAEL PROPERTY FOR RENT

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180 OUT-OF-TOWN PROPERTIES

HALIFAX SUBLET, lovely furnished apt., May-Aug., 2 bedrooms, $950/mo.902-425-9856.

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Family Moments
See pages 20 & 21
The Canadian Jewish news

230 BUSINESS OPPORTUNITIES

LIFESTYLE RETIREMENT COMMUNITIES
BUSINESS OPPORTUNITY

Full-Time Store Keeper for our Convenience Store located in Forest Hill. Our store operates 7 days a week, 11:00am–7:00pm, and is open to the community and neighbourhood apartment building.

We are looking for an individual who possesses the ability to run an efficient, clean and well-stocked store. Strong organizational and interpersonal skills, as well as the ability to work a cash register are essential. The successful applicant will be customer service oriented and have experience in a small store operations and leasing. This store plays an integral role to our residents' quality of life.

Interested candidates should forward their resumes in confidence, by **March 31, 2004,** to:

ELLIE SAIBIL, GENERAL MANAGER
Fax: 416-785-6228 • E-mail: EllieSaibil@lrc.ca

240 EMPLOYMENT OPPORTUNITIES

FULL-TIME SECRETARY

needed for wholesale gift company, must be computer literate (Excel, Word, etc.).

OFFICE STAFF AND WAREHOUSE MANAGER ALSO REQUIRED

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The candidate will have experience supervising culinary and dining room staff in a unionized environment. Experience in purchasing and cost control procedures are an asset, along with top-notch computer skills. Hours will be flexible with operational requirements but will be predominately 11:30am–7:30pm.

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MANAGER OF FOOD SERVICES

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Golfer Bruce Fleisher is red hot on the senior tour

By MARVIN GLASSMAN
Special to the CJN

MIAMI — Life can begin at 50, and get better.

At an age when many people start to think about slowing down and getting ready for retirement, pro golfer Bruce Fleisher proved he could finally make a comfortable living in golf when as a rookie on the senior professional tour in 1999 he won the Royal Caribbean Golf Classic in Key Biscayne.

"There is an angel on my shoulder," said Fleisher after his win. "It is hard to believe a 50-year-old man can stand here and cry."

Fleisher's angel returned as he won the Royal Caribbean Classic again in 2000. Fast forward to 2004. In February, Fleisher had an angel named Jay Fiedler, the quarterback of the NFL Miami Dolphins, who walked the fairways inside the ropes in the last round with Fleisher. Fiedler and thousands of fans witnessed history as Fleisher won the Royal Caribbean Classic a third time, a tournament record.

"Bruce is totally focused. I met him through a mutual friend this week and we have much in common. Watching him win was thrilling," Fiedler said.

The king of the Royal Caribbean Classic won his crown in dramatic style. A birdie on the final hole of the three-day tournament gave Fleisher a six under par 210, finishing one stroke ahead of runner-up Dana Quigley.

"There's something very amazing that goes on when we come here," said Fleisher's wife, Wendy. "I always feel like he can win. Bruce loves the course. To win it again is just unbelievable."

"I was very lucky," said the modest Fleisher, who had to have nerves of steel to deal with the cheering and glad-handling from his hometown supporters. Fleisher has lived most of his life in Miami.

"I always put a lot of pressure on myself, especially at the Royal Caribbean Classic. I feel everyone expects me to do well out here, so I didn't want to disappoint anyone," said Fleisher, who earned $217,500 for the victory.

Fleisher won by avoiding critical mistakes. He posted three birdies on the final day and managed to earn par after falling into the sand trap on four holes.

As of March 18, Fleisher was fifth in the 2004 Champions Tour all-around ranking.

The days when Fleisher doubted he would make a living on the pro tour seem like a lifetime ago. Prior to 1999, Fleisher had won only one PGA tournament – in 1991 – in more than 30 years of competition, despite his breakthrough in 1968 as a "can't miss" kid. At the time, 19-year-old Fleisher became the youngest golfer to win the U.S. Amateur Championships since Jack Nicklaus.

Bruce Fleisher
(c) 2004 PGA TOUR

After turning pro in 1971, following his marriage to Wendy in 1970, Fleisher laboured anonymously, never breaking into the top 10 money winners on the PGA Tour.

By the time he hit his mid-40s, Fleisher was planning for the day he would turn 50. He knew his excellence on the greens and play on shorter courses made his game more suitable to the senior circuit, today called the Champions Tour.

Since his first senior victory in 1999, Fleisher has become one of the circuit's dominant players. He has earned more than $10 million (US), winning 17 tournaments, including the U.S. Senior Open in 2000.

These Tiger Woods-like numbers make it hard to believe Fleisher is the same man who had doubts about earning a living in golf only 10 years ago.

"For many years, Bruce never believed he was as good as everybody said he was. While he was competing on the PGA Tour, he never felt that he was that good. He felt that he was lucky," said Wendy.

In 1980, Fleisher's thoughts were not on making birdies or winning tournaments. At the time, Wendy developed complications under anesthesia while giving birth to their daughter, Jessica. Although Jessica was healthy, Wendy was given only a 20 per cent chance to live. Another year would pass before her health was restored.

Bruce became the family's cook, nurse, babysitter and custodian while Wendy recovered. He quit the pro tour, taking jobs as a teaching pro.

His desire to pursue the life of a golf pro returned in 1989 when he entered local tournaments and won the Club Pro Championship in Boca Raton.

One of the key men behind Fleisher becoming a competitive golfer was the late Sam Sharrow of Miami Beach. When Fleisher's family moved to Miami in 1966, Sharrow recruited Fleisher as his top prospect as coach for the American golf team competing at the 1969 Maccabiah Games in Israel.

"Bruce was a great, down-to-earth kid whom I saw would be a great golfer," said Sharrow in 1991.

Fleisher won the tournament in Israel and the gold medal for the U.S. golf team.

Sharrow is beloved in Israel and immortalized in the International Jewish Sports Hall of Fame in Tel Aviv for founding the Caesaria golf course, Israel's first and only course, in 1989.

Fleisher followed Sharrow's footsteps and coached the U.S. golf team at the 1989 Maccabiah Games.

"Hardly a day goes by that I don't think of Sam. He meant everything to any Jewish kid playing golf," Fleisher said.

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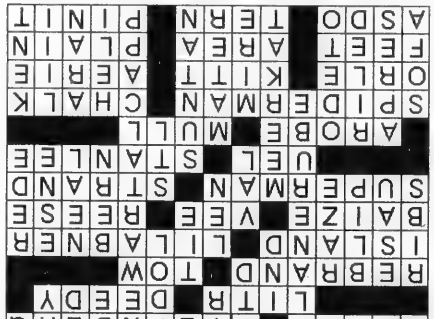

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Record turnout at day schools hockey tourney

By ELI SHUPAK
Special to The CJN

Wayne Nathanson was amazed at the turnout at the recent 9th Annual Yitzhak Rabin Memorial Hockey Tournament in which a record 15 teams took to the ice.

The tournament co-ordinator and coach of Associated Hebrew Schools' Danilack Ducks saw close to 250 kids from 10 Toronto-area schools participate in the event, held this year on five rinks at York University's Ice Gardens.

Associated, which dominated last year's competition, had two teams in the senior division (grades 6-8), but it was United Synagogue Day School (USDS) Bayview that won the senior title. Bayview upset its USDS Bathurst counterpart 5-4 to capture first place, defeating a Bathurst team that had entered the championship having won all its previous games.

USDS Bathurst repeated as champions in the Tel Aviv Division, one of two junior groupings for those in grades 3-5. Associated-Posluns campus won the juniors' Jerusalem Division.

USDS Richmond Hill took part in the senior division for the first time and struggled, but still had a great time, which is what the day was all about.

"It's a really nice community event," said Nathanson, who coached his 13-year-old son Jesse, a left winger. "Some kids got community service hours being timekeepers or scorekeepers and helped the event run smoothly. Everybody had a really good time."

He was especially proud of his team for the way they fought back after starting out a game trailing 8-1, only to lose 8-7.

"I thought for sure my kids were going to give up," he recalled. "I kept saying, 'You know we haven't lost the game yet. We gotta show 'em who's boss, be hungry.'"

Schools played exhibition contests over the winter months as well as a handful of tournament games leading up to the season-ending event at York. The games were held at local rinks from 7 to 8 a.m., ensuring the children could arrive at school by 8:30.

The players ranged in age from seven to 14, representing all skill levels from house league to AAA.

Participants received long-sleeve T-shirts, skate mats and a trophy. The winning schools received large trophies to put in their display cases.

Nathanson was assisted by Michelle Adler, who convened the junior division, as well as Bruce Cowley, who took care of food requirements, including breakfast, lunch, and snacks.

On the shoulders of our shtetl Jews

The Jewish community of Toronto has grown like a teenager's foot over the last century. Its character has been formed by the immigration of Jews from places such as Morocco, Russia, Israel, Ethiopia, Yugoslavia, India and many other parts of the world, but originally it was shaped by our disproportionately large eastern European Jewish population.

Over the years, a charming and sometimes mystifying quirkiness has created a personality that is very distinctive to this neck of the Jewish woods, with its strong shtetl influence.

Left, right, centre

By AVRUM ROSENSWEIG

Did you know that when eastern European Jews arrived in their new land, they established organizations called landsmanschaften (benevolent societies) to financially assist their fellow landsman with sick benefits, insurance and lodge doctors? The landsmanschaften, such as the Shtopnitzers and the Kelcers, were named after the shtetls the founding members came from. Many of our modern communal institutions are descended from the landsmanschaften.

Today, a Shabbat walk in the Orthodox neighbourhoods along Bathurst Street is akin to a stroll one might have taken on the roads of chassidic eastern Europe. Men dressed in long black kapotas (black frockcoats) and shtreimelech (round fur-rimmed hats) and trimmings that imitate the styles worn by the Polish nobility of the 17th and 18th centuries walk briskly to the Agudah shul or Bobover shtiebl, their tallis strings flowing behind them.

Unbeknownst to many, however, there are metaphysical fashion statements reflected in the various hats and coats that the shul-goers wear. As an example, Jews belonging to the chassidic movement called Bobov wear tall, furry hats, while Ger Chassidim wear flat furry ones and Lubavitchers wear fedoras. Look closely next Shabbat and you'll notice the differences.

We are indeed a colourful and intriguing community, though sometimes quite simple in our tastes. Our community is not known for our interest in Cordon Bleu cuisine the way the New York Jewish community is. We are satiated instead by cabbage rolls, chicken fingers and gefilte fish – variations on comfort food from the old country.

Over the years, ambitious restaurateurs and chefs have presented us with beef carpaccio dishes, but our collective taste buds have chosen the old faithful heimishe fare reminiscent of what we might have eaten in the shtetl.

This trend is slowly changing, however, because of a strong generational awareness of gourmet ingredients and divergent culinary impressions made by food aficionados from the Moroccan community and other groups.

In the area of culture, Toronto Jews have tended to rely on the community at large to meet our creative needs. Jewish theatre and journals are generally things of the past. We do not have our own radio station, unlike other smaller ethnic communities. This is a curious phenomenon, especially in light of the fact pre-Holocaust Poland was abuzz with Yiddish theatre and publications reflecting every conceivable ideology. It is almost as though eastern European Jews brought culture with them to Toronto, and subsequent generations chose not to build upon it. Yet, with the advent of the Ashkenaz festival and the Jewish Film Festival, this trend has started to change.

I believe it is important that we express our appreciation to Toronto's eastern European Jewish population, who danced magnificently, courageously and creatively around the stumbling blocks placed in their paths by their painful memories, anti-Semites and, sometimes, other Jews.

Today, well over 100 shuls dot the religious landscape of the Toronto Jewish community and Jewish education is flourishing. Like the song *Dayeinu* on Pesach – a song of appreciation – we should express admiration to our eastern European Jewish forebears for the fabric they stitched with such toil, ultimately creating a most attractive garment called the Toronto Jewish community.

To discuss this article, e-mail mail@veahavta.org.

PASSOVER SPONGECAKE W/APPLES

1/2 cup matzo cake meal
1/4 cup potato starch
6 large eggs, separated
3/4 cup + 1 tblsp. sugar
1 tsp. grated fresh lemon zest
1 tsp. lemon juice
1/4 tsp. salt
1 1/2 tsp. cinnamon
2 apples, peeled, thinly sliced

Preheat oven to 325°F.
Beat yolks and 1/2 cup sugar in large bowl until pale and thick. Stir in zest and juice. Beat whites with salt in another bowl with clean beaters on high-speed until soft peaks form. Gradually beat in 1/4 cup sugar until whites form stiff, glossy peaks. Fold sifted cake meal and potato starch into yolk mixture; fold in whites.
Combine remaining tablespoon sugar/cinnamon. Spoon 1/3 batter into ungreased 9" springform pan. Top with half of apple slices; sprinkle with half of cinnamon/sugar. Repeat with remaining batter, apples and cinnamon/sugar ending with batter. Bake cake 1 hr. or until top is golden, firm and tester comes out clean. Cool in pan completely.

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About Life

Dear Ella,

With Passover just around the corner, my anxiety attacks are becoming more severe.

You see, I recently met and instantly fell in love with Kevin. He is my Mr. Right, but he has yet to see my family interact when they are all together. He has met my immediate family, and although they're no picnic, they're nothing compared to the gathering at our Passover seder. There is always fighting, yelling and insults. My family doesn't mean anything by it. It's just their way.

We all gather at my aunt's house in Richmond Hill just north of Toronto and the minute everyone walks in the house, it starts. "I can't believe how far you live. Why do we do this every year?" And she answers, "Don't do me any favours! You know where the door is."

Anyway, Kevin comes from a small family of third-generation Canadians. He is not used to this kind of "love." What should I do?

Petrified at Passover

Dear Petrified at Passover

Your story sounds a little like the movie *My Big Fat Greek Wedding*. You can't hide your family forever. They are part of your life. It doesn't mean they all get to move in with you. It just means you have to spend a few hours together. I bet you can turn it from scary to heimish very easily. As Kevin is not used to this, he needs some preparation beforehand so he knows they really do love each other and it is not a battleground.

Don't be ashamed of your family – they are your roots. I bet there are some very accomplished people in this crowd, people who have survived many things in their lives and have many stories to tell. To alleviate some of your worries, you could give Kevin a better understanding of your family dynamics.

Have faith in Kevin that he won't judge you by your relatives' interactions. Focus on the good parts, too, and above all, don't be embarrassed.

Give Kevin some credit to be able to see your family for the special people they are. After all, you are part of them.

Happy Passover.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Crossword Puzzle

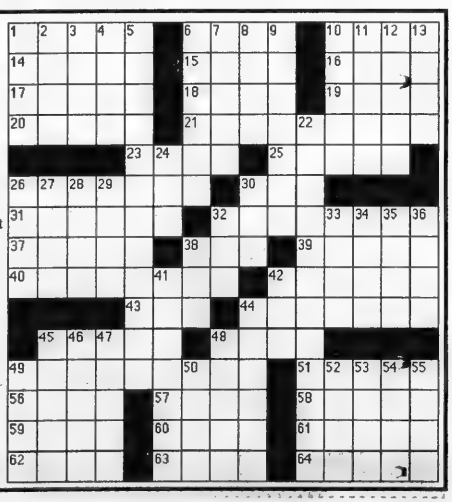
The Canadian Jewish news

(Answers to the crossword are on page 70.)

Comic Strips
© 2004, Bernard Mann

Across
1. Composer Ernest
6. Animated Betty
10. Major Hoople or Scrooge exclamations
14. Israeli world stage cartoonist Ranan _____
15. United, in France
16. What I need is _ ___ on the back
17. Close, in old English or poetic usage
18. Veal or mutton
19. To laugh, in Lyons
20. Burglarize again
21. Late cartoonist Saul
23. Metric volume (bit more than a quart), abbrev.
25. Adjective for one who does a lot
26. Put that mark on the steer again
30. What a boat does with barges
31. "No man is an _____" (Donne)
32. Cartoon hero Yokum
37. Coarse, long-napped fabric
38. ___ for victory
39. Dodger great Peewee
40. Jerry Siegel's and Joe Schuster's heroic guy
42. A _____ of hair
43. D ending makes fight between two
44. Creator of 49 Across
45. "Dear, toss me _ ___", one says upon leaving the pool or shower
48. Consider carefully
49. He can run out of wrist fluid
51. What a cartoonist uses to draw on a slate
56. Heraldic emblem
57. Singer Ertha
58. Eagle's nest
59. Yard divisions
60. Surface or district
61. ____ as the nose on your face
62. "They agree with you, __ __ others"
63. Shore bird
64. "Go ahead, __ __ on the bulletin board"

Down
1. Ireland's ___-ney Stone
2. Moon-like geometric figure
3. Schn ending makes Yiddish word for beggar or moocher
4. Italian for Bye! or Tata!
5. Block's first name / Lois' last name / Goldberg's first name
6. Dagwood's last name, abbrev.
7. "You have a ___-_ mind!" (2nd word abbrev.)
8. The vowels, except 'u'
9. Your favorite TV American ____? (2 words)
10. Beard, in Quebec
11. On foot, in Quebec
12. Caricaturist Hirshfield
13. Short for a kind of dinosaur
22. The ___ Yorker / Spiegelman / Creator of 32 Across
24. Neither Dem nor Rep
26. Eve was fashioned from one of these
27. Jacob's twin
28. Radar screen spot
29. Destroy, as a building
30. Draw, or ascot
32. Composer Bernstein, for short
33. Swiss capital
34. Actress Patricia
35. Serf
36. Velop starter, as in urban renewal
38. Comic strip prince
41. South African mongoose, stands up like a prairie dog
42. Missouri's princ. city
44. What you like to get at the beach
45. ___ ski
46. Annoyed
47. Keat's ___ ___ a Grecian Urn
48. Mother, in Latin
49. Parlor furniture
50. Bog down
52. Copter starter
53. Isle off Donegal, Ireland
54. 53, in Superbowl numerals
55. Mild-mannered alter ego of 40 Across



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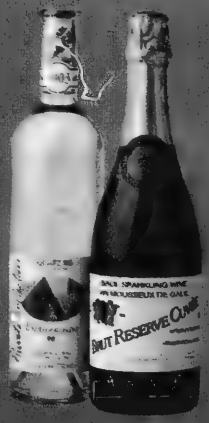

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This Week

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Survivors mark the 60th anniversary of Hungarian Holocaust. *Page 8*

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IN SOLIDARITY AGAINST ANTISEMITISM AND HATE

ON GUARD FOR TOLERANCE: Ontario Premier Dalton McGuinty led political, religious and community leaders at a rally last week in Toronto against anti-Semitism and hatred. Recently, the Toronto area has seen a spate of racist and anti-Semitic vandalism. From left are Toronto Mayor David Miller, MP Art Eggleton and UJA Federation's David Engel. *Please see related stories on pages 3, 5, 22 and 23.* *[Stephen Epstein photo]*

Pesach has arrived

Editorial

The two photo images on this page are incongruous, indeed, almost incompatible. The stern, steely determination on the faces of the leaders and representatives of the three levels of Canadian government eloquently attests to their utter contempt for, and complete renunciation of, anti-Semitism, hatred and all forms of bigotry.

The trusting, sweetly smiling gazes on the faces of the two children as they bite into the same piece of matzah bespeaks a much gentler truth of their innocent world. Pesach has arrived.

But the juxtaposition of the images is deliberate. For both images evoke essentially the same message: we will not be intimidated. Neither the Jewish people nor Canadian society will be intimidated, afflicted or oppressed by the hateful, malevolent individuals who harbour disdain for other people's dignity and for other people's lives.

Continued on page 10

Shabbat Hagadol: Tzav
Candlelighting: 6:27
Havdaliah: 7:32

Greater Toronto Area

Do ... Call 416-391-1836 today

Sharon's legal problems bring calls to resign

We are fortunate to live in Canada

By KEITH LANDY

Pesach is a time for us to celebrate the freedom that we all cherish. We remember not only our physical emancipation from slavery, but also the spiritual deliverance that began with the Exodus from Egypt and led to Sinai where we received the gift of the Torah. Through the beauty and meaningful symbolism of the seder, we relive the joy of liberation as we are bidden to imagine that we, personally, were delivered from Egypt.

How ironic, then, that throughout the centuries, enemies of the Jewish people have used this festival of freedom as an occasion to perpetrate vicious anti-Semitism and murder on the basis of the blood libel.

Today we are witnessing the re-emergence of anti-Semitism worldwide. In Europe, the new spate of anti-Semitism has been especially alarming in its violence and brazenness. European political leaders are finally beginning to acknowledge the scope of the problem after several years of denial. Due in large part to the advocacy of Canadian Jewish Congress's sister organizations – the European Jewish Congress and the World Jewish Congress – the European Union, in a historic first, convened an anti-Semitism conference in February. And at the end of April in Berlin, the Organization for Security and Co-operation in Europe (OSCE) will also mount a major international forum on the subject.

Keith Landy, left, with Ontario Premier Dalton McGuinty at last week's solidarity rally against anti-Semitism. [Stephen Epstein/Big Dipper Communications photo]

Canada, unfortunately, has not been immune. Although the anti-Semitic incidents here generally have not been as severe in scope, frequency, violence or malevolence as those in Europe, there has been a disturbing increase in their number, and many of them are in the serious category. Hatred has been propagated and incited, institutions and other property have been vandalized, synagogues and cemeteries have been desecrated, and some places of worship firebombed and individuals and groups as well as the community as a whole have been harassed, abused, threatened and attacked. We, therefore, must continue our vigilance and fight all manifestations of anti-Semitism from wherever they come and to whatever degree.

As I write this message, the Greater Toronto Area has been subjected to a spate of terrible anti-Semitic vandalism. These crimes, yet unsolved, have elicited widespread condemnation by politicians such as the mayor, the premier and the prime minister, as well as chiefs of police, religious leaders and many ordinary citizens. The police are not dismissing or diminishing the seriousness of these crimes, but are sparing no effort to catch the culprits. It is important to take comfort from, and recognize, these widespread demonstrations of support for the Jewish community. Such solidarity was similarly exhibited by Christians along the entire denominational spectrum in reaction to our concerns of potential anti-Semitic repercussions arising out of Mel Gibson's recently released *The Passion of the Christ*.

Passover Greetings

This Pesach, we should be mindful of how fortunate we are to live in this country today. Each of us has the job of ensuring that Canada remains a place committed to pluralism and diversity, harmonious intergroup relations and civil political discourse. I can assure you that the CJC will continue to play its leadership role in advocating for such a society, but the effort requires a parallel increase in grassroots community involvement in the political process. Organizational advocacy, combined with community civic participation, is the formula for partnership that we must strive to achieve so that the personal liberation we experience at Pesach will manifest itself in collective security and well- being.

I wish you and your family a chag kasher v'samayach.

Keith Landy is national president of Canadian Jewish Congress.

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Community organizations step up security

By PAUL LUNGEN
Staff Reporter

Jewish institutions, schools and synagogues are stepping up their security measures in a rash of anti-Semitic incidents has put the community on edge.

Responding to the concerns of worried parents, schools have stepped up security and are planning a meeting this week under the auspices of the Board of Jewish Education (BJE) to discuss further steps.

Some schools and synagogues have hired private security companies or off-duty police officers to patrol their premises and Toronto Police have increased their presence around Jewish buildings, checking the facilities several times a day.

The flurry of activity follows several high profile incidents of anti-Semitic vandalism. First, 13 houses and cars in Vaughan, a community north of Toronto, were daubed with swastikas and other anti-Semitic graffiti. That was followed about a week later when windows were broken at the Pride of Israel Synagogue and at Eitz Chaim Day School in the Bathurst and Steeles area. Nearby, at the Bathurst Lawn Memorial Cemetery, 27 headstones were overturned.

Shortly after that, a 46-year-old Iranian native was arrested in Bloor West Village as he drew swastikas painted with the Star of David on construction site hoarding. Det. James Hogan of the Toronto police hate crimes unit said there is no evidence to link the Bloor incident to those in the rest of Toronto.

Police forces increase presence

In other occurrences, the Lubavitch Centre in Vaughan was struck with eggs while two non-Jewish schools also were hit by vandals. The Pleasantville Public School in Richmond Hill was defaced with two swastikas and other symbols while the St. Elizabeth Catholic High School in Vaughan was spray-painted with the Star of David and the words, "Revenge 4 Nazis."

In Vaughan, police arrested two boys, aged 13 and 14, for allegedly harassing a family with anti-Semitic phone calls. One of they boys has been charged with threatening death and with criminal harassment. The other has been referred to the Youth Criminal Justice Referral Program.

Police in Toronto and Vaughan each offered $10,000 rewards for information about the anti-Semitic incidents while CrimeStoppers pitched in $1,000.

Hogan said the recent spate of incidents was the most concentrated he'd seen in his 2½ years in the hate crimes unit. He declined to speculate on the motivation of the perpetrators, but he suggested they're not likely "sophisticated people."

Last week's rally against anti-Semitism is not likely to deter them as "they're on the margins of society," he said.

Lynn England, office manager for Bathurst Lawn Cemetery, said that within two days of the vandalism, all the headstones had been restored to their original positions. The cemetery will bear the costs of any damage, she added.

Meanwhile, security measures taken at Jewish schools varied across the city, depending on each institution's resources, said Joel Kurtz, the BJE's director of school liaison. The BJE has engaged a firm to survey the current security situation and present recommendations on possible measures. Kurtz noted that schools with larger enrolments appear better able to meet the added costs of extra security, while smaller schools "may have trouble financing it."

At Bialik Hebrew Day School, education director Uri Korin said, "We hired off duty police, we increased surveillance day and night and we follow the guidelines of the community." The cost of extra security is being borne by the school, he added.

Continued on page 48

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Greater Toronto Area

'They make us stronger'

From the editor's desk

Near the end of a long day of meetings and consultations with various officials and community leaders in Toronto, Haim Divon, Israel's ambassador to Canada, recently dropped by the offices of *The CJN* for a pre-Pesach discussion about current events and the state of the Jewish world.

Unfortunately, there was a great deal to talk about. Terrorists had struck in Madrid; hatemongers and vandals had struck in the GTA; and anti-Israel propagandists were striking with their guerrilla theatre at universities and on the street.

The ambassador is urbane and debonair and carries himself with casual, quiet confidence. When he speaks, his eyes lock on to those of the listener, and the muscles in his face clench with fierce resolve.

We spoke about the bombings in Madrid.

"People who blame these horrible incidents of terror on the Arab-Israel conflict are wrong. Events have proved them wrong," Divon said. "Bowing to the will of terrorists does not bestow immunity from terror. Most people understand this. Most people also understand that the terror threatening the Middle East region also poses a threat to the free world.

"9/11 was a watershed event because it exposed the former western policies of appeasement [towards the Gulf states] as a failure. Those policies were aimed at seeking to maintain the stability of the regimes in the area. But stability was simply a euphemism for securing a pro-western tilt in the outlook of those regimes, along with, of course, an open flow of oil. But the policies paid no heed whatsoever to the pressing need to reform the deep structures of the regimes."

Here, the ambassador was expressing his support for the broad policy aims of the American administration in trying to democratize the regimes in the Middle East. He cited a recent UN study written by Arab scholars about the woeful level of social, economic and educational advancement within the Arab world as proof of the need to undertake a deep reform of their societies.

"Reform is the instrument of societal change in the Arab world," he said. "The Americans appear to appreciate this more than any other western country. President [George W.] Bush is saying to the world and to the Middle East regimes that something has to be done."

As for the prospects for structural change in the Middle East, Divon cited Iraq as a reference point. "Most countries view the situation in Iraq through incorrect lenses, namely through the viewfinders of the as-yet unfound weapons of mass destruction and the lack of multilateral authority for the campaign against Iraq.

"The proper approach though," he suggested, "is to view Iraq by examining the results. Without denying the violence there, we must look at the restoration of fundamental educational, health, banking and social services.

"In addition," Divon emphatically asserted, "the changes taking place in Libya's foreign policy owe themselves to the prosecution of the war in Iraq. The risk of nuclear accident is reduced and global security is enhanced."

Haim Divon

When asked to comment on the vandalism and anti-Semitic graffiti in Toronto, the ambassador's answer came quickly. "This tells us how important is the sense of Jewish community. The most effective answer to the attempted intimidation is a strong community, active and involved. Whatever one's views and affiliations and politics, we have to show a sense of communal belonging and caring one for the other. The people who committed those ugly disturbing acts must know that with each incident, they make us stronger."

He then related his own experiences of a week earlier when he travelled out west, as he often does, to meet and speak with students, university officials and businesspeople. He had been invited by Hillel to speak to the students at Langara Community College and at the University of British Columbia (UBC).

At Langara, the ambassador "was shouted down, and met with curses and epithets. Invectives were hurled with nearly frothing hate. They tried to hijack the program. But I stayed to the end and I could see how this irked and annoyed the Israel-deniers who wanted to send me out of the room."

The RCMP accompanying the ambassador were so disturbed by the demonstrators, they suggested he cancel his appearance the next day at UBC. But he refused. He would not be cowed by the decriers and defamers of Israel. "This is a front we must not desert," he told me, as if he were telling it to the RCMP as well.

One student at the UBC event publicly spoke of her shock at the vehemence of the anti-Israel feelings. "I am often very critical of the policies of the government of Israel, but what I saw tonight – the hatred, the aggression and the animosity, makes me wonder what they [the anti-Israel demonstrators] are doing."

"The answer for us," Divon emphasized, "is just to be there. The minute we let them take over, we have lost. But," he added sternly, "we are not running away. We'll be there whenever called upon. This is part of the meaning of our Pesach. That is the answer for us. It is time to think about – and ask ourselves – why we are in shul. What is the meaning of the holiday? What are the obligations of being part of a community?

"We are not running away."

—MBD

SeeJN

POIGNANT LESSON IN REMEMBERING

A group of students from the Adath Israel Congregational High School in Toronto recently visited the Montreal Holocaust Memorial Centre. The museum's director of education, Sonia Zylberberg, standing far left, led the group through the museum. Cantor Eli Kirshblum of the Adath Israel is seated beside Zylberberg.

High school students rally against hate

By ANNA MORGAN
Staff Reporter

Close to 1,400 high school students gathered to sing Israeli songs, dance and wonder why in a country as tolerant as Canada, the answer to anti-Semitism is still blowing in the wind.

Last week, the Community Hebrew Academy of Toronto's student council organized a rally in Earl Bales Park against hate in response to recent racist attacks in the city.

Participants, including a number of students from Newtonbrook Secondary School and the Grade 8 class from United Synagogue Day School, waved Israeli and Canadian flags and cheered for the various speakers who encouraged them to be proud of their Jewishness and stand up against discrimination by showing their concern in reasonable ways.

The students sang Israeli songs, some Hebrew translations of Bob Dylan and folk-danced to show support for tolerance and diversity.

"Do not become disillusioned by cowards who act in the middle of the night. That is not what Ontario is about," said Monte Kwinter, the province's minister of community safety and correctional services.

Noted Canadian poet and University of Toronto English professor, George Elliot Clarke, told the students that their stand against intolerance is "essential for maintaining liberty, civil liberty and justice for everyone."

Clarke, a seventh generation Canadian of African American and Mi'kmaq Amerinidian heritage, said that hate crimes try to divide democracies by splitting a community into a "scattering" of different groups.

"We must fight against these attempts to divide us," Clarke said.

Matt Zarek, the head of the student council at CHAT Richmond Hill, warned the students not to let "acts of hate define us.

"We are Jews because we share common ideals and principles. We are Jewish because we love being Jewish – on our terms, not theirs."

He also pointed out that Israel does not cause anti-Semitism. Anti-Semites do. "They hate us not because we're left or right-wing, rich or poor… They hate us just because."

Referring to the Holocaust, Talia Radcliffe, the head of the student council at CHAT's Tanenbaum campus, said that it is about time that "we eradicate the notion that the Jews went to the ovens like sheep to the slaughter.

"The Jews of Toronto will not ignore anti-Semitism," the Grade 12 student said.

Radcliffe also warned the students to recognize the difference between arguing with "those of the anti-Israel policy persuasion and those of the anti-Israel persuasion."

U of T law professor Ed Morgan, who also serves as chair of Canadian Jewish Congress, Ontario region, advised the students to learn their facts.

"You will be faced with a lot of lies and misconceptions about what Israel has been doing over the past few years. Students on campus will try to equate what Israel is doing in this conflict with the Holocaust," Morgan said.

"While every loss of life on each side is a tragedy, there is a difference between the Holocaust where millions of Jews lost their lives in a systematic attempt to eradicate a people, and the current dispute in the Middle East over statehood."

To date, more Americans died on Sept. 11, 2001 than have Palestinians over the past three years, he said.

"Learn your history and know the facts," Morgan told the students.

Students from CHAT and Newtonbrook Secondary School were among those who danced, sang Israeli songs and listened to speeches in Earl Bales Park last week. Pictured from left are Mathew Dennis, Deborah Orlievsky, Lila Grafstein, Tiffany Eini and Ora Zenov.

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ASSOCIATED COLLECTS FOR FOOD DRIVE:
From left, Associated Hebrew Schools students Ilan Zimner, Stephanie Klein, Ariela Rosenberg, Jesse Nathanson, Adam Handler and Maury Rubin prepare to package and deliver donations to the community-wide Passover Food Drive. Students and staff from all three Associated campuses contributed.

In this edition of The CJN you will find the Liberal Government's Passover greetings to our community.

Publicly funded education in Ontario has always provided for children's diverse needs based on religious, linguistic, cultural and special needs. With the Equity in Education Tax Credit (EETC), public funds were for the first time designated to address the Jewish community's educational funding needs.

The Liberal Government has rescinded the EETC retroactively and brought religious discrimination back to the Province of Ontario.

We the undersigned protest the hypocrisy of the Holiday Greeting ads and we wish the Liberals to know that until there is fair funding for ALL children in the province of Ontario, hollow holiday greetings are no substitute for the fair treatment that our children deserve.

JOIN OUR PROTEST

Tear out the holiday greetings, express your views in a short letter, and send them to:
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Minister of Education Gerard Kennedy @ Fax# 416-325-2608 or e-mail: minister@edu.gov.on.ca

Please also join the thousands who have signed the online petition at www.Dayschoolparents.com

LET'S BRING EQUALITY BACK TO OUR PROVINCE

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Jeff Bernknopf

York lifts suspension of Hillel activities

By ANNA MORGAN
Staff Reporter

York University has lifted its one-week suspension on the activities of Hillel and Solidarity for Palestinian Human Rights .

A third student organization, Generations, a Zionist outreach group at York, has also had its privileges restored.

The suspensions, which barred the groups from hosting events and activities on campus, were imposed after separate March 16 protests led to clashes between the groups in York's Vari Hall.

In street-theatre style, about 25 SPHR activists portrayed checkpoints as places where Palestinian women are indiscriminately murdered by Israeli soldiers. More than 100 Hillel students tried to block the presentation of what they felt was a racist depiction of Israelis.

While Hillel had a permit to conduct a vigil outside Vari Hall for victims of terror, SPHR had not applied for a permit.

According to a statement by York's administration, both groups were disciplined because "Hillel and Solidarity for Palestinian Human Rights were aware that, as of Feb. 1, Vari Hall, an academic building, was no longer available for events."

Consequently, both Hillel and SPHR had their privileges suspended for one week while the administration investigated the incident.

The York statement also said that "while we understand that one side may see the other's demonstration as a provocation, nonetheless both clubs were aware of the rules and knew that they were not permitted to demonstrate in Vari Hall."

Last week, Zac Kaye, the executive director of Hillel of Greater Toronto and Prof. Marty Lockshin, director for York's Centre for Jewish Studies, met with York's vice-president of student affairs, Bonnie Neuman, and its director of communications, Richard Fisher, in an attempt to resolve the matter.

Kaye said the university could have done more prior to March 16 to prevent the confrontation.

He also suggested at the meeting that it might be beneficial for the university to improve its image by addressing some of the Jewish community's concerns, such as the use of lecture hall podiums by professors to attack Israel and Jews.

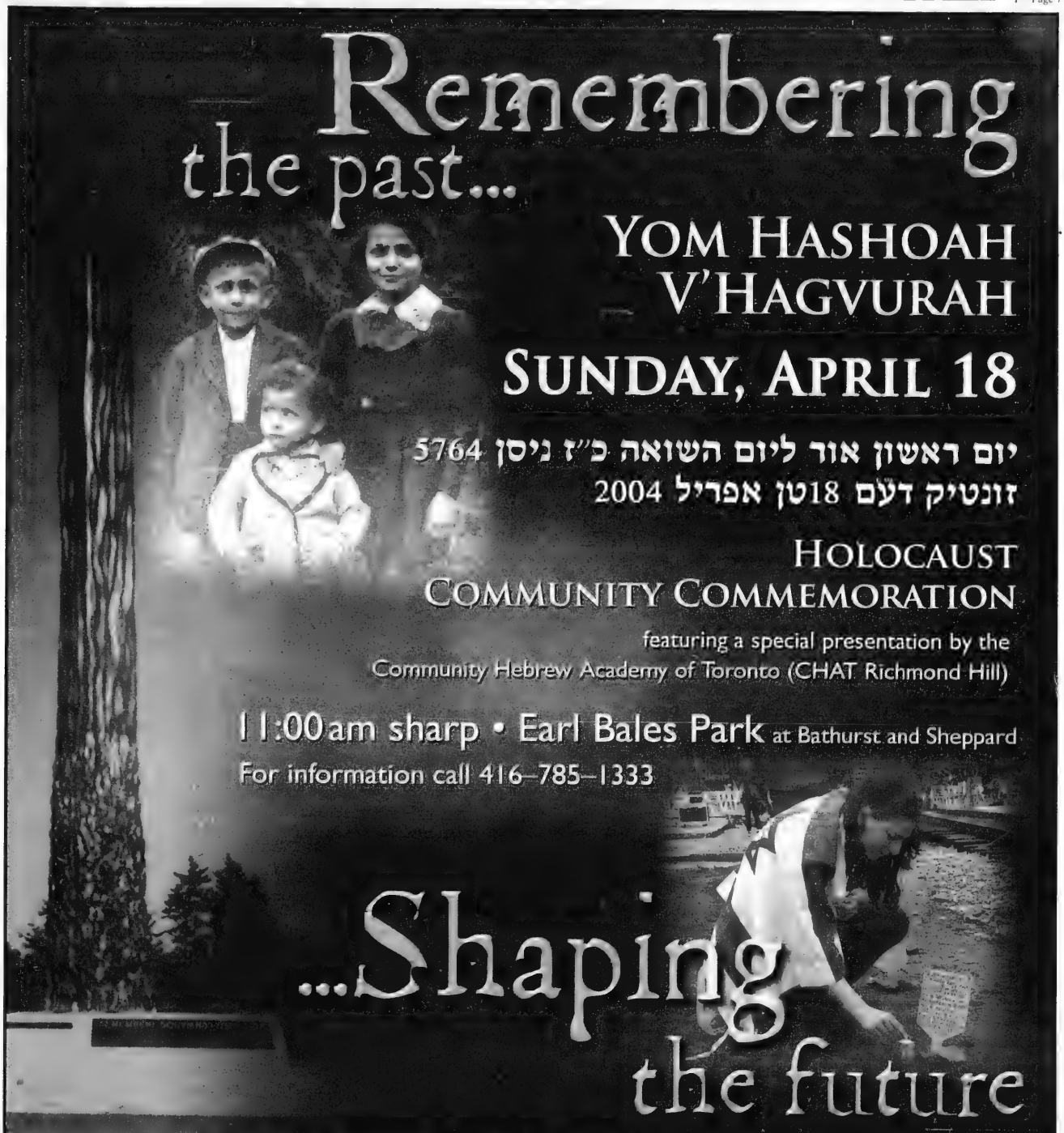
Kaye encouraged the university administrators to become more pro-active in bridge-building and suggested that "it would be helpful to meet with the president of York [in a roundtable discussion]."

Lockshin said that he was proud that Jewish students "stood up to be counted against an evil, immoral demonstration," but he recognized that the students engaged in civil disobedience.

"Those who do such things know that there are consequences," he said. "This time, the consequences were light."

In its statement, the university warned the student groups that "future infractions will result in disciplinary proceedings."

York spokesperson Nancy White said the university is still investigating the incident.



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60th anniversary of Hungarian Holocaust marked

By RON CSILLAG
Staff Reporter

The Allies came to call it the greatest crime within the greatest crime. The massacre of the Jews of Hungary – some 480,000 people in just eight weeks of deportations – represented a concentration of killing that outstripped any other place the Nazis scourged.

And since even the German high command considered the war more or less lost by that point, the murder of Hungarian Jews was that much more monstrous.

The madness began March 19, 1944, when the Germans invaded Hungary without resistance and occupied its ally chiefly to prevent it from pulling out of the war.

Anti-Jewish laws were implemented immediately and the deportations of Jews from the countryside lasted just from May 14 to July 9. At more than 8,000 people a day, it was at a rate that not even the crematoria of Auschwitz could absorb.

Some 400 survivors of the slaughter and their descendants pondered the dark days at the Baycrest Terrace's Wagman Centre last week at a service to mark the 60th anniversary of the Holocaust in Hungary.

Chaired by well-known local Holocaust survivor and educator Judy Cohen, the memorial featured a moving candlelighting ceremony, live music from the film *Schindler's List* and remarks from Hungary's consul general in Toronto, Istvan Emri.

The Hungarian government has declared April 16 a memorial day to mark the Holocaust, Emri said, and the country will host Holocaust-related conferences and seminars in Budapest this spring.

Also among the speakers was Hungary's former chief rabbi, George Landesman, who fled to Canada about a decade ago after receiving death threats for intemperate remarks he'd made about Gentiles.

Volunteer Judy Siklos helps Tibor Almasy light a candle at the service marking the Holocaust in Hungary. Almasy, 92, is a Righteous Gentile who rescued Jews while an army officer during the war. [Ron Csillag photo]

The number of Jewish deaths in Hungary exceeded the total number of military fatalities sustained by the United States in all theatres of World War II by almost a third, said keynote speaker Annie Szamosi, a screenwriter, director and Holocaust scholar.

Much of Hungarian Jewry was highly assimilated following World War I, and Jews attained high positions in finance and industry. The community remained more or less safe until relatively late in World War II, Szamosi said in her overview.

The first instance of mass murder took place in 1941, when some 12,000 Hungarian Jews were murdered in Galicia. Following the establishment of forced labour battalions of up to 60,000 Jews, between 45,000 and 50,000 died in 1941 and 1942 in German-occupied areas to the east, Szamosi noted.

Hungarian officials, she said, co-operated with the invading Germans in 1944 "with remarkable enthusiasm." Only weeks after the occupation, Jews had to wear the infamous yellow Star of David.

Once the rural deportations ceased, the Nazis divided the remaining Jews in Budapest into two groups: those herded into a ghetto and those who had found refuge in safe houses under the neutral protection of Switzerland and Sweden.

But between October 1944 and January 1945, more than 98,000 Jews were either killed, committed suicide or died of illness or starvation.

Szamosi paid tribute to two heroes from the era, the diplomats Carl Lutz of Switzerland and Raoul Wallenberg of Sweden, who combined to rescue tens of thousands of Jews by issuing false documents.

The memorial was sponsored by the Baycrest Centre for Geriatric Care and the UJA Federation Holocaust Centre of Toronto.

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Pesach has arrived

Continued from page 1

We do not yet know who was responsible for all of the recent vandalism in the Toronto area. But it is very likely they share the same dark delusions and fantasies about Jews and Israel as those of their fellow miscreants in Europe and the Middle East.

For nearly four years – ironically since the UN-sponsored conference against racism held in Durban, South Africa, – those fantasies and delusions have been increasingly common fare in mainstream newspapers, on the streets where protesters blandish their placarded piffle, and even in the sheltered hallways of universities.

Some people attribute the increase to the unresolved struggle between Israel and the Palestinians. In truth, however, the conflict between Israel and the Palestinians is not the cause of the re-expressed hatred; it is only the excuse.

As Prof. Martin Lockshin of York University told a large gathering of high school students last week in Toronto, "No one should believe that anti-Semitism is caused by Jews… While we Jews are the targets of anti-Semitism, it is the non-Jews who are affected by the illness. It is the non-Jews of conscience who must lead the fight against the illness that affects non-Jewish society."

But lest people think he suggested that Jews have no role to play in the battle against this most ancient but persistent form of bigotry, Lockshin made plain what our response should be.

"The proper reaction of Jews," he said, "when we see swastikas in Thornhill or homicide bombers in Jerusalem, is for us to do more Jewish things and to dream of new ways to protect and manifest our Judaism."

That prescription, of course, brings us directly back to the photo of the two young children sharing the piece of matzah. It brings us to Pesach and to one of the key, prototypical "Jewish things," the seder.

At the seder we will include the two youngsters in the photo and their siblings and cousins, from the youngest to the oldest, from the shyest to the most playful, from the mischievous to the wise. All will be included.

All will sit around the table – or at least will start the evening around the table – to join in the telling of our ancestors' exodus from Egypt.

At the seder, where their curiosity is aroused and their involvement assured, our children will start to learn who they are. They will learn that the power of 4,000 years of Jewish history stands behind them. They will learn that their lives have meaning and value. They will learn that the world will one day depend on them, too.

With those seder lessons learned, the odds are ever greater that they will succeed in making the world a better place. And in the process, they will also fulfil Lockshin's dictum to "do more Jewish things." For what could be more Jewish than to try to mend what anti-Semitism, hatred, bigotry and violence have broken.

Chag Samayach.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Recent anti-Semitism

There are two words to describe the recent wave of anti-Semitic incidents that have occured in the Canadian Jewish community, especially in Toronto: Mel Gibson.

Al Weinberg
Toronto

* * *

Let's show our own truth

How long will Jews continue to be the passive receptors of hateful attacks? Can you imagine the outrage and demonstrations that would follow if someone dared make a movie depicting Arabs/Muslims as murderers, as the Jews were portrayed in *The Passion of the Christ*?

Despite the fact we voiced polite requests, Mel Gibson went ahead and released his anti-Semitic movie. Now we suffer the backlash in our own backyard and throughout the world. At least Israel had the good sense to ban the movie altogether.

There are enough Jewish film directors in Hollywood – in fact, according to anti-Semites, don't we "own" Hollywood? – and around the globe to counter movies such as *The Passion* and show the world our "truth." It's time to be proactive about the increasing hate that is being directed at us.

Elisabeth Sipos
Thornhill, Ont.

* * *

Passion horror

We were horrified at the page 2 article of *The CJN*'s March 18 issue, "Rabbi links synagogue vandalism to *Passion*."

No Christian who has studied the Scriptures can blame the Jews for the death of Jesus. God's love for the Jews is all over the Old Testament and New Testament.

Our sin, Adam and Eve tasting of the tree of knowledge of good and evil, killed our close relationship with God.

Jew and gentile and Christian – there is only one God, the God of Abraham, Isaac and Jacob.

Again, we ask forgiveness for the many sins of gentiles and Christians against the Jews.

Margie Tyson Smith
Thornhill, Ont.

* * *

Joint Muslim Jewish statement

On behalf of the Canadian Association of Jews and Muslims, we express our profound outrage over the recent acts of hate and bigotry against our Jewish brothers and sisters in Toronto.

The shameful acts of overturning gravestones, painting crude swastikas on private homes, spraying racist and anti-Semitic graffiti on synagogues and community centres are unacceptable in Canada and have no place in a society that prides itself on its tolerance, acceptance and richness of multicultural, multi-religious and multi-racial components.

The association does not see these acts as isolated vandalism directed against the Jewish community only. We have witnessed with great alarm the rise of anti-Semitism as well as Islamophobia in Canada in recent years. We are all diminished when one race or one religious group becomes the victim of venomous attacks by hatemongers. These acts bring shame to all of us who regard Canada as a model of racial and religious harmony.

Shahid Akhtar and Barbara Landau,
co-chairs, Canadian Association of Jews and Muslims
Missisauga, Ont.

* * *

MIT Hillel stands by York

We have recently become aware of the suspension of Hillel@York by the administration of York University. We are shocked and bewildered by this action. In the 1930s, Nazi Germany banned Jewish organizations from university campuses, and now 70 years later, we have seen two Canadian Hillels suspended within one year. Though we have entered the 21st century, it appears that we cannot leave behind the ignorance and hatred our grandparents experienced only a few decades ago.

At MIT, we are only now starting to deal with anti-Semitism on campus. Last month, an anti-Israel group printed blatantly anti-Semitic articles in the student newspaper. We are struggling to convince the administration to condemn this hatred before it gets out of hand.

We realize how important it is to have allies when combating anti-Semitism on campus. You should know that you have our full support in your fight against hatred and bigotry.

While Solidarity for Palestinian Human Rights is a political group, Hillel fills many other needs on campus. By suspending Hillel, York is preventing Jews from assembling together for prayer and kosher meals, social events and religious education. The school is preventing its Jewish students from enriching their religious or cultural identities.

We, along with the rest of the Hillel community, are standing with you as you fight this injustice. Wishing you the best of success.

MIT Hillel president Matya Gilbert-Schachter and MIT Hillel staff
Boston

* * *

A different view of the 'debate'

Please allow us to correct the impression that was created in "Union's anti-Israel activities draw criticism" (*CJN*, March 18, online edition) about our photographic presentation about the West Bank and Gaza Strip, which took place at York University in February.

In the article, Seth Winberg is quoted as saying that "the presenters made it clear that they were not interested in actual discussion or debate."

This comment is not only incredulous, but also remarkably brazen, considering that the entire presentation was recorded both in audio and video. The recording shows that Winberg was one of about seven Jewish students who orchestrated a disruption of the presentation barely 15 minutes after it began. After screaming and waving their arms about yelling, "Lies! Lies!" the group abruptly left amid the shock and embarrassment of the audience.

When asked to defend their audacious claims publicly and engage in debate, Winberg and the group refused.

Jon Elmer and Valerie Zink
Halifax, N.S.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Terror is still seen as legitimate in today's world

The following are edited excerpts from a briefing made by Israel Defence Forces chief of general staff Lt.-Gen. Moshe Ya'alon at the International Conference on Low Intensity Conflict Warfare in Israel on March 23.

I would like to focus today on our struggle against Palestinian terrorism, a struggle that has lasted so many years and that has yet to reach a conclusion…

There is no doubt that the present chapter [in the fight against terror] is different from the previous ones. It is a result of a policy adopted by the Palestinians, with Yasser Arafat at the helm, between 1994 and 2000. Instead of building toward peace, the Palestinian leaders – at the same time as peace talks – developed the consciousness of struggle. They avoided confronting the Palestinian terrorist organizations. Instead of taking responsibility for their own fate and concentrating on negotiations, they preferred to place the responsibility for their impotence on Israel. [In their eyes,] terror is a legitimate means in their strategy. The campaign waged by the Palestinians against Israel since September 2000 is a direct continuation of this policy…

The Israel Defence Forces's first and foremost goal is to prevent terror by an uncompromising battle against all those involved in terrorism…

Direct activity against terror operatives cannot on its own bring about a decisive conclusion to the confrontation, despite its major importance in preventing attacks and saving lives. The IDF, together with other security services, currently prevents more than 90 per cent of planned suicide bomb attacks, but we are well aware that the immediate achievements in this preventive activity have only limited significance…

Nevertheless, the accumulation of successful actions against the terror infrastructure, together with the growing damage we have made to the leadership and our success in preventing so many attacks, have a certain effect on the capabilities of terror organizations…

> 'We cannot continue to accept a situation where the Palestinians want to enjoy the rights of a state, but behave as if they are a gang'

An effective struggle against terrorism cannot be carried out by actions against terror operatives only. There also must be efforts to dismantle infrastructures… These infrastructures are first and foremost composed of the industry that produces the legitimacy for terror that exists in the Palestinian consciousness. We use the term "incitement" to describe this infrastructure, and we demand its cessation. We do not refer only to the regular incitement in the media, in the mosques and in the statements of senior officials, but also to the fundamental incitement in the education system and in the public dialogue, which refuses to refer to attacks as acts of terror and instead justifies them.

It must be clear: terror is terror is terror. Even an especially shocking attack – and every attack is shocking – such as the double bus bombing in Jerusalem, which killed many children and received severe denounciation, is not defined by the Palestinian leadership as an act of terror and does not constitute a reason to raid the responsible organization or the perpetrator. Portraying the perpetrators as *shahids* (martyrs) and heroes and not as vicious murderers creates legitimization for more terrorism. A change in this bitter reality is essential, in my view, for a real change in the relations between our peoples.

It is also necessary to deal with the weapons infrastructures, with everything connected to the smuggling and production of arms and explosives…

The financial infrastructures of Palestinian terrorism must also be dealt with: confiscated funds of "charity associations," which in effect serve the Hamas movement; the transfer of funds to terror organizations from Arab states, especially Saudi Arabia – the main source of Hamas funds; and fund transfers to other terror operatives via Syria and Lebanon from Iran and Hezbollah and from the Palestinian Authority (PA) itself, with Arafat's instructions and approval. Money from other resources, such as donations for humanitarian causes – even from western countries – finds its way to terror purposes, incitement and violence.

Finally, Israel has to contend with the human and operational terror infrastructure – both by arresting cell leaders and their commanders, questioning them, putting them on trial and sentencing them, as well as by dismantling the industry that ostensibly manufactures these operatives and the suicide bombers. For this is the civilian system run by terror groups, which supplies welfare, health, education and religious services to Palestinians.

At the end of this process, there must not be any terror infrastructure in the PA… We cannot continue to accept a situation where the Palestinians want to enjoy the rights of a state, but behave as if they are a gang.

The IDF's second goal, which is combined with the first goal, is… to strengthen the Israeli public's endurance by a just, moral and uncompromising war against terror and to help the Palestinians recognize they will not be able to advance their goals by employing terror, whereas cessation of terrorism is the only way to resume negotiations – based on U.S. President George W. Bush's vision from June 2002 and the road map peace plan – which hold opportunities for them. It is my belief that there is a growing understanding among the Palestinians of this message, and this is of great importance, even if at this stage we have not yet concluded this confrontation…

The IDF's third goal is to expose the truth behind the actions of Palestinian terror groups, mainly with regard to undermining the legitimacy of their methods in Palestinian society and in the international arena, and on the other hand, increasing the legitimacy of IDF operations – that is, the uncompromising war against terrorism. I believe it is important to emphasize in this connection that the struggle over the legitimacy of employing terror as a tool to act against the West in general, and against Israel in particular, is far from reaching a conclusion, even though it seems terror has no legitimacy. Iran, Syria, Hezbollah and Palestinian terror organizations, and to a certain extent the rest of the Arab world, continue to support terror. And even in some western states, the recognition of the need to fight terror and deny it any legitimacy is incomplete…

Lt.-Gen. Moshe Ya'alon *[File photo]*

It is important to say a few words about the link between Palestinian leaders' deliberate policy of not taking responsibility [for the security situation there] and terrorism.

Arafat and Palestinian Prime Minister Ahmed Qureia refuse to take responsibility, so Palestinian terror continues. The Lebanese refuse to take responsibility for security in Southern Lebanon in accordance to the United Nations Security Council Resolution 425, so Hezbollah continues to carry out provocations along Israel's northern border. The Syrians also refuse to take responsibility over the situation in Lebanon or for the operation of terror headquarters in Damascus. The refusal to take responsibility has become an epidemic in the Middle East. This dodging should not be treated as an acceptable policy and these regional actors need to face the fact that, in line with the principle of "admission by omission," they are responsible for the terror carried under their auspices.

In light of the PA's unwillingness to be accountable, Israel is currently considering the possibility of disengaging from some of the areas under its control, including the dismantling of settlements. This disengagement is not designed to unilaterally determine the final status and borders of a future Palestinian state, but rather to allow Israel to manage the conflict until the Palestinians demonstrate their willingness and/or ability to return to the peace process and to implement the steps outlined in the road map peace plan that pertain to dismantling terror infrastructures and taking responsibility for security. Until then, the security fence is a vital part of Israel's ability to defend its citizens. It has proved to be most effective as a preventive security device that has decreased the ability of suicide terrorists to infiltrate into Israel. It should be emphasized that this fence is temporary and does not constitute a political border between Israel and the Palestinians.

We, the Israeli defence community, have to provide our citizens with the best defence we can. While planning the security fence and its features, we bear in mind two things: on the one hand, we strive to provide maximum security for Israelis, and on the other hand, to reduce the Palestinian population's suffering. But the reality is very complex, though in those places where the contradiction emerges between the two – that is, between the freedom of movement and the right to live – we shall always choose the right to live.

In conclusion, the struggle against terror in general, and against Palestinian terror in particular, is a complex and difficult one. The terrorist leaderships have succeeded in adopting within Palestinian society a system of distorted concepts that fly the flag of terror. In order to defeat terrorism and prevent state elements that allow these groups to perpetrate terror, there is a need not only to fight the terrorists themselves and to dismantle the physical infrastructures, but also to… expose the truth about the culture of terrorism that we are contending with.

However, this is not a worthless struggle, as some Palestinians are reassessing the subject and together with international policies determined to fight terrorism and deny its legitimacy, and the uncompromising battle by the IDF and Israel's security services against terrorist groups, this Palestinian soul-searching may strengthen over time and lead them to sever their connections with terrorism… When the Palestinians understand that terrorism takes them backward and that their aspirations will never be fulfilled through terror, that will probably be the turning point. I believe that is the challenge for a new and different Palestinian leadership, and their obligation to their own people.

Between parenting and grandparenting

On Passover, we are commanded to experience the exodus personally, to tell the story as if we had gone out of Egypt ourselves and not our ancestors.

Norma Baumel Joseph in Montreal

The ritual is meant to help us transcend the space-time continuum. It is a difficult if not impossible challenge. Yet, this feeling of presence marks our tradition and informs us of our personal commitment and stake in the history of our people. This attempt at time travel enables us to feel that God redeemed us, too.

Recently, on a very personal level, I managed to experience such a time warp.

As some of you may know, I have just spent four months in New York caring for my three grandchildren, ages 18 months, three and five. There I was, almost 60, doing what I did at 30 – car pool and lunch boxes, diapers and early mornings. And I did it. In fact, I experienced the entire event as though I was the parent.

I am not referring to being in charge or to the awesome responsibility involved, nor even to the amazing fact that I had the energy for it all. Rather, the experience itself imposed on me all the senses I had had when my children were those ages. As I pushed the youngest in her stroller or checked on the boys as they slept, I would feel a smile on my face. The reality of my situation was nothing to smile about: my daughter-in-law was ill and I was taking care of the entire household. But I was transported into a time of full parenting and things were good on that level.

It is a strange feeling to live in two time zones. We do it as Jews, and I think we do it as grandparents.

OK, I have to say it. There is nothing like being a grandparent. If on Shabbat we get a taste of the world to come, as grandparents we get an intimation of immortality. It is not that it is easier to be a grandparent than a parent, but that the pleasures are unadulterated. Love for a grandchild extends beyond the bonds of family and beyond the bounds of self-expectations. Without direct responsibility, one's sense of self is expanded. The continuity of generations is visible and ultimately concrete.

We may give our children the gift of life, but when they marry and have children, they create eternity. As older people, we get to know death. As grandparents, we meet the never-ending chain of human existence, of eternal life.

So on Passover this year, as I sit surrounded by my family, I will celebrate redemption and durability of the national and human kind.

Gimme that old-time religion

Last month, I went to see Mad Max Mel Gibson's splatter/gospel film, *The Passion of the Christ*. Having grown up in a Christian household, with my father, grandfather and uncle in the Protestant ministry, I thought I had heard and seen it all. I was wrong.

Jean M. Gerber in Vancouver

Whatever Vatican II said about the need for the Catholic Church to rescind its blame of the Jews for the death of Jesus, you won't find it in this movie. This is back to the 13th century, with a vengeance. A whole lot of vengeance.

I saw the film with a Catholic theologian, Charles Paris, the former executive director of the British Columbia branch of the Council of Christians and Jews. If anything, he was more horrified than I was. After, I had dinner with his family and their friend, a Catholic priest and teacher. He too was appalled at the film and its unsubtle message.

"A movie of unremitting violence from beginning to end," Paris said. "[It was] produced by one who revels in the depiction of human depravity. It distorts the Gospels and the vigorous and compassionate post-Vatican II Christian spirituality."

There are many reasons why this movie – made by a man whose departure from modern Catholic teachings is well-documented, and who built his own church where I guess he can revel in his dark fantasies of restoring the Inquisition – is anti-Jewish. I will give only two.

First, we see Jesus in the garden of Gethsemane, being tempted by a satanic and slimy figure – the devil. And in case you think Satan is just some lurking flasher, out from under his robe slithers a snake, which sidles up to Jesus, who is already writhing on the ground, and crawls over him. Up rears Jesus and crushes the snake's head. Wow! Dark foreboding and a reminder of the sin of Eve.

That satanic figure reappears in a howling mob of priests who turn up to have Jesus arrested. He is then brought to trial in front of what look like the Elders of Zion, and sent off to the Romans to be executed. The priests themselves are in full Hollywood mode, with really big gold crowns of various types, full tallitim and staffs that look like they were borrowed from *Raiders of the Lost Ark*. So – get it? – the Jewish priests are really from the Synagogue of Satan. Satan finally gets swallowed up in a big sandstorm when Jesus dies, so Jesus finally defeats the satanic forces of you-know-who.

The second thing that gives heft to *The Passion*'s anti-Jewish theme is the priests' demeanour. They are portrayed so stereotypically that it hurts. While it is not translated, the line about Jesus's death, "Be it on our head," trembles on their lips when Pilate – a noble Roman, you betcha – caves in to their begging. They remain stony-faced while Jesus is whipped and even accompany him to the cross, where they again revel in his suffering.

That evangelical Protestants across the globe are taking their congregations to this movie, and, worse, taking children and teens to it, makes me ill. Who would know that this quivering mass of flesh, this swooning Jesus (played by James Caviezel) crawling along the fictitious Via Dolorosa was the same man who gave the Sermon on the Mount? You won't learn that from this movie.

What you will see is the snarling Jews turning him over to a kindly, if conflicted Roman official, who finally gave in to their raucous demands and told them, "It's on your head, I wash my hands of it."

What is worst of all is that most people who go to see this film will know next to nothing about the Gospels and about the distorted picture they give of the Jews. Few will have an understanding of modern interfaith studies of the Christian Bible, dialogues that counter the contemptuous teachings that poisoned Jewish-Christian relations for so long.

Many have laboured long and hard to overcome that teaching of contempt. But as Paris said, "[*The Passion* is] a movie that, in the immature and unbalanced mind, leads easily to the contempt of the Jewish people."

It should be called *Braveheart Goes to the Crucifixion*.

Judaism: it's not just for kids

My son turned three a few days ago and almost overnight, his command of English improved tenfold. I'm having a busy month, so I've asked my toddler to write the column this time. But just this once – he's my son and I love him, but business is business.

Stuart Slayen in Winnipeg

Thanks, Daddy. Now that my speech and writing have improved, I feel that I can share a few thoughts about growing up Jewish. Let me begin with the bris. WHAT WERE YOU THINKING? I realize that circumcision is a time-honoured mitzvah, one that has connected Jews to the days of Abraham for many centuries. And, if you're forced to drink wine before nine in the morning then Manischewitz is clearly the way to go, but for goodness sake, please don't do that to me again!

I guess what I've enjoyed the most in my slightly more than 1,000 days of life are the Jewish holidays. I don't fully understand them, but they seem to break up my routine quite nicely.

Rosh Hashanah – not bad. I'm in some kids' program all morning doing puzzles while the grown-ups pray. I get to visit a few times for a few minutes while a guy in a bathrobe blows a horn. I don't recognize the tune, but it's loud, so it's cool. What I love the most are the Rosh Hashanah lunches and dinners – all I can say is "show me the honey!"

Sukkot – love it. I don't understand why the treehouse in our back yard is only up for eight days and why it's not in a tree, but I like waving around the branch and sniffing the lemon.

Chanukah – what can I say? There are presents, sweet foods, candles and the dreidel game. The story is pretty violent – more so than anything I'd be allowed to watch on TV – but I get chocolate coins, so I cope.

Purim is pretty cool, too. It's like Halloween, only without having to wander in the dark and knock on the neighbours' doors. The story about how some man wanted to kill Jews troubles me, but, like Chanukah, I get a treat later.

Pesach is coming up. What strikes me the most about Pesach is the irony of the afikoman. I'm not allowed to drink apple juice in a closed cup in the living room, but my mom or dad can take a crumbly piece of matzah, wrap it in a napkin and shove it under the couch cushions while my sister and I run around the house looking for it. I also can't figure out why the treats we get on Pesach all taste like egg or why that piece of Pesach cake is taller than I am.

My confusion aside, the holidays are fun. When I think about it, though, I wonder: are my Mommy and Daddy having fun too? Or are they just making sure that my sister and I have a good time? When I looked around the synagogue during the megillah reading, I noticed all of the kids were wearing really cool costumes, but some of the adults weren't wearing costumes at all.

Is Purim just for kids? Is Sukkot? Chanukah? Pesach? That's OK with me for now, because I'm a kid. But I'd like to be convinced that these holidays will continue to bring me joy when I'm older.

With Pesach just around the corner, more than anything, I want to see all the grown-ups around the seder table singing songs, telling the story of Pesach, learning – and enjoying it all.

The best Jewish holiday gift any grown-up can give a child is their own enjoyment of the holidays. Keeping me happy and engaged is good for ensuring Jewish continuity. But modelling grown-up engagement gives that continuity a purpose.

Judaism isn't just for kids. I want the grown-ups to enjoy it with me, in ways that that are meaningful to them. I might even hide the afikoman this year and make the adults look for it.

I've enjoyed writing for you, but I have to go. It's time to throw soup.

Chag samayach.

Contact Stuart Slayen at stu_column@hotmail.com.

The Kirshner File

Yassin's crusade to destroy Israel burns brightly

Israel's assassination of Sheikh Ahmed Yassin, the founder and spiritual leader of Hamas, the Islamic Resistance Movement, was anything but surprising.

Born in a fishing village near Ashkelon, Yassin was an implacable enemy whose contemptuous and dismissive attitude toward peace and reconciliation was predicated on his desire to destroy Israel and replace it with an Islamic state where Jews might be tolerated as *dhimmis*, or second-class citizens. At times, he may have been willing to settle for an extended ceasefire after a full Israeli withdrawal from the territories and the return of Palestinian refugees to their former homes in what is now Israel. But ultimately, Yassin's strategic objective was Israel's destruction through armed struggle.

Sheldon Kirshner in Toronto

When he and his cohorts talked about Israel's occupation, they were referring not only to the West Bank and the Gaza Strip, but to Israel itself. The jihad of unbridled terror they unleashed a decade ago has claimed the lives of hundreds of Israelis and tragically transformed Israel into the world's most dangerous country for Jews.

Still, Yassin's brutal clarity was eerily refreshing in what is too often a tableau of Palestinian prevarication regarding their intentions. Yassin did not mince words, nor has his uncompromising successor, Abdel Aziz Rantisi, who opposed last summer's short-lived *hudna*, or truce. Last week, a day after Yassin was obliterated by a barrage of missiles as he left a mosque near his home in Gaza, Rantisi declared: "The Israelis will not know security. We will fight them until the liberation of Palestine, the whole of Palestine."

Ahmed Yassin

Yassin's demise was foretold by Israeli actions and words. Last September, following Prime Minister Ariel Sharon's official declaration of war on Hamas and Israel's botched attempt to eliminate Rantisi, Israel tried to assassinate Yassin. Though slightly wounded, he lived to see another day. But his days were numbered.

In mid-January, Israel's deputy defence minister, Zeev Boim, announced that Yassin was "marked for death" and would be tracked down. On the eve of Yassin's assassination, Defence Minister Shaul Mofaz indicated that Israel would ratchet up its concerted campaign against Hamas' leadership.

Yassin was targeted not because he actually planned the 52 suicide bombings Hamas perpetrated since the outbreak of the second Palestinian uprising, but because he sanctioned, legitimized and stamped them with the imprimatur of Islam.

Yassin orchestrated hundreds of attacks, including shootings and stabbings, but two operations appear to have finally sealed his fate.

The first, the Passover massacre in Netanya in March 2002, killed 30 Israelis, an unprecedented toll. Gen. Moshe Ya'alon, the current chief of staff, has described it as a tipping point, the moment Israel decided, once and for all, to kill Yassin. By virtue of his status as a political rather than a military figure in Hamas' hierarchy, Yassin had enjoyed a kind of immunity.

Israel arrested Yassin twice, in 1984 and again in 1989, but refrained from imposing the ultimate penalty on him. However, in the aftermath of the devastating Netanya bombing, which triggered Israel's invasion and occupation of the Palestinian autonomous areas in the West Bank, Israel modified its policy.

The second incident that brought Yassin one step closer to "martyrdom" – a concept he apparently cherished – was the recent double suicide bombing in the port of Ashdod. Carried out by Hamas in conjunction with the Al Aqsa Martyrs Brigade, an offshoot of Fatah, controlled by Palestinian Authority President Yasser Arafat, it was the last straw insofar as Israel was concerned.

The attackers, having sneaked into Israel either through the heretofore impregnable Gaza security fence or in shipping containers, killed 10 civilians. But their prime objective appears to have been the port's storage tanks containing toxic chemicals. Had they succeeded in blowing up these surprisingly vulnerable facilities, they would have caused a catastrophe. By targeting Ashdod, Hamas raised the stakes, escalating the grinding conflict to new, more deadly heights. And so, in a fatal stroke, Yassin signed his death warrant.

Yassin's associates, ranging from Rantisi and Mahmud Zahar to Mohammed Dief and Khaled Mashaal, probably will fare no better, as Mofaz has suggested. They have been singled out for elimination because, like Yassin, they categorically reject the idea of peaceful coexistence with Israel and hew to a one-state solution. Should Arafat formally renounce the two-state solution, he will doubtless meet Yassin's fate.

Viewed more broadly, Israel's decision to take out Yassin was inextricably bound up with Sharon's much-publicized plan to disengage unilaterally from Gaza. By all accounts, Sharon intends to pull out from most or all of Gaza – a Hamas stronghold – and from a handful of isolated settlements in the West Bank within a period of about 18 months.

Yet, with Lebanon in mind, Sharon does not want the withdrawal to be perceived as a retreat under fire and a sign of weakness.

Israel's unilateral pullout from its self-declared security zone in southern Lebanon in May 2000, though militarily and politically sound and necessary, took place far too hastily and under a dark, defeatist cloud. Hezbollah proclaimed victory, while the Palestinians, not without reason, concluded that they would be able to drive the Israelis out of the West Bank and Gaza also by violent means. Thus emboldened, and using Sharon's ill-advised foray to the Temple Mount as a convenient pretext, they lit the fuse of the intifadah.

In an effort to dispel the mounting Palestinian perception that the disengagement plan is a tacit admission of fatigue and weakness, Israel has responded to continuing Hamas attacks by stepping up the frequency and ferocity of its armoured incursions into Gaza. In tandem with these raids, Yassin's assassination was designed to convey two points: Israel is strong and resolute and intends to pound Hamas relentlessly.

Abdel Aziz Rantisi

Nevertheless, Sharon gambled by killing Yassin, a revered leader and an iconic symbol of Palestinian steadfastness.

If the past is any guide, there is sure to be a severe counter-reaction. In the wake of Israel's 1996 assassination of Hamas bombmaker Yehiye Ayyash, known as The Engineer, Hamas and Islamic Jihad killed 59 Israelis in a wave of retaliatory bombings that spelled the end of Shimon Peres' hopes of defeating Benjamin Netanyahu in the general election. (Interestingly enough, Peres was critical of Yassin's assassination, saying he had not been a "ticking bomb" and warning of an escalation in terrorism). And after Israel killed the leader of the Popular Front for the Liberation of Palestine in August 2001, the Israeli cabinet minister, Rehavam Ze'evi, was assassinated.

Immediately after Yassin's assassination, gunmen fired mortars and rockets into Israeli settlements in Gaza and tried to attack a settlement there. In separate incidents in Tel Aviv and Jaffa, unknown assailants injured six civilians. To say that these attacks were merely a foretaste of things to come is to understate the case.

Certainly, Yassin's passing will redouble Hamas's resolve to sabotage what is left of the tattered peace process, and may yet complicate Sharon's efforts to extricate Israel from Gaza.

With Yassin having been elevated to an instant martyr and hero, the Palestinian Authority – which is already abysmally weak, politically fractured, torn by anarchy and riddled with corruption – will be even less motivated to crush Hamas-style terrorism, a key demand of the internationally sponsored road map to peace.

And as long as the Palestinian Authority is soft on terrorism, Sharon will not engage the Palestinians in talks and continue to insist that Israel has no "real Palestinian negotiating partner for peace." Hence his preference for a unilateral disengagement, or separation, from the Palestinians.

Sharon's plan, though, is problematic for two reasons. It is not reciprocal. The Palestinians are not expected to make political concessions in exchange for tangible Israeli moves. And Sharon's demand to annex three West Bank settlement blocs – Gush Etzion, Maale Adumim and Ariel – in return for a withdrawal from Gaza and from several isolated West Bank settlements is opposed by the Palestinians and the United States. These issues will be thrashed out when Sharon visits Washington on April 14.

Whatever happens in Washington, you can bet that Hamas will not lay down its arms. Thirsting for revenge after Yassin's assassination, Hamas is gearing up for a new round of attacks. Several weeks ago, a senior Hamas official, Osama Hamdan, pledged to fight until "the rest of Palestine" is "liberated."

Yassin lies dead and buried in Gaza, but among the Palestinian faithful, his zealous crusade to eradicate Israel still burns brightly.

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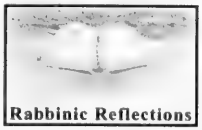
Pesach and silencing the inner dogs

By RABBI AVRAHAM E. PLOTKIN



There is a delightful story about a fox who was looking for lunch when he noticed a beautiful bird sitting on top of a tree. The sly fox tried to convince the bird to come down.

"What do you think, I'm a fool?" said the bird. "If I come down you will certainly devour me!"

"No, No!" said the fox. "I won't hurt you. Haven't you heard the news? Mashiach has arrived and Isaiah's prophecy that 'the wolf will lie down with the sheep' is the new way of life. Come down, my dear bird. There is nothing to worry about. I am now your friend".

As the fox finished speaking, they heard the sound of barking dogs in the distance. A hunting expedition was on its way and the fox started to flee in fear for his life.

"Didn't I just hear you say the messianic era of peace has dawned?" asked the bird. "Why do you rush away?"

"What should I do?" asked the fox. "You and I know the truth, but those hunting dogs don't believe in Mashiach!"

You see, Mashiach cannot come in isolation. Mashiach is about transforming the world around us. As long as the dogs of this world don't believe and haven't changed their ways, the utopian era of Mashiach cannot become a reality.

This week, we celebrate Pesach with Jews the world over. The focal point of the holiday is obviously the seder, when we will recall the amazing story of the Exodus. While we will surely remember the physical freedom of our ancestors from slavery in Egypt, we will also emphasize the spiritual birth of our people, one that culminated with us standing at Mount Sinai and God giving us the task of teaching morality to the world.

This spiritual birth of our people was accomplished in two steps, the first being the hasty Exodus and disengagement from the unholiness and pagan ways of Egypt. This was followed by a process of spiritual rehabilitation for a period of seven weeks, known as *Sfirat Ha'Omer*, the counting of the Omer.

On a deeper level, we can all experience these two phases of the Exodus. "Egypt" is not a geographic location, but an unholy place in our own hearts. As in the Exodus, we must first extricate ourselves from the evils within. Then we must start to rehabilitate ourselves and transform the challenging parts of our personality into holiness.

Pesach is our road map to practical spiritual growth. First, we must stop speaking badly of others and hurting their feelings, and refrain from all immoral and unholy behaviour. But this alone is not enough. Disengagement must be followed by transforming ourselves on a deeper level. We must change our attitudes and approach toward our fellow man and we must work to change our spiritual attitudes and develop a relationship with God. Only then can we truly achieve spiritual freedom. As long as the inner "dogs" are still barking, spiritual freedom is just wishful thinking.

Recently, there has been much talk about Israel's security fence. After three years of suicide bombings and many more years of disillusionment with the Palestinian leadership, Israel's leaders have decided the only way to deal with the horrific terror plaguing the country is by unilaterally disengaging from the Palestinians and building a fence to protect its citizens.

Yet, despite the best of intentions, the approach is set for failure. Beside the basic problem of it being perceived as a further concession to terror and the issue of giving up chunks of Israel without getting anything in return and further risking the security of Israelis, it simply won't work. As long as Arab children are being taught in schools, homes and mosques to hate Israelis, all attempts to disengage will ultimately fail. Disengagement may temporarily solve the problem, but it's a Band-Aid solution.

The only possibility of living in harmony will come with a major change in attitudes and the re-education of Arab youth to have a positive approach to Israel and Israelis.

Pesach 2004 is a time to think about the "mean dogs of this world" on the inside and outside, and what we can do to rehabilitate them so that we can hasten the arrival of Mashiach in our days.

Rabbi Avraham E. Plotkin is spiritual leader of Chabad Lubavitch of Markham.

Answers to *Passion's* questions, part 1

***The Historical Jesus* by J. D. Crossan, HarperCollins, 1991.**
***Judaism and Christianity: The Differences* by Trude Weiss-Rosmarin Jonathan David, 1972.**
***A Rabbinic Commentary on the New Testament* by Samuel Tobias Lachs KTAV Publishing House Inc., 1987.**
***Jesus and the Judaism of His Time* by Irving M. Zeitlin Polity Press, 1988.**

What is the Jewish attitude toward Jesus? How do Judaism and Christianity differ? Since the release of Mel Gibson's *The Passion of the Christ*, I have received many requests to provide answers to these complex and many-sided questions. These books can help provide answers.

It should be said at once that there is no official Jewish teaching about Jesus any more than there is a definitive Jewish posture in regard to such giants of the spirit as Muhammad, Buddah or Confucius. What follows is a personal approach that is shared, I believe, by many students of Jewish and Christian religion.

For more than 200 years, ever since critical analysis was first applied to biblical literature, Christian scholars have attempted to write an objective biography of Jesus. These accounts have been as different as the temperaments and interests of their authors. Some of the biographies have depicted him as a fiery prophet and social reformer, some as a personality with a simple message of charity and love for his fellow man, some as a self-proclaimed messiah, some as a supernatural figure with miraculous healing powers. It is not surprising that even pious seekers agree that the quest for the historical Jesus is futile.

The so-called "real" Jesus is hidden behind four different accounts of him in the Christian Bible, and aside from these Gospel versions, there are virtually no other sources from which to gain any knowledge of his life or teachings.

Unfortunately, the Gospels – written from 40 to 90 years after his death – are filled with gaps and contradictions, encrusted with legendary accretions, influenced by the theological preconceptions of their authors and concerned with influencing or placating the Roman authorities of the time.

I think it is helpful in this discussion to make a distinction between the terms "Jesus" and "Christ" and what they imply.

"Jesus" is a proper name for the Hebrew Joshua. It denotes a Judean of 19 centuries ago, around whom the Gospels weave a radiant biography. They indicate that his concern was an ethical and redemptive message to a strife-torn and restive society, addressed especially to the poor and outcast.

"Christ," on the other hand, derives from the Greek word for saviour, closely akin to the Hebrew word "Mashiach." "Christ" represents the concept of a man-God, not a mortal creature, who came voluntarily into this world to atone for the sins of men and women by self-immolation on the cross. This is an act that cleanses all who accept it.

In my Jewish frame of reference, Jesus is a human being who served men and women by his life and teachings, and "Christ" is the term for a hallowed deity who served men and women by his death. Jesus is the man who strove to pattern this world into a kingdom of God; "Christ" is a God-head who would win for his followers a future paradise beyond.

Jesus' life and his ideas were a product of his Jewish birth and background, though his apparent belief in the imminent dawn of the kingdom of God led to important deviations from his Jewish faith. It was the Hebrew Scriptures, particularly the prophets' vision of brotherhood and peace, that nurtured his message and teachings.

Scholars point out that the so-called "Lord's Prayer" and the Beatitudes from the Sermon on the Mount, perhaps the most familiar and enduring of his teachings, can be reproduced almost phrase by phrase from contemporary Jewish sources. Jesus's great contribution was to collect this rabbinic material and present it in an original and memorable form.

When Jesus was asked about the essentials of his religion, he replied, "Hear, O Israel, the Lord our God, the Lord is One" and, "Love your neighbour as yourself." Both are quotations from the Hebrew Bible, and the very foundations of Judaism's faith.

Part II of this article will be published in next week's CJN.

Jewish Life

Pesach foods for special diets - Pt. 2

By MARK MIETKIEWICZ

Cooking for Passover is tough enough, but for people with food allergies, observing the holiday is extra difficult. Luckily, there's plenty of Passover dietary advice on the Internet.

Rivka Leah Schwartz knows a challenge when she sees one: "Surviving Passover with Food Allergies." Schwartz has kids who are sensitive to wheat and eggs and some who are also allergic to milk products, as well as parents who can't have eggs and relatives who aren't allowed mushrooms and dried fruit (sulfites). What does she do? A lot of planning. And she has plenty of advice to share, such as:

- People with sensitivities to wheat can look for matzah made of oats or spelt.
- Buy a kosher-for-Pesach steamer and steam lots of vegetables, such as broccoli, cauliflower, carrots and celery.
- For breakfast, try "baked apples, baked pears, meringue cookies, cakes made with nuts, matzo and jelly, baked potato or sweet potato… You may just find you eat better during… Pesach than you do the rest of the year!" **[www.jewishholiday.com/allergies.html]**

And then there is the nut problem. People with nut allergies must be extra vigilant on a holiday when so many foods contain them as ingredients. Michael Kesztenbaum only found out at a Passover seder that he was allergic to nuts. Now his family avoids most processed foods, ice creams, chocolate and store-bought cakes. "Ground nuts are used in many Pesach cakes to replace the flour and work with the matzah meal to give the pudding flavour and texture." His family only uses olive oil, because many vegetable oils include nut oils. And of course, charoset with nuts is out. On the other hand, they say, manufacturers are becoming more sensitive and are starting to offer more nut-free Passover products. **[www.totallyjewish.com/pesach/features/]**

In his article "The Kosher Consumer Copes with Allergies," Joe Regenstein gives this key advice: "Consumers should not assume that kosher markings ensure the absence of trace amounts of the ingredient to which they are allergic. We also recommend that the very allergic consumer consider purchasing cases of product – testing each product in small amounts first before allowing unrestricted access. A new lot of the product (i.e., a different code) should be treated as a new product." **[http://makeashorterlink.com/?F21B31963]**

If you maintain a natural, yeast-free diet, here's where you will find recipes for vegetable soup, matzah balls, charoset and pears 'n honey matzah pie. **[www.nutritioninstitute.com/Passover.html]** Speaking of matzah balls, what do you do for someone who has celiac disease and can't digest wheat gluten? **[www.celiac.com/]** Debbie Kerry made some gluten-free matzah balls using eggs, margarine, chicken stock and potato flakes. Ground almonds can be added, but you'll need to fiddle with the quantities to get the right stiffness. **[www.jewish-food.org/recipes/matzglut.htm]**

And then there's a different kind of food safety that can affect any family. Israel's Magen David Adom recommends extra care be taken around the holiday table against choking. As Judy Siegel wrote in the *Jerusalem Post*, "hard, dry matzah can be dangerous, and increased fish consumption during the holiday raises the risk of getting a fish bone stuck in the trachea… Magen David Adom has warned parents to be very careful about giving matzah to young children, particularly when they are unsupervised." If possible, learn or refresh your CPR and artificial resuscitation skills before the holiday. **[www.jpost.com/Editions/2001/04/04/Health/Health.24153.html]**

And finally, everyone, even those with the strongest constitutions, is a potential victim of what might be called "Pharaoh's Revenge." After dining on a diet of matzah, horseradish, wine and assorted foods low in fibre, digestive complaints could include heartburn, gas and of course, constipation. What can you do? Drink a lot of water to help your intestines deal with all the matzah; eat fresh and cooked fruits and vegetables since fibre helps digestion; and munch on whole-wheat matzah, instead of the regular kind. **[http://info.jpost.com/2000/Supplements/Pessah/w2.html]**

Have a wonderful holiday and don't forget to exercise, or at least take a walk.

* * *

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

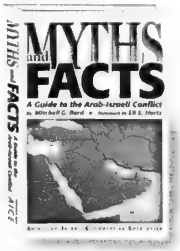
Egypt amassing arms

MYTH:

Egypt is no longer a military threat since signing a peace treaty with Israel.

FACT:

While Egypt remains formally at peace with Israel and honours its Camp David commitments, Cairo has nevertheless amassed a substantial offensive military capability in recent years. Prudent Israeli military planners are carefully monitoring Egypt's buildup in case regional events take a dramatic turn for the worse. If the present regime in Cairo were overthrown, for example, the prospect for continued stable relations with Israel would diminish substantially.



Despite its status as a U.S. ally, Egypt has purchased Scud missiles from North Korea and is believed to possess chemical weapons. Its army, air force and navy now field a wide range of the most sophisticated western arms, many identical to Israel's own weapons. In 2003, for example, Egypt requested F15 jets armed with joint direct attack munition (JDAM) "smart" bombs. These sophisticated weapons were used by U.S. forces in the 2003 war with Iraq.

Such sales are a matter of concern for Israel because the principal threats faced by Egypt today are internal ones. No nation poses any danger to Egypt. So why has Egypt been spending billions of dollars to amass an arsenal that includes 3,000 tanks and more than 500 aircraft, especially when it has serious economic problems caused in large measure by an exponentially growing population that does not have enough food, shelter or employment?

If Egypt's military simulations are any indication of the regime's thinking, Israel has good reason to worry. Egyptian forces have staged large-scale military training exercises that included simulated operations crossing into the Sinai against an unnamed adversary to the east (that is, Israel). In fact, Israel is the "enemy" in all of Egypt's war games.

In December 2003, Israel protested Egypt's use of unmanned aerial vehicles, called drones, to spy on Israeli military facilities. Israel reportedly threatened to shoot down the drones, whose flights violate the peace treaty, and prompted increased concern over Egypt's military buildup.

Israel is also worried about the looming succession crisis in Egypt. President Hosni Mubarak is 75 and has been the nation's ruler since Anwar Sadat's assassination in 1981. No one knows who will succeed him. Given the strong Muslim fundamentalist movement in the country, and the antipathy of the military toward Israel, it is by no means certain that Mubarak's successor will maintain the "cold peace" that has prevailed now for nearly 30 years.

Source: Myths & Facts Online: A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, www.jewishvirtuallibrary.org.*

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Bombing survivor recalls death of cousin by terror

By ELYSSE ZAREK
Special to The CJN

Student's talk held on a bus

On a Greyhound bus, driving around Toronto's downtown core after rush hour, Gideon Black talked about the day in September 2002 that changed his life.

The 20-year-old British student had been studying in a yeshiva in Israel with his cousin and best friend Yoni (Jonathan) Jesner. The two had gone – by bus – to visit relatives in Tel Aviv for Sukkot. In Tel Aviv, they hopped on the Number 4 local bus to their hotel, lugging their suitcases with them. Fifteen minutes into their bus ride, a man stepped on board and detonated a bomb attached to his belt. There was a loud bang. The windows exploded. When Black looked for his cousin, he found him crouched on the floor of the bus, unconscious and bleeding.

"The first thing that I thought of wasn't about the suicide bomber. I only cared about Yoni," recalled Black.

Jesner died the next day of a head injury. Black escaped with minor injuries.

Hamas and Islamic Jihad claimed responsibility for the attack that killed six people, plus the bomber.

Jesner's parents donated his organs. Shortly after, the family read in the newspapers – in what was heralded as a milestone of religious tolerance – that one of their son's kidneys had saved the life of an eight-year-old Palestinian girl who had been waiting more than two years for a transplant. Black remembers that his cousin's family was pleased that Jesner's organs had helped someone.

At the time, Black had 10 more months left in his two-year yeshiva program. He opted to stay until the end instead of returning home, despite pressure from his parents to leave Israel.

"I felt that if I had gone home, I would have been giving the terrorists a victory," he told a group of mostly University of Toronto students who had clambered aboard the bus to hear him speak about being a survivor of terrorism.

Black's talk was organized by Betar Tagar, the campus wing of Herut-Likud that has chapters at U of T and York University.

Back in Israel, it took Black two weeks before he could get on another bus. "If I didn't do it then, when would I?" he asked. "I had nine months left of yeshiva. I knew that if I wanted to get around I would need to take the bus."

"Every time I heard a bang, I jumped," he admitted. "I was very on edge."

Black has been on a short speaking tour at universities in Ontario, making visits to the University of Guelph, McMaster University, U of T and York. He said the reason he gives these talks is to share his cousin's life with others.

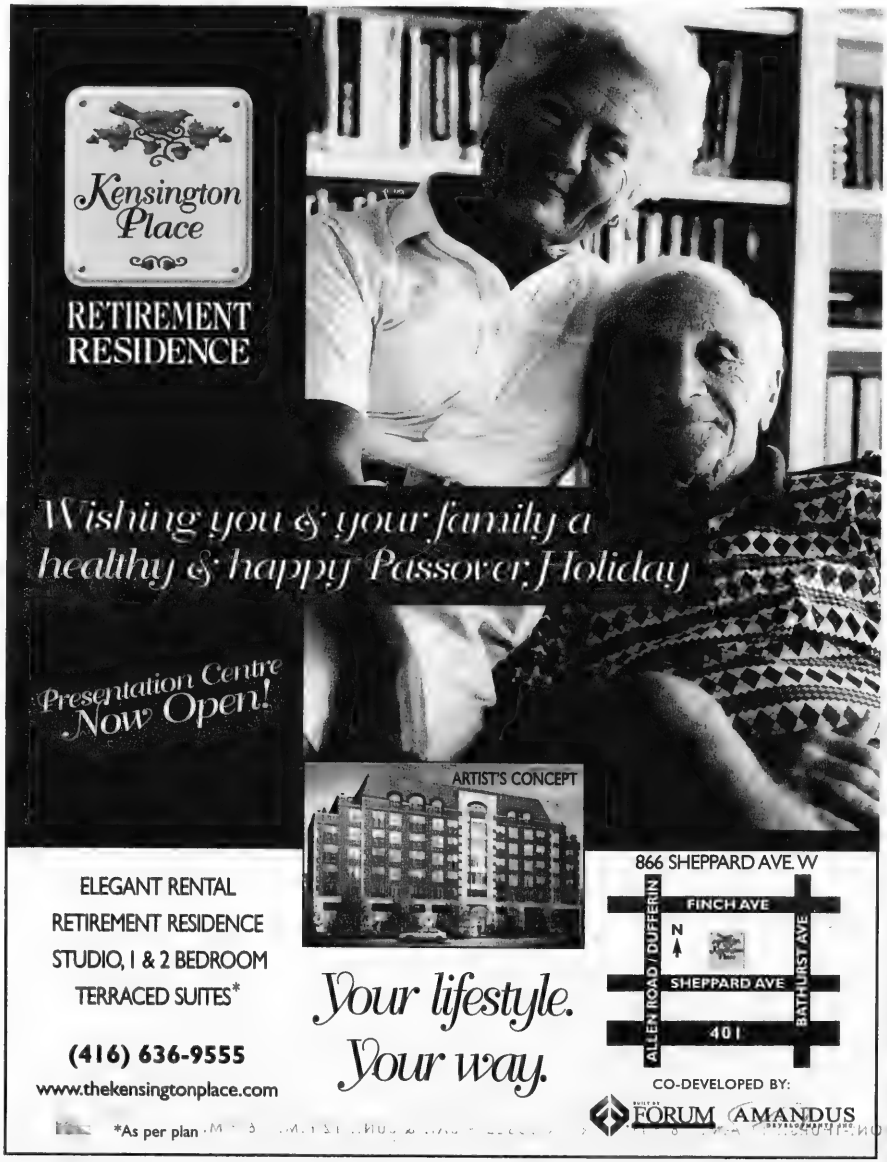
"It was such a waste of life. In 19 years, he had accomplished more than most people had in a lifetime. It would be wrong and unfair just to mourn quietly," said Black.

Jesner, originally from Glasgow, was very active in Scotland's Jewish community. He had deferred his medical school acceptance to study in Israel.

Betar executive director Itay Gadot said that the location for Black's talk – a bus – was chosen because of its symbolic meaning.

"When he points at the place where he was on the bus, you see how claustrophobic it was. When it's on a bus, it's more powerful," he said.

Other sponsors are the Canadian Federation of Jewish Students, the Yoni Jesner Foundation and UIA's National Jewish Campus Life.



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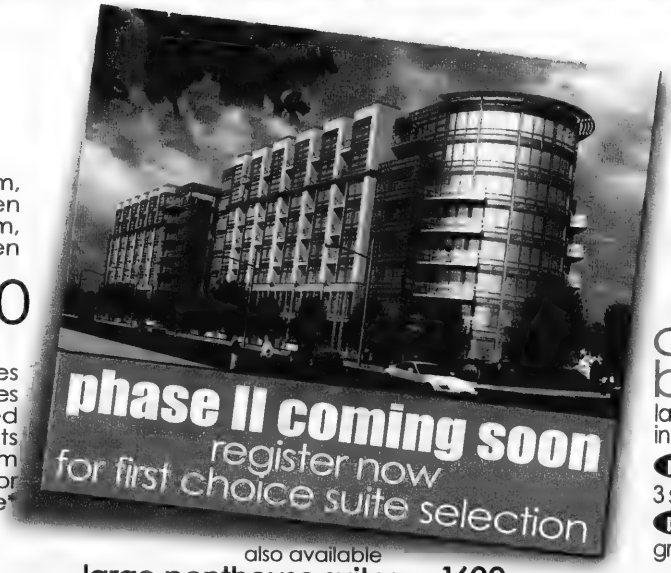

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Jihadist Muslims want to take over West: author

By SHELDON KIRSHNER
Staff Reporter

Muslim jihadists want to create a new world order and brand Jews, Christians and Israel as mortal enemies, a historian warned recently in a dark and pessimistic speech.

Bat Ye'or, an Egyptian Jew who has written books about the subordinate status of Jews under Islam, said Muslims seek to Islamicize Western society and eventually take it over.

Speaking at a cocktail reception at a private home, sponsored by the Montreal-based Canadian Institute For Jewish Research, Ye'or said that "Jews in the West are totally unaware of the jihad danger that threatens them. They don't know the ideology and structure of jihad."

Charging that jihadists have expropriated Christian anti-Semitism, Ye'or said one of their goals is to weaken the United States, decouple it from its European allies and use Europe as a battering ram to destroy Israel.

"We have allies, the Christians, and we can defend ourselves," said Ye'or, whose books range from *The Dhimmi: Jews and Christians Under Islam* to *Islam and Dhimmitude: Where Civilizations Collide*. "But we must prepare the young generation to face this threat."

Ye'or, who left Egypt in 1957 with her family and immigrated to Britain before settling in Switzerland, said that the concept of "dhimmitude" is central to Islamic civilization.

She defined dhimmitude as a system of oppression and discrimination applied to non-Muslims.

And she added, "The principles of jihad and dhimmitude are still essential to Islam."

Ye'or claimed that European leaders, having "lost control of their own territory," have chosen "a policy of alliance and symbiosis with Arabs."

And so, she concluded, "Europe is contaminated by Islamic anti-Semitism and anti-Zionism," a phenomenon that has reached university campuses.

Since the short-lived 1973 Arab oil embargo against the West, she said, Europe has become complicit in the Arab policy of eradicating Israel, and French President Jacques Chirac is the leader of this anti-Israel policy.

"Europe is taking part in the war of delegitimization and demonization of Israel."

But in reply to a question from the floor, Ye'or allowed that the Soviet Union's former satellite states are pro-U.S. and not part of this European-Arab nexus, which she dubbed "Eurabia."

So captive is old Europe to its alliance with the Arabs that it has abandoned the idea that European culture is grounded in Christian roots, Ye'or said.

Moderate Muslims do exist, she noted in closing, but they are unorganized and lack power.

Such Muslims should join Jews and Christians in the struggle against jihadist Islam, a war that must be fought with ideas and ideology, as well as military might, said Ye'or.

The Canadian Associates of Ben-Gurion University of the Negev

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Guest Speaker - Pulitzer Prize winner Charles Krauthammer

The Rabbi Jordan Pearlson Tribute
Sunday, May 16, 2004
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Rabbi Jordan Pearlson is being honoured for fifty years of dedicated service to the Toronto community, the Canadian community and the State of Israel. He is a Founder of Israel's youngest institution of higher learning, Ben-Gurion University of the Negev.

Guest speaker at the tribute dinner will be Pulitzer Prize winner for distinguished commentary, Charles Krauthammer. Mr. Krauthammer is a strong and dynamic voice in international affairs and his weekly column appears in more than 100 newspapers.

As founding Rabbi of Toronto's Temple Sinai Congregation, Jordan Pearlson has, for half a century, seen the Congregation's growth from forty families to a community of over 6,000 men, women and children. Committed to peace through understanding, Rabbi Pearlson is a founding member and pioneer of every level of Canadian and international interfaith consultation. He is a recipient of the Canadian Council of Christians and Jews National Humanitarian Award.

Jordan Pearlson is a founder of Ben-Gurion University of the Negev and served for many years as National President of the Canadian Associates of BGU. A continuing and general studies education program, particularly for adults in the outlying Negev development towns and settlements, bears his name. He played a key role in the absorption and education of young Ethiopian immigrants to Israel, enabling them to acquire a university education.

Proceeds from the Pearlson Tribute function will be used to establish the Pearlson Chair in Internal Medicine at BGU. The Pearlson Chair will spark new medical research to be used to improve medical knowledge and practice in Israel and to be shared with Canadian medical institutions.

We look forward to your presence at this event honouring an eminent Canadian.

Gary Fine
President of BGU Ontario

Barry D. Lipson, Q.C.
National President of BGU Canada

To participate in the Tribute to Rabbi Jordan Pearlson, please call 416-665-8054, fax 416-665-8055 or e-mail: cdnbgu@on.aibn.com

BUDDY WEEKEND: Senior kindergarten and Grade 6 students at Leo Baeck Day School recently participated in a "Buddy Weekend." Kindergarten students Zach Brill and Kevin Band, front left and right, are pictured with their Grade 6 buddies, from left, Jacob Mazer and Ryan Mosoff Front, who helped them with a mathematics pyramid activity to build numeracy skills.

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Jewish Toronto

Vice Chair of Campaign 2005 is prepared for her new role

By DANIEL HOROWITZ
UJA Federation

In light of the recent spate of anti-Semitic incidents plaguing Toronto and the ongoing crisis faced by Israel, Ariella Rohringer, Vice Chair of UJA Federation Campaign 2005, knows the importance of this year's campaign.

Rohringer joins Campaign 2005 Chairs Robert Harlang, Chuck Winograd, along with Fran Sonshine, Chair of UJA Federation Women's Campaign & Advocacy.

Ariella Rohringer

"The increase in anti-Semitic incidents in the Greater Toronto Area, coupled with the anti-Israel sentiment on our university campuses, is deeply disturbing and must be addressed with greater vigour than ever before," says Rohringer. "The chronic crisis in Israel continues to be heart wrenching and we must work to relieve the strain on the social services net."

Rohringer, a member of UJA Federation's Board of Directors and a long-time UJA volunteer, chaired its Lawyers & Accountants Division in past years, as well as its Business Cabinet last year.

Born in Israel, Rohringer feels that the work done through the annual UJA Campaign is absolutely vital, and she didn't hesitate when asked to come aboard.

"I am a Sabra and, as such, I feel that it is a very small sacrifice to give as much of myself as I can to UJA, especially compared to the Israelis who make the enormous sacrifice of sending their children off to perpetual war to protect our Jewish homeland and Jews all over the world," says Rohringer, herself a mother of three.

Rohringer feels that her years as a UJA volunteer have helped prepare her for this important new role.

"I felt I had learned a lot over the years working on campaigns and wanted to try to put some of that knowledge to use on a broader basis. I hope I can help in some small way to identify and facilitate new leaders and raise awareness for this campaign," she says.

Rohringer, along with husband Earl Rotman, also a long time UJA volunteer, are both children of Holocaust survivors, a fact that adds to her passion and commitment.

"Because of that, we feel strongly that we must make every effort to ensure that the future of our children can never be shattered as was the childhood of our parents," she says. "I am confident that we will be able to count on the support of Toronto's incredible Jewish community to help those less fortunate both here, and in Israel."

Women helping women

A unique program designed to help Jewish women from other countries successfully integrate into Toronto community life wrapped up this week and thanks to everyone involved, the lives of eleven women from Argentina, Israel, Mexico and the former Soviet Union have improved drastically.

Dubbed the "Woman to Woman Mentoring Program," funded by UJA Federation's Jewish Women's Venture Philanthropy Fund and developed by JIAS (Jewish Immigrant Aid Services) Toronto, the program matched the recent immigrants with Canadian women through their common work and personal interests in order to help them better their opportunities in the Canadian workplace.

Through a series of interactive workshops, the eleven mentors also provided the new Canadians with work-related learning opportunities, and the chance to network.

"It's incredible to see how much this program has done to help the women feel connected and comfortable in their new city and their new country," says Janis Roth, executive director, JIAS Toronto. "When we first met with them in the spring of 2003, they were asked to fill out a questionnaire. Most of them responded with a 2 or 3 out of ten when asked how much they felt they belonged here. Now, as the program concluded, those scores have gone through the roof. They really feel as if they're home now."

One of those women is Lia Kisel, a 35-year-old mother of three who came to Toronto from her native Mexico City eight months ago, and is currently employed by JIAS Toronto on a temporary project. In her native country, Kisel was a dentist.

"I couldn't believe that JIAS and UJA Federation had this mentoring project," says Kisel, who now speaks almost flawless English. "We had some incredible workshops with our mentors that taught us so much about how to prepare our resumes, and how to network looking for jobs. My mentor, who is also a dentist, took me to her office to meet people, make contacts, and explain how dentistry works here."

In her job with JIAS, Kisel uses her own experiences to help others.

Janis Roth, executive director, JIAS Toronto and Lia Kisel, a recent immigrant to Toronto from Mexico City.

"I help others – Spanish and Hebrew speaking immigrants – who now live here," she says. "I'm meeting people who were in the same situation as I was, coming to a new country to make a home. I love being able to help them by answering their questions and helping them with their fears and worries."

Kisel decided to leave Mexico City after a rash of kidnappings had plagued her community.

"My eleven-year-old son's best friend was kidnapped from his school bus; that's when we decided to come to Canada," says Kisel. "Eight months ago I was so scared, so uncomfortable. Today my whole family is so happy I feel like I'm in paradise here. Because of JIAS, UJA Federation and this amazing program, I'm able to enjoy a good life in Toronto now without worrying about the safety of my children. We all are Torontonians now; we even love the snow."

An insider's look at Israel

The joint UJA Federation/Israel Bonds Solidarity Mission to Israel takes off on May 17, 2004.

Members of Toronto's Jewish community have a unique opportunity next month to not only make an important visit to Israel, but also to gain a comprehensive "insider's look" behind the headlines.

Participants of the upcoming UJA Federation/Israel Bonds Joint Solidarity Mission, slated for May 17-24, and chaired by Les Aaron and David Chaikof, includes a special dinner with senior Israeli government officials, a meeting with IDF soldiers on a navy base in Haifa, and an interactive panel discussion with local and foreign journalists.

"Visiting Israel has always been an important thing to do, and this mission is no exception," says Aaron, who will be chairing his second mission. "We all know how important it is for us to visit Israel as a sign of solidarity and support, and this trip will accomplish that, but it will do more. Participants will have the chance to involve themselves, ask questions, and more importantly, get answers about what's really going on in the Middle East, instead of merely reading the newspapers or watching CNN."

Participants will also have the opportunity to travel to the north of Israel where they will spend a very special Shabbat in Jerusalem, as well as taking part in a fun and interactive outdoor experience along the Golan.

Mission participants will also have the chance to pay tribute to a true Israeli hero as they visit the grave of astronaut Ilan Ramon.

The special mission will also include a special visit to the trauma unit of a leading Jerusalem hospital, as well as tours along portions of the new security fence and neighbourhoods affected by the current situation.

"This will be a very special mission for my husband and I," says participant Marci Pearlman who, along with husband Mark, is looking forward to this trip with tremendous anticipation. "My husband told me that I could have anything for my recent 50th birthday, and I told him that I wanted Israel for my birthday, so that's where we're going. I feel such an enormous pull to go, now, to Israel. There are so many reasons to go to Israel, and yet so few excuses not to go. We can't wait."

For more information contact Elana Barrett at UJA Federation 416-635-2883 ext 177 or email: ebarrett@ujafed.org

Vendors Wanted for Walk with Israel 2004

Vendors are needed for Israeli style shuk (marketplace) at RiseCan Festival at Ontario Place following the UJA Federation Walk with Israel on Sunday, May 30, 2004. Deadline for space is May 10th and there is limited space available. For more information please contact Michelle Goffman at 416-631-5854.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

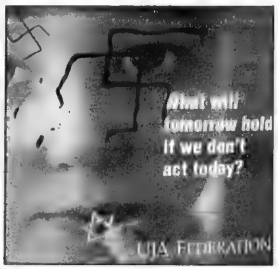
UJA Federation replaces vandalized signs quickly

Community "will not be intimidated" by anti-Semitic acts

By WENDY LAMPERT
UJA Federation

As a signal to those who preach hatred that they will not intimidate Toronto's Jewish community, UJA Federation began replacing lawn signs that were vandalized with anti-Semitic graffiti last week, just hours after the damage had been discovered.

Numerous signs were vandalized throughout the city, mainly in the Bathurst/Finch and Bathurst/Steeles areas. The same weekend, a rash of anti-Semitic incidents were discovered in the city: more than 20 headstones were overturned at the Bathurst Lawn Memorial Park and broken windows and vicious anti-Semitic graffiti were discovered at two synagogues, a community centre and a Jewish day school. The previous week, 13 homes in Vaughan were vandalized with anti-Semitic graffiti.



One of the many UJA signs that were vandalized recently with anti-Semitic slurs.

"We will not be intimidated by these reprehensible, criminal acts," said Leslie Gales, Chair of UJA Federation's Board of Directors. "Toronto prides itself on its ethnically diverse makeup, and simply will not tolerate this kind of violence against any one ethnic group."

This is the first time in more than two decades that such extensive damage has been done to UJA Federation signs. And while the community is appalled by the damage, UJA Federation will continue to post its signs proudly -- now and in the future, Gales said.

"Toronto welcomed our community decades ago as we escaped from tyranny. We are extremely proud of our community's heritage, and the contributions we have made to this outstanding city. We firmly believe Toronto is a wonderful city in which to live and bring up our families," she added.

UJA Federation's offices have received numerous calls asking that signs be posted outside homes, offices and places of worship as a show of support.

When signs at three buildings managed by Grover Realty Management were damaged, property manager Michael Farr immediately asked that they be repaired, and that signs be posted at three additional properties he manages along Bathurst Street.

"It's great that the signs went back up so quickly. It shows that no matter what they do, these criminals won't stop our community. We're not going to let them push us around," Farr said.

"I'm not Jewish, but I'm just disgusted with the whole thing," said Kim Heathcote, the superintendent at one of Farr's properties who discovered the damaged signs. "You can't let a group of sadistic people get the better of you. If they take down or deface a sign, put up two in its place."

Responding to the recent spate of anti-Semitic incidents around the GTA, many people called UJA Federation to offer their own properties to erect new signs.

In a show of support, the Ecumenical Ministerial Association of Thornhill has sent a letter to Jewish community centres and synagogues in the area to let them know the Christian community stands with them. "We're appalled," said Cannon Linda Nichols of Holy Trinity Anglican Church in Thornhill, a member of the Association. She noted that these events have galvanized Christian support for the Jewish community.

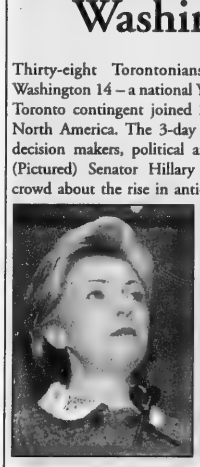
"The good thing is that it's drawing the community together to stand up and say that this is not okay, that it's not behaviour that Canadians will tolerate. It's not behaviour that Christians will tolerate in their community, no matter who it's directed at. That's why we're standing up publicly, and we're saying it to our congregations," she said.

Gales also noted the irony that the message on the defaced signs, "What will tomorrow hold if we don't act today?" has proved its point.

"Visitors to Toronto often tell us that we are lucky to live in a city where we can so proudly exclaim the pride we have in our community by openly displaying our signs in the streets. These incidents will not change that," she said.

Washington 14

Thirty-eight Torontonians participated in the recent Washington 14 – a national Young Leadership Conference. The Toronto contingent joined 2,000 young Jewish leaders from North America. The 3-day conference featured international decision makers, political analysts, and top Jewish speakers. (Pictured) Senator Hillary Rodham Clinton addresses the crowd about the rise in anti-Semitism. "We see a rise in anti-Semitism in many parts of the world," Clinton told delegates. "It is imperative that we pay special attention to protecting those places that might be of special risk." Ironically, Ted Sokolsky, President of UJA Federation, was scheduled to appear at the same conference, but due to anti-Semitic incidents in Toronto over the weekend, had to stay in town to help organize the community response.



Toronto Hillel awarded with prestigious honour

By DANIEL HOROWITZ
UJA Federation

Hillel students of Toronto were honoured recently for their commitment to providing students on campus with the chance to take part in important community programs in a Jewish environment.

Tzedek Hillel, part of Hillel of Greater Toronto, was named this year's recipient of the prestigious Tzedek Exemplar of Excellence Campus Award. The annual award honours original, innovative campus-generated projects and programs that enhance the quality of life on the campus and in the general community.

The award was presented to Devora Schwartz, Social Action Coordinator of Tzedek Hillel, and four students representing York University, the University of Toronto, and Ryerson, during the recent Spitzer Conference in Boston, by Avram Infeld, Director of Hillel International.

"This award is meaningful to us because Tzedek Hillel in Toronto is fairly new," says Schwartz. "It has grown tremendously over the past three years and it was very special for our students to be recognized by Hillel International for their efforts. This award recognizes Hillel as a leader in Tzedek initiatives and reflects the diversity of Hillel's programming."

Among the innovative programs instituted by Toronto's Tzedek Hillel are a weekly sandwich making for the homeless program where they make sandwiches in public areas on campus and invite passersby to stop and help.

Through their weekly tutoring program, Tzedek students volunteer at a local elementary school. The program has proven so successful that many of the school's students and parents now specifically request Hillel tutors.

Devora Schwartz (bottom right) Tzedek Hillel's Social Action Coordinator, joins Tzedek Hillel students as they proudly display their Tzedek Exemplar of Excellence Campus Award.

In order to draw attention to the issue of homelessness, Tzedek students recently completed a documentary about homelessness in Toronto which will be shown both on campus and in the community-at-large.

"Toronto Hillel continues to challenge itself and its students to get involved in Tzedek work," says Michelle Lackie, Director, Tzedek Hillel, in Washington. "They have built up a program that is student-initiated which shows the commitment of the student body. The multiple programs they run, student involvement, and leadership, make them an excellent Tzedek Exemplar Award recipient."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Community rallies against anti-Semitism

Federal, provincial and municipal political leaders, as well as police chiefs from Toronto and York Region, joined the Jewish community in a show of solidarity against anti-Semitism in a rally at the Bathurst Jewish Community Centre on March 24.

[Stephen Epstein/Big Dipper Communications photos]

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Greater Toronto Area

Vaughan Mayor Michael DiBiase, center, meets with participants at last week's rally. [Stephen Epstein/Big Dipper Communications photo]

Jews, non-Jews unite against anti-Semitism

By RON CSILLAG
Staff Reporter

Sometimes, it takes a crisis to bring people together.

Privately, Jewish leaders are saying that not since the assassination of Yitzhak Rabin has Toronto's Jewish community joined in such a vigorous display of unity.

While the recent spate of anti-Semitic desecrations, graffiti and vandalism in the city and York Region has left Jews angry and shaken, it has also had the effect of not only erasing old labels of left and right, Orthodox and Reform – at least for now – but of unprecedented expressions of friendship and solidarity from other ethno-cultural and religious groups.

All that was plainly evident at last Wednesday night's standing-room-only rally against anti-Semitism and hatred at the Leah Posluns Theatre, hastily co-sponsored by Canadian Jewish Congress, Ontario region, and UJA Federation of Greater Toronto. The proceedings spilled over into two adjacent gymnasiums, a hallway and an outdoor courtyard. More than 3,000 people cheered messages condemning hate and those pledging action to champion tolerance.

The tone was set by David Engel of UJA Federation, who declared to a standing ovation, "We will not be intimidated. We will not be silent. And we will take action."

Traditional differences melted away at the boisterous event. A who's who of communal, civic, ethnic, political and religious leaders joined Jewish war veterans, students and ordinary citizens, and federal NDP leader Jack Layton clapped just as enthusiastically as former Canadian Alliance leader Stockwell Day.

There were several ovations, but few as warmly received as the announcement that police in Toronto and York Region have each offered a $10,000 reward for information leading to the arrest and conviction of those responsible for the attacks on a Jewish cemetery, school, synagogue and private property last month.

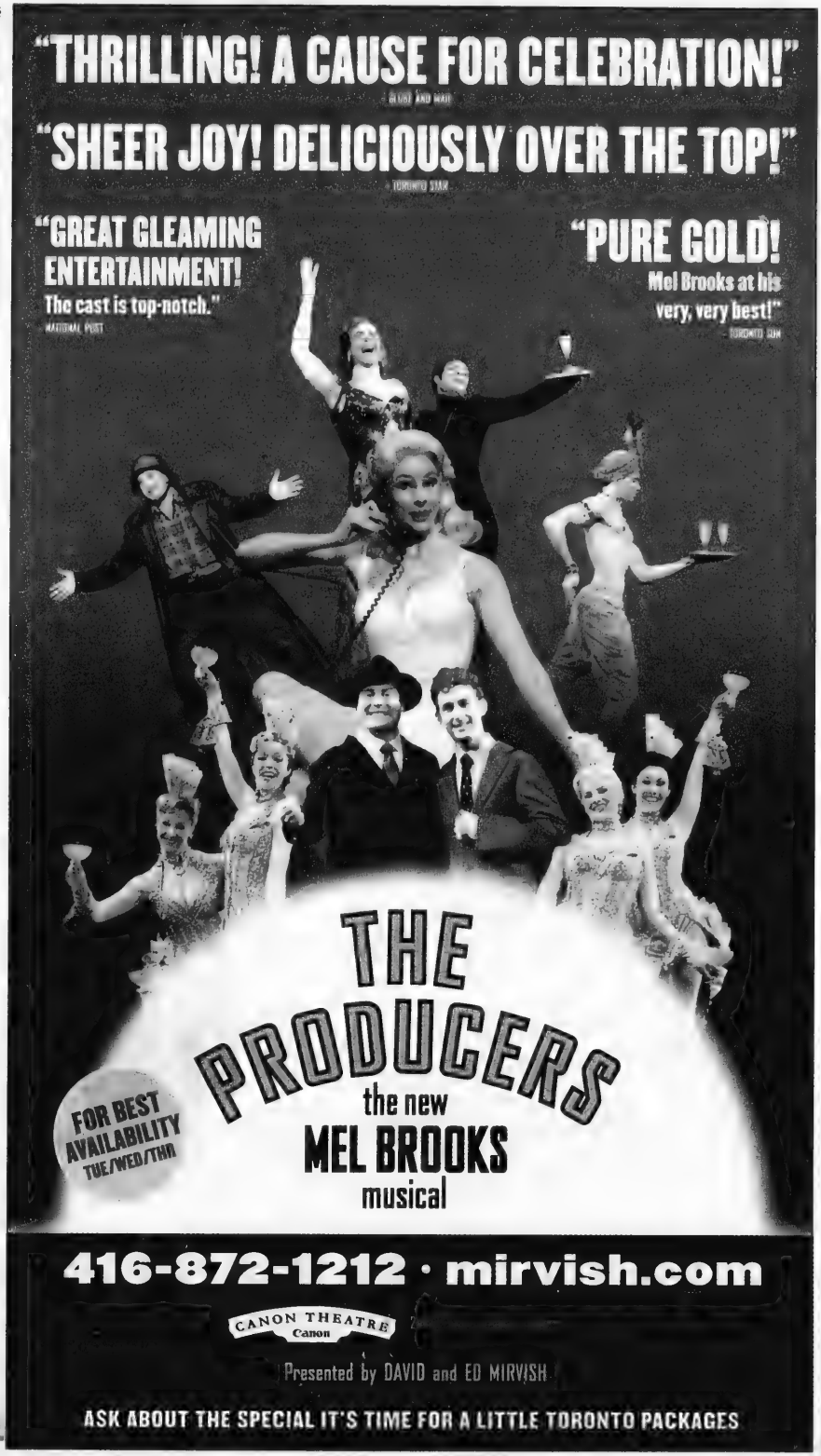
Toronto Police Chief Julian Fantino, greeted by loud cheers and applause, revealed that so far in 2004, half of the 23 hate crimes reported to Toronto police have been against Jews.

Hate, he said, "is the finality of all human relations." He pledged that police are treating hate crimes seriously.

Warmly welcomed too was Ontario Premier Dalton McGuinty, who, in a solemn address, said he would rather not have had to attend a rally like this one.

"This hate is the stuff of cowards," McGuinty said. "What could be more cowardly than defiling the resting places of those who cannot stand up and defend themselves?

Continued on page 32



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On Campus

Feeling unwelcome at my own school

By JONAH BROTMAN
Special to The CJN

Guest Voice

When I drove up to the beautiful campus of Carleton University last September for the start of my first year, I had no idea what to expect. I arrived with an open mind, knowing that the next four years of my life would provide me with amazing educational opportunities, as well as a great time. Sadly, I now feel unwelcome in my own university.

While riding one of the elevators in my residence building a couple of weeks ago, there was a faint smell of burnt plastic that everyone in the elevator noticed. Unsure about where the smell was coming from, I glanced toward the ceiling and was shocked to see a swastika burned into it. I immediately informed Housing Services about the graffiti, and was promised that it would be painted over within a few days. After four days and no change, I got on that same elevator and was shocked yet again. Someone had spray painted a Magen David in blue ink near the swastika. I approached Housing Services yet again, and I was promised that both would be painted over immediately, but as of last week, nothing had been done.

Due to the fact my residence building has 11 floors and only a few elevators, I have had to ride that elevator many times over the past few weeks. Each time, I try not to look, but my eyes are drawn toward the hateful graffiti. Interestingly, when I look around at my fellow students, who are almost exclusively not Jewish, I notice that no one else on the elevator even notices the symbols, and when they glance at the graffiti they do not appear to care. Perhaps this can be attributed to the almost invisible Jewish presence at Carleton, or perhaps it is because many of the students are from regions where very few Jews reside, but no matter what the reason, anti-Semitism is not acceptable anywhere.

Many of my Jewish friends from Toronto chose to attend McGill University or the University of Western Ontario this year, and one of the most consistent reasons was because they wanted to go to school in a Jewish-friendly environment. While both schools are reputable and do have large Jewish populations, I disagree with the idea of self-segregation. I chose to attend Carleton mainly because of its prestigious journalism program, but also because I knew it was an Arab-dominated environment and I wanted to change opinions.

I have attended several events organized by both Ottawa Hillel and the local chapter of Solidarity for Palestinian Human Rights (SPHR), and in both cases, the audience has been almost entirely pro-Palestinian. SPHR recently organized a viewing of *Discordia*, a documentary about the campus atmosphere at Concordia University after Benjamin Netanyahu's visit in 2002 and the riot that ensued when he tried to give a speech there. While the documentary was interesting and informative, students in the audience booed when members of Montreal Hillel spoke.

I am not an aggressive supporter of the State of Israel and by no means am I advocating aggressive actions, but I do believe it is important for Jewish Canadians to educate other Canadians about the truth of the situation in Israel. As a university student in a somewhat hostile environment, I feel it is my duty, and the duty of all young Canadian Jews, to teach the truth to those who are less knowledgeable about the reality that Israelis face every day.

If the Shoah taught us one thing, it is that we cannot tolerate racism and we must stand together and say "never again."

Jonah Brotman is a first-year undergraduate journalism student at Carleton University in Ottawa.

ZIONISM DAY: Dov Ben-Reuven, right, director of Jewish Students' Association, Hillel – Ottawa, engaged students in spirited debate on Zionism Day at Carleton University last week. In light of recent anti-Semitic acts in Toronto and events at York University, a security guard was on hand, but the Ottawa event remained low-key. [Adam Grachnik photo]

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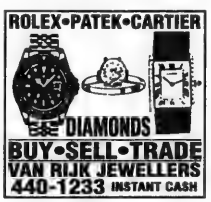

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March 24, 2004: An historic night in our community. We stood together, shoulder-to-shoulder, against anti-Semitism and hate, and the world took note.

Below is a list of the many dignitaries, politicians, and community leaders that lent their voices to this historic event:

Bader Abu-Zahra - Council of Muslim Community of Canada
Leo Adler - National Director Friends of Simon Wiesenthal Centre
Shahid Akhtar - Co-Chair, Canadian Association of Jews and Muslims
Dr. Mohammad Ashraf - Secretary–General, Islamic Association of North America Canada
Bob Bak – Korean Canadian Alliance of York Region
Brent Belzberg - Co-Chair, Canadian Council for Israel and Jewish Advocacy
Rabbi Martin Berman - Shaar Shalom Synagogue
Binali Bulut - President Anatolia Islamic Centre (Mississauga)
Joel Chipkar – Falun Gong
Rabbi Jordan Cohen – Kollel
His Worship W. Donald Cousens, Mayor of the City of Markham
Harold Davis - Senior Vice President, B'nai Brith Canada
Demir Delen - Past President, Federation of Canadian Turkish Associations
Sandra Demson, Vice President, Canadian Council of Churches
His Worship Michael DiBiase, Mayor of the City of Vaughan
Frank Dimant - Executive Vice President, B'nai Brith Canada
Rev. Don Downer, Associate Priest at Holy Trinity Church Thornhill
The Hon. Art Eggleton, MP York Centre
David Engel, Vice Chair, UJA Federation of Greater Toronto
Dr. Seymour Epstein, Director, UJA Federation Board of Jewish Education
Herschel Ezrin - CEO, Canadian Council for Israel and Jewish Advocacy
Chief Julian Fantino, Toronto Police Services
Bernie Farber - Executive Director, Canadian Jewish Congress Ontario Region
Archbishop Terence Finlay, Anglican Archbishop of Ontario and Bishop of Toronto
Rabbi Baruch Frydman-Kohl - Beth Tzedec Congregation
Rabbi Elyse Goldstein – Kollel
Rabbi Daniel Komito Gottlieb – Temple Kol Ami, Thornhill
Khalid, M.D. – Director, Islamic Association of North America Canada
Brian Lam – Canadian Chinese National Council, Toronto Chapter
Chief Armand LaBarge, Vaughan Police Services
Keith Landy - National President, Canadian Jewish Congress
Dr. Barbara Landau - Co-Chair, Canadian Association of Jews and Muslims
Matthew Lee – Canadian Chinese National Council, Toronto Chapter
Rabbi Raphael Marcus - B'nei Torah Congregation
The Hon. Dalton McGuinty, Premier of Ontario
His Worship David Miller, Mayor of the City of Toronto
Ed Morgan - Chair, Canadian Jewish Congress Ontario Region
Ahmed Motiar - Council of Muslim Community of Canada
Immam Patel - Canadian Council of Immams
Rabbi Robert I. Rhodes - Pride of Israel
Moshe Ronen - Vice Chair, Canada Israel Committee
Kurt Rothschild – President, Canadian Zionist Federation
Rabbi Yossi Sapirman - Beth Torah Synagogue
Rabbi Michai Shekel - Temple Har Zion
Rabbi Moshe Shulman - Shaarei Shomayim Congregation
Shoel Silver - President, UIA Federations Canada
Ted Sokolsky - President UJA Federation
Rabbi Moshe Stern - Shaarei Tefillah Congregation
Rabbi Roy Tanenbaum - Beth Tzedec Congregation
Rabbi Baruch Taub - Beth Avraham Yoseph of Toronto Congregation
Rachael Turkienicz, Jewish Educator and officer of Canadian Jewish Congress Ontario Region
Cantor Charles Weinberg - Pride of Israel

CIJA

Canadian Jewish Congress Ontario Region

Special thanks to the Bathurst Jewish Community Centre and its staff for their incredible efforts to make this event a reality.

The Hon. Dalton McGuinty, Premier of Ontario
David Engel, Vice Chair, UJA Federation of
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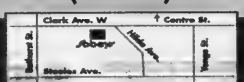

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Coast to Coast

Misleading impressions about life at York U

By ALEX POMSON

Guest Voice

I am troubled by the impression created by *The CJN*'s recent report on "anti-Israel rhetoric" at York ("Union's anti-Israel activities draw criticism," March 18). I too am disturbed that the CUPE local at York often seems more interested in bashing Israel than in fulfilling its mission "to bargain collective agreements, defend workers' rights and fight on behalf of oppressed workers everywhere." But I am also concerned by the impression the article creates of what life is like for Jewish students at York.

I fear that in the paper's desire to highlight the presence of anti-Zionism on campus, it overlooks the many positive ways that Jewish life at York has been energized by the present confrontation. From my perspective, as a York professor who spent his undergraduate years in England during Israel's Lebanon campaign, I see an awakening of Jewish student activism much like the one experienced by my peers in the 1980s.

I have been at York for eight years, and for much of this period, I was disappointed by Jewish student ignorance and apathy concerning Israel. Yet, in the last two years, while anti-Zionist rhetoric and acts have increased on campus, so has the willingness and capacity of students to respond – a phenomenon that is not often mentioned.

Let me cite some impressive instances: Instead of complaining about the anti-Zionist tone of the student press, thoughtful Jewish students have been proactive in assuming senior journalist positions with campus newspapers. Fed up with the misplaced obsession with Israel at the York Federation of Students, the Hillel-supported "Progress not Politics" slate won a stunning victory in this year's student elections.

Unfortunately, this paper focused on the battle to have the victory ratified and not on the significance of the victory or the university administration's intervention on behalf of the victors. In recent weeks, Jewish students have shown impressively that they are not willing to be intimidated by anti-Israel rallies. I'm afraid that your reporting focuses on the fact that anti-Israel events are allowed to take place rather than the energetic Jewish response to them.

As a teacher of Jewish studies and Jewish education at York, I can testify to a noticeable increase in the engagement of Jewish students with Jewish history and life in the university classroom. For many years, York has been home to Canada's largest and liveliest university-level Jewish studies program. My own sense is that over the last couple of years, Jewish students have flocked to our courses so as better to prepare themselves for the struggles they face elsewhere, on campus and beyond.

The best universities offer students a preparation for life. I believe that at York, we are seeing the forging of a new generation of Jewish leadership in a context where, unlike in many other public institutions, a sophisticated network of support is available. This development may feel painful and may sometimes take place in uncomfortable circumstances, but its value and importance should not be underestimated.

Prof. Alex Pomson is Koschitzky Family Chair of Jewish Teacher Education at York University.

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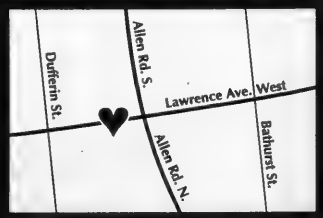

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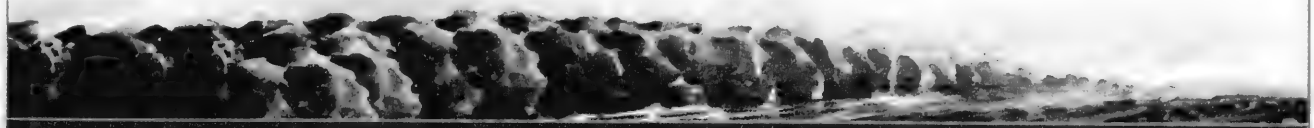

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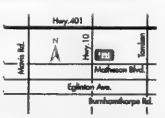

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(..אלע ניסים אין דער הגדה זיינען רייניגד אמת". (אַנט פֿראַנ. קאַליין י. האַמפֿרי פֿון קעמברידזש אוניווערסיטעט)

קודם־כּל א ברכה פֿאַר אַלע יידן צום יום־טוב פֿון פֿרייהייט, חג שמח! צו דער געלעגנהייט פֿון סאָראָם הוסעין מפֿלה וועלן יידן אין מדינת ישׂראל אַן אין די גלות־לענדער זאָגן א נייע ברכה ביי די הי־טעכנישע סדרים: „ברוך שפטרני משתאי של זה!". אין משנה „ברכות" ווערט געזאָגט: „כשם שמברך על הטובה כך מברך על הרעה" — „א מענטש דאַרף דאַנקען גאָט אויך פֿאַר שלעכטע געשעענישן". מיר יידן האָבן נישט ליב מלחמות, אבער די מפֿלה פֿון אירַאַקישן דיקטאַטאָר איז זיכער א טובה פֿאַר ישׂראל אַן פֿאַר אונדזער פֿאַלק.

לכבוד יום־טוב האָבן אונדזערע קידסטלעכע „פֿרייַנד" אונדז צוגעטראָגן אויסדרוקן פֿון זייער פֿריינדשאַפֿט. איך דערקלערונג איז פֿון אַן עגלישן ווייסנשאַפֿטלער און פֿאַרשער, פֿראָפֿעסאָר קאָלין י. האַמפֿרי פֿון „קעמברידזש אוניווערסיטי". ער האָט געמאַכט די דערקלערונג, אַז „די הגדה של פסח אין דער טראַדיציאָנעלער גלילן, אז משה רבנו האָט אַרויסגעפֿירט די יידן פֿון מצרים" איז ריינער אמת . . . משה רבנו איז באמת געווען דער שליח פֿון גאָט אויסצולייזן די יידן פֿון מצרים.

אין דער זעלבער צייט זאָגט דער געלערנטער נאָטער וויסנשאַפֿטלער, אז דער בארג סיני, וואָס ווערט דער־מאָנט אין אונדזער חומש (שמות י"ט), ביי וועלכן מיר יידן, עד סוף כּל הדורות, האָבן דאָרט געטאָן די „עשׂרת הדברות", איז נישט דער בארג אין נישט דאָס ארט וווּ מיר יידן האָבן געטאָן די תורה. זיין טעאָריע איז, אז דער אמתער בארג סיני געפינט זיך גאָר אין סאָודי־אַראַביע. אין אַזא פֿאַל איז אויך נישט קיין ענין פֿון מצרים.

דאָס שרייבט ער אין זיין נייעם בוך: „די ניסים פֿון יציאת מצרים — די וויסנשאַפֿטלעכע אירפּדקונגען פֿון די אויסערגעווייליקע נאָטור־סיבות אין די ביבלישע געשיכטעס". באַזירט אויף ביבלישע קוואַלן, ארכיאָלאַגישע פֿאָרשונגען און אין זיין פֿאָרשונג־פּעלד פֿון פּיזיק, וויזט ער אויף, אַז דער אמתער בארג סיני איז דער בארג מעדר אין סאָודי־אַראַביע. דאָרט געפֿינען זיך וואַלקאַנען בערג פֿון וועלכע עס האָט אמאָל געשפּרייצט פֿייער אַן פֿלאַמען . . . אַזוי וויַ עס שטייט געשריבן אין שמות.

האַמפֿרי שרייבט אויך, אַז אויפֿן בארג מעדר האָט משה געזען דעם בערעזניקן דאָרנבוים, דעם „סנה", וואָס ווערט דערמאָנט אין זשמש. ער זאָגט, אז דער „גרויסער מישפּולער סנה", וואָס האָט געבראַנט און נישט גערוּאָרן פֿאַרברענט, איז געווען א פֿלאַם פֿון נאַטירלעכן וווּלקאַניזם גאָר, וואָס איז געקומען פֿון דער ערד.

פֿראָפ. האַמפֿרי, א גלויבּיקער באַפּטיסט, האָלט אז די תורה איז געשריבן געוואָרן פֿון משה רבנו אַליין, אבער איז שפּעטער איבערדעראַרבעט געוואָרן. ער גיט צו, אַז די תורה איז אמת, דאָס אונטליגן פֿון מצרים, די צען מכות אין דער הגדה און די ניסים אין דער תורה זיינען וויסנשאַפֿטלעך פעסטגעשטעלט. יידן זיינען בארעכטיקט צו דערקלערן די נאָטור דערשיינונגען וווּ ניסים.

מיר וויל זיך אויך אָפּשטעלן אויף א פּלום וועגן אַדאָלף היטלער ר"ש: „דער אויפֿשטייג פֿון שלעכטס", וואָס איז געווען געוואָרן אויף דער טעלעוויזיע, וווּ א „מתנה" צום 60סטן יאָרטאָג פֿון וואַרשעווער געטא אויפֿשטאַנד. צווישן די פֿראָרוצידער פֿון דעם פֿילם, וווּ אויך א צאָל פֿון די אַקטיאָרן זיינען יידן מיט אַזעלכע נע־מען וווּ מאַרגאָלעס, זוסמאַן א"א. אין תלמוד געפֿינען מיר: „בימוּ שׂשׂו שׂונא ישׂראל". מיר זעען דאָס אין אייראָפּע, וווּ אנטיסעמיטים קומט וויַ א נאטילעכע אינסטינקטיוּוע אייגנשאַפֿט. אבער ווען דער אָסן־האָס קומט פֿון יידן, וועלכע זוכן צו מאַכן קאָמפּיטאַל פֿון דער שואה, רופט עס אויס וידערוויליק און וויטיק. וווּ שנעל די דאָזיקע יידן האָבן פֿאַרגעסן דעם „זכור את אשר עשׂה לך עמלק". וווּ מאַכן געלט אויפֿן חשבון פֿון אונדזער פֿאַלקס טראַגעדיע און דאָס טוט וויי, שטאַרק וויי . . .

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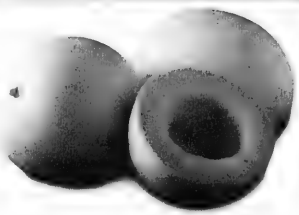

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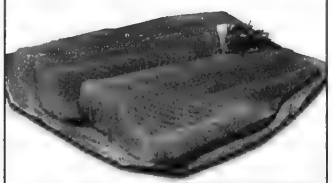

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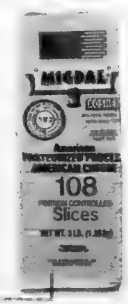

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What's New

By REBECCA NADLER

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What's New Deadlines: Wednesday, April 7 is the deadline for the April 22 issue, Monday, April 19 is the deadline for the April 29 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 1

INTERFAITH DIALOGUE

Kolel presents an interfaith forum about *The Passion of The Christ* with **Rabbi Aaron Flanzraich** and **Father Thomas Rosica**. 8 p.m. 151 Eglinton Ave. W. $10 at the door. Visit www.kolel.org or call 416-485-7007.

Saturday, April 3

JOINT SHABBAT SERVICE

Congregation Darchei Noam joins Adath Sholom Synagogue for a family Shabbat service followed by kiddush. 9 a.m. at 864 Sheppard Ave. W. 416-635-0131.

KOL YISROEL

Kol Yisroel Congregation has resumed services every Shabbat at 9:30 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. Kiddush following. 416-630-9444.

SHABBAT HAGADOL

Rabbi Moshe Stern delivers his annual Shabbat Hagadol drashah, on "How Jews Confront the Christian World." 5:15 p.m. at Shaarei Tefilah Congregation. Men and women welcome.

Sunday, April 4

ISRAELI FOOD, MUSIC, FILM

Join the Holy Blossom Brotherhood for a breakfast of Israeli food followed by a screening of two films based on the poetry of **Shula Robin**, a reading of Robin's poems and a short story by **Gladys Aaron**, and a musical interlude on the oboe by **Senia Trubashnik**. 9:30 a.m. Free. 416-789-3291.

FEMINIST BOOK GROUP

The Feminist Book Discussion Group, Older Women's Network, will discuss *Obasan* by **Joy Kogawa**, 1:45 p.m. at the Barbara Frum Library. Call **Marge Mintz**, 416-630-5049.

Wednesday, April 7

PROSTATE CANCER

Dr. John Trachtenberg, director of The Prostate Centre at Princess Margaret Hospital, will speak on "Non-Surgical Removal of the Prostate" at a Prostate Cancer Awareness Meeting at the Toronto Botanical Garden, Lawrence at Leslie. 7:30-9:30 p.m. 416-932-8820.

Other news

LIEBRECHT SPEAKS

The Israeli Cultural Centre and University of Toronto Jewish Studies Program present Israeli writer **Savyon Liebrecht** discussing "The Creative Process and Holocaust Literature: Between Reality and Imagination" 7 p.m. Thursday, April 8. 15 Kings College Circle, room 179. 416-640-8521.

PASSOVER SING-IN

Join Holy Blossom for a community concert, "A Celebration Across the Generations," with the **Beth Emeth Choir** and **Zemer Chorale**, **Holy Blossom Temple Singers**, **Lachan Jewish Chamber Choir** and **The Renanim Vocal Youth Ensemble**. Thursday, April 8, 8 p.m. Tickets $10, proceeds to a children's charity. 1950 Bathurst St. 416-789-3291.

SECULAR THIRD SEDER

The Winchevsky Centre will hold their Secular Third Seder, a humanistic celebration of Passover, Sunday, April 11 at 5 p.m. 35 Danforth Rd. Members $38, children $28, non-members $45, children $35. For tickets, call 416-789-5502.

VOLUNTEER TRAINING

A 30-hour training course for Jewish hospice and Circle of Care's volunteer visiting hospice program begins Thursday, April 15. The course is given in the evenings and on Sundays. Topics include care for the caregiver, body mechanics and pain management. For information and registration, call 416-635-2860.

Continued on page 33

'An attack on any of us is an attack on us all'

Continued from page 23

"You and I can erase that hate if we speak out," the premier said in a hushed tone. "To fail to speak out would be wrong… here we practise tolerance, with one notable exception. Here, there is zero tolerance for hate and those who would spread it.

"An attack on any of us is an attack on us all."

Toronto Mayor David Miller said to applause that anyone who overturns gravestones or spraypaints anti-Semitic messages "is not welcome in Toronto."

Vaughan Mayor Michael DiBiase, wearing a kippah, echoed that sentiment, saying his city adopted on March 22 a resolution pledging zero tolerance for hate crimes.

"My Vaughan includes everyone – everyone, that is, except for people who hate," DiBiase said.

Noting that some of the attacks took place in his riding, Liberal MP Art Eggleton repeated a message of condemnation and support he had read into the record in the House of Commons a few days earlier.

Eggleton said the Liberals are putting the final touches to a new federal plan to combat racism.

Engel of UJA Federation and Ed Morgan, chair of Canadian Jewish Congress, Ontario region, read aloud messages of support from several Canadian Islamic organizations and Christian groups. Morgan noted, to cheers, that some churches in Toronto have offered to place UJA signs that had been defaced on their lawns.

Morgan and Engel also read messages of support from Prime Minister Paul Martin and Conservative Party leader Stephen Harper.

On the day of the event, Vancouver NDP MP Libby Davies, who attended the rally, put forward a resolution in the House condemning the rash of anti-Semitic attacks "in the strongest possible terms" and calling on international agencies "to combat the scourge of anti-Semitism in Canada and globally." The measure was passed unanimously.

Thousands came out for the rally last week. **[Stephen Epstein/Big Dipper Communications photo]**

Also representing CJC, Prof. Rachel Turkienicz of York University (and a *CJN* columnist) said she's confident that police will uphold talmudic principles of truth, justice and peace in their work.

Because the desecrated gravestones at Bathurst Lawn Memorial Park were in the Shaarei Tefilah Congregation section of the cemetery, the synagogue's Rabbi Moshe Stern recited Psalm 121.

Other officials on hand included Ontario Lt.-Gov. James Bartleman; CJC national president Keith Landy; Israeli consul general Ya'acov Brosh; Thornhill MP Elinor Caplan; Ontario Conservative leader Ernie Eves; MPPs Monte Kwinter, Gerard Kennedy, Mario Racco and David Caplan; York Region Police Chief Armand La Barge; Terence Finlay, the Anglican Archbishop of Ontario and Bishop of Toronto; representatives of B'nai Brith Canada; several municipal leaders; officers from at least three police forces; and representatives of Turkish, Chinese, Korean and Islamic groups.

What's New

Continued from page 32

SCHOOL OPEN HOUSE

Paul Penna Downtown Jewish Day School is having a Grade 1 tour, Tuesday, April 20, 12:30-1:30 p.m., and a senior kindergarten tour, Wednesday, May 5, 12:30-1:30, at the Miles Nadal JCC, 250 Spadina Ave. An opportunity for parents to visit the classroom and speak to teachers. RSVP by calling 416-928-3537 or e-mailing doris@djds.ca.

WOMEN SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women presents its first cancer awareness event on Wednesday, April 28 at 8 p.m. The evening, called "What Every Jewish Woman Should Know About Cancer," will include cancer experts **Dr. Ellen Warner** and **Dr. Steven Gallinger**, who will discuss genetic and other risk factors for cancer and provide information about early detection and prevention. Inspirational speaker **Rosie Sherman** will share ideas on ways to reach out to someone undergoing cancer treatment. All women welcome. 470 Glencairn Ave. Free. RSVP by calling 416-633-0409 or e-mailing rpetlock@netscape.net.

GENETIC DISEASES FORUM

Learn about genetic diseases such as Tay-Sachs, and Gauchers at a forum called "Jewish Genetic Diseases: Who's at Risk?" Thursday, April 29, 7:30 p.m. at the Ontario Science Centre. Free. For information, call 416-733-9220.

SHAW THEATRE TRIP

The National Council of Jewish Women invites the public to join them on a trip to the Shaw Festival to see *Pygmalion*, Tuesday, May 4. Tickets $70, seniors and members, $75, non-members, includes admission and transportation. 416-633-5100.

VENDORS WANTED

Beth Emeth Bais Yehuda Synagogue seeks vendors for their Fashion Show and Boutique Sale to be held on Monday, May 17, 6-10 p.m. Contact **Margo** at 416-633-1796 or the office at 416-633-3838.

Na'amat Canada is looking for vendors for their Craft and Gift Sale at Bayview Village Shopping Centre, Monday, May 24. Call 416-636-5425, days or **Malka Mirsky**, 416-633-6538, evenings.

SINGLES DIRECTORY

UJA Federation's Jewish Information Service is collecting listings for its 23rd edition of the Greater Toronto Jewish Singles Directory. All Jewish singles groups are encouraged to call JIS at 416-635-5600 or e-mail jinfo@ujafed.org with information. If you would like to a copy of the directory, call JIS or visit their website at www.jewishtoronto.com and follow the links to the community directory section.

JF&CS GROUPS

Jewish Family & Child Service information/registration. Call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

"Successful Parenting of Children with ADHD": an intensive 6-week program for parents of kids who have been diagnosed. Parents will gain an in-depth understanding of ADHD and related problems, and learn strategies for home and school. Begins Wednesday, April 14, 7-9:30 p.m.

"Successful Step-Parenting": a 6-session program to help couples living in blended families build a solid couple relationship, and to discuss strategies that will help the kids adjust to their new family. Begins Wednesday, April 14, 7:30-9 p.m.

"Mothering Your Teenage Daughter": a 6-session program for mothers to examine their relationships with their teenage daughters. Topics will include: strengthening bonds, developing mutual respect, setting limits while encouraging independence, and raising emotionally stable daughters. Begins Wednesday, April 14, 10-11:30 a.m.

"Teen Anger Management": a 6-session program for adolescents to learn to deal with their anger in appropriate and acceptable ways. Begins Thursday, April 15, 7-9 p.m.

"Parenting The Difficult Teen": a 6-week program for parents of teens who have very difficult behaviours such as truancy, delinquency, defiance and possible addictions. Begins Thursday, April 15, 7-9 p.m.

FOR SENIORS

LZA Seniors Cultural Club will be closed for Passover, April 6 and 13. Weekly meetings will resume Tuesday, April 20 at 10 a.m. June 9, *Fiddler on the Roof* at Stage West. Call **Libby** at 416-782-2059 or 416-630-9444 for tickets.

Earl Bales Seniors' Club: Casino Rama, April 14; Casino Niagara, April 29. Saturday dances, April 3, 17. Call now to book Thousand Islands trip, May 9-13. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 1, bingo. Closed for Passover, April 8 and 15. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

Miles Nadal Jewish Community Centre Good Age Club, Thursday, April 1, the students of Downtown Jewish Day School present a drumming ensemble concert. 750 Spadina Ave. at 2 p.m. 416-924-6211, ext. 125.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog closed April 6 and 13 for Passover. April 20, lecture. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Lure," a solo show by **Jeannie Thib**, and "KEEP," a site project by **Patrick Mahon**. On view at the Koffler Gallery until May 2.

Centre Camp offers Passover Camp Apr. 5, 8, 9 and 14. Call ext. 378.

BJCC and Mount Sinai Hospital prenatal class will be held on Sundays, April 18 and 25, 10 a.m.-4 p.m. $136 per couple. Call ext. 390.

"Families Makin' Music" with **Helen Bauer**. Birth to 5 years at the Koffler Centre, Sundays 2-2:45 p.m. Ages 4 and 5 at the Promenade Family Resource Centre, Tuesdays, 4:30-5:15 p.m. Call ext. 228 to register.

This summer a bus will stop at the Miles Nadal JCC and drop off at Centre Camp. To enrol your child in Centre Camp, call the office at ext. 378 or visit www.centrecamp.ca.

The Koffler Centre of the Arts presents its third annual fundraising dance gala, "Stars of the 21st Century," on Sunday, April 25, at the Toronto Centre for the Arts. For tickets, call 416-872-1111. For information, call **Marni Brinder** at ext. 271, or visit www.koffler centre.com.

For September 2004, BJCC School and Daycare has toddler daycare spaces available, as well as a new extended Tic Tac Two morning program from 9-11:30 a.m. and new pre-school, nursery, junior kindergarten and senior kindergarten morning options of 9-11:30 a.m. or 9 a.m.-1 p.m. Call ext. 248 to book a tour or for more information.

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Volunteers needed to load a 40-foot container with clothing for Israelis in need. This is a wonderful opportunity for high school students to accumulate community service hours. Sunday April 18, 121 Glen Park Ave. from 9 a.m. until the container is completely packed.

Circle of Care needs volunteers to deliver kosher Meals on Wheels. Call 416-635-2860.

Downsview Services to Seniors is looking for volunteers to deliver Meals on Wheels at least one day a week between 10:30 a.m. and 12:30 p.m. Call 416-398-5510, ext. 227.

MANJI COMES TO HADASSAH: Muslim author and feminist Irshad Manji, whose book *The Trouble With Islam: A Wake-Up Call for Honesty and Change* has attracted much attention in Canada and in the United States, spoke at a recent Hadassah-WIZO women's breakfast. In her talk, she offered a vision for how Islam can re-discover tolerance, pluralism and independent thinking. From left: Breakfast co-chairs Beverly Kahn and Elayna Latsky, Manji, president Judy Zelikovitz and vice-president Lenore Ivers.

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Leading children to murder

According to Reports

By PAUL MICHAELS

On March 24, the Israel Defence Forces stopped 14-year-old Hussam Bilal Abdu, who was wearing an explosives-packed vest, at a West Bank checkpoint. Had the teen carried out his mission, he would have become the youngest Palestinian suicide bomber yet.

The incident received international media attention, including a front-page, full-colour photo in the March 25 *Globe and Mail*.

A week earlier, Israeli soldiers intercepted an 11-year-old boy who was tricked into carrying a bomb through the same checkpoint. The armed wing of Fatah, the Al-Aqsa Martyrs' Brigades, claimed responsibility for both incidents. And last month, Israeli police arrested three boys, aged 12, 13 and 15, who said they were on their way to carry out a shooting attack in Israel.

According to a report in *Ha'aretz* ("IDF apprehends 14-year-old suicide bomber," by Amos Harel and Arnon Regular, March 25): "Abdu told the soldiers he had dreamt of meeting 70 virgins in heaven, as his dispatcher had promised him, and said that he had been tempted by the promise of sexual relations with virgins. He said he had been bullied at school for his poor academic performance and that he wanted 'to be a hero.'"

Abdu's mother told *Ha'aretz* her son had "been exploited and manipulated… Those who persuaded him to do this must be punished because this is against our beliefs, and we are responsible for him."

The article also quoted Dr. Said Zidani, director of the Palestinian Organization for Human Rights in Ramallah, who said that "anyone who sends a child to carry out a bombing must be punished and the media, schools and organizations must condemn this vehemently."

The local Palestinian media, controlled by the Palestinian Authority, refrained from reporting the incident. This comes as no surprise to many Israeli analysts. The silence of the Palestinian media is just one symptom of the deeper crisis besetting Palestinian society today: the cynical promotion by its leadership, through the media, schools, and mosques of a culture that encourages and celebrates *shaheeds*, or martyrs.

Palestinian Authority President Yasser Arafat himself has repeatedly praised martyrs in the service of jihad – even during the Oslo period, when Palestinians were supposed to be engaged in a process of reconciliation with Israelis. This was often excused in the West, and by liberal Israelis, as harmless, colourful rhetoric.

Unfortunately, Palestinian culture is seldom subject to criticism, writes Robert Fulford ("When Palestinians become oppressors," *National Post*, Feb. 12). "The mistreatment of Palestinians by Palestinians has seldom been given more than cursory examination by journalists outside the Middle East… Those who sympathize with Palestinians don't want to remind anyone of how badly they treat each other. Palestinians have somehow become the favourite oppressed people of intellectuals and journalists in Europe and elsewhere. It's unfashionable to say a word against them."

A brave exception that Fulford draws attention to is Palestinian human rights campaigner Bassem Eid. "A vehement opponent of suicide bombing, [Eid] thinks it scandalous that Yasser Arafat encourages Palestinians, including children, to kill themselves and others."

Perhaps, finally, the world is beginning to take notice of the child "martyrs." On the day Abdu was caught, Amnesty International – which is often critical of Israel – issued a press release denouncing the use of children in armed attacks as suicide bombers: "Amnesty International has repeatedly condemned suicide bombings and other attacks against civilians by Palestinian armed groups as crimes against humanity. Using children to carry out or assist in armed attacks of any kind is an abomination. We call on the Palestinian leadership to publicly denounce these practices."

The Palestinian people, the overwhelming majority of whom want to live normal, peaceful lives, deserve better leadership.

Paul Michaels is communications director for the Canada-Israel Committee.

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Coast to Coast

MPs push motion on suicide bombings

By PAUL LUNGEN
Staff Reporter

A non-partisan group of MPs from the four parliamentary parties are co-operating on a joint motion that would amend Canada's war crimes legislation to include suicide bombings as a crime against humanity.

Anita Neville

At the same time, the Simon Wiesenthal Center is urging the government of Canada to press other members of the G-8, who will meet in June, to declare suicide bombings a crime against humanity.

Liberal MP Anita Neville, one of the MPs backing the motion, said its prompt passage by parliament would "give the government leverage at the international level."

Rabbi Abraham Cooper, associate dean of the centre's Los Angeles office, said parliamentary approval of the MPs' motion would give Canada the authority to prosecute those who incite or finance suicide bombers outside the country, while the move on the international front would persuade other nations to amend their domestic law to allow for the prosecution of suicide bombing supporters.

Rabbi Cooper was in Ottawa last week along with Leo Adler, the centre's Canadian spokesperson, to meet with parliamentarians including Foreign Minister Bill Graham and Justice Minister Irwin Cotler.

"We found the foreign minister's reaction quite positive," said Rabbi Cooper, who spoke to *The CJN* before his meeting with Cotler.

Canada's international reputation as a multicultural society gives it particular clout when weighing in on this issue, he said. "A serious window of opportunity exists" for Canada to say "this behaviour is outside the Pale."

Neville agreed. "I think Canada does have a role. It is singular in its relations with the European Union an the United States and I think it can bring them together on the issue."

Although she had not canvassed all committee members, she said, "I think there is support. It's a hard issue not to support."

Neville was joined by MPs Stockwell Day (Conservative), Richard Marceau (Bloc Quebecois) and Judy Wasylycia-Leis (NDP) in seeking the support of their colleagues in two parliamentary bodies: the standing committee on foreign affairs and international trade and the standing committee on justice and human rights.

Adler, an adjunct professor of law at Osgoode Hall, said Canada is already a signatory to a convention outlawing terrorist bombings. "But what we are seeking is to specify suicide bombing… and to make sure that whoever promotes it is criminalized."

In a news release announcing their joint declaration, the MPs stated, "Those who plan, organize, inspire and recruit people to perpetrate suicide bombings that target civilians, in public places, are committing vile and unjustifiable acts. Canadian law must be made more explicit, so that those who engage in such acts are charged with crime against humanity."

Rabbi Abraham Cooper

The news release urged the Canadian government to join the Wiesenthal Centre's campaign to convince the international community to treat suicide bombings as crimes against humanity. Canada should "play a leading role in expanding the scope of prosecuting those who finance and arrange suicide bombings under international law," the MPs said.

Adler said Canada has particular "credibility and the credentials" to advance an initiative of this kind. If Canada brings up the issue with its G-8 partners and is able to forge a consensus with them, "it begins to change international law."

Adler noted the resolution has universal application and would not be limited to the Israeli-Palestinian conflict. Canadians, he pointed out, have been killed by suicide bombers in Afghanistan, New York City and Israel. "It affects people of all communities… I can't imagine any politician voting against it."

With a federal election expected in the spring or fall, it is unclear whether the MPs' motion will pass in time. In the meantime, the centre will seek support for the initiative from other Canadian groups, Rabbi Cooper said.

In a legal analysis of the issue, Adler wrote that the need for the specific inclusion of suicide bombing within existing legislation would help "avoid any argument that parliament did not intend for suicide bombing to be considered a crime against humanity.

"As well, the recruitment, solicitation, payment, enticement and aiding and abetting in the recruiting, outfitting, transporting, financing and participating in any facet of suicide bombing ought to be explicitly prohibited," he wrote.

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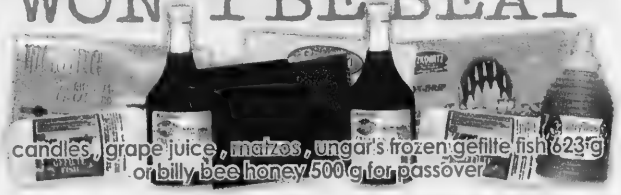

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Coast to Coast

Vancouver federation marks 'breakthrough year'

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The Jewish Federation of Greater Vancouver has pronounced 2003 as its breakthrough year.

At the recent annual general meeting, JFGV president Arnie Fine said the 2003 Combined Jewish Appeal campaign, which brought in $1 million more than the 2002 campaign, showed "remarkable progress" in the community's commitment to local needs and to the needs of Jews in Israel and in other parts of the world.

Of the extra $1 million, Fine said, $670,000 is going to finance urgent needs in Israel, a new educational initiative in Vancouver's partnership region in northern Israel, relief funds for Jews in Argentina and support for a major new Canadian Jewish advocacy initiative on behalf of Israel. Poverty relief in Vancouver will receive an additional $330,000.

Keynote speaker at the AGM was Hershell Ezrin, CEO of the Canadian Council for Israel and Jewish Advocacy (CCIJA).

After thanking JFGV for its support of CCIJA, Ezrin recounted how he had been having breakfast at the King David Hotel in Jerusalem on the Sunday morning in February when the 14A bus was blown up by a suicide bomber.

"I was struck by how Israelis went on with their lives even as rescuers rushed to the site of the bombing," Ezrin said.

Noting that swastikas had recently been daubed on the doors of Jews in Thornhill, Ont., Ezrin said that Canadian Jews have their trials, too. "We must learn to be strong like Israelis, in the way we deal with anti-Semitism and anti-Zionism," he said.

Ezrin listed some of the challenges faced by Canadian Jews. For example, recent demographic changes have made it more difficult for Canadian Jews to have a voice in government policy. "Twenty-five years ago there were twice as many Jews as Muslims in Canada," he said. "Now it's the other way around."

Ezrin also cited anti-Semitism on Canadian university and college campuses and harassment of pro-Israel speakers at public events. "Our success in meeting these challenges depends on the commitment and involvement of everybody in the Canadian Jewish community," he said.

Ezrin said the Vancouver Jewish community is important now and will become more important in the future. "The CCIJA must have a voice in Western Canada and Western Canada must have a voice in CCIJA," he said. To that end, the CCIJA is planning to hire more staff for its Vancouver office.

Ezrin decried the lack of support for Israel by Canadian non-Jews compared to non-Jews in the United States. "Unfortunately, Canada is much closer to Europe in this regard," he said.

Nevertheless, Canadian Jews can still have a positive impact on government policy, he said, citing the example of CCIJA successfully persuading the federal government that the Israeli security fence should not go before the International Court of Justice in the Netherlands.

Consul General of Israel to Canada Ya'acov Brosh brought greetings. Brosh, who was was recently shouted down at nearby Simon Fraser University when he tried to deliver a speech about Israel, was visiting Vancouver for the first time.

Thirteen JFGV officers and executive committee members were nominated for one-year terms: president, Arnie Fine; vice-president for allocations, Ron Rozen; vice-president for financial resource development, Mitchell Gropper; vice-president for leadership development, Gail James; vice-president for planning, Diane Switzer; treasurer, Michael Kalef; secretary, Phyllis Moscovich; CJA campaign chair, Jeffrey Goldberg; CJA women's campaign chair, Susan Mendelson; Jewish community foundation chair, Garry Zlotnik; members at large, Craig Diamond, Michael Fugman and Janice Margolis.

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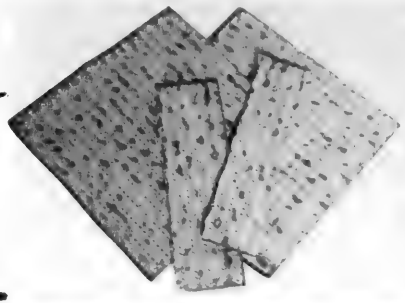
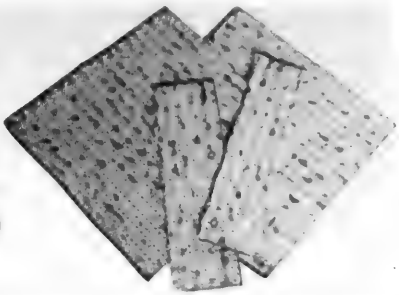


Passover Food Ideas



Low-carb ideas that work for Passover

By NORENE GILLETZ
Special to The CJN

Passover comes with many culinary challenges, but for those following a reduced carbohydrate diet, it is even more difficult. With the help of some of my internet "pan-pals" here are some wonderful low-carb side dishes that you can enjoy during Passover or all year round. They're perfectly delicious, even if you are not cooking the low-carb "weigh!"

My friend Risa Golding of Oxford, N.J., belongs to a group of cookbook collectors from all over the world and so do I. Her recipe for Brussels sprouts is a winner. Golding writes, "I learned to cook some of the holiday dishes from my mom, who learned at the heels of her mom. I didn't watch my mom as much as I should have. I learned mostly from reading, from watching TV and from Internet conversations, too. This delicious low-carb side dish will bring rave reviews from family and friends!"

RISA GOLDING'S ROASTED BRUSSELS SPROUTS

1½ lb. brussels sprouts, well trimmed
boiling salted water
3 tbsp. olive oil
¼ tsp. kosher salt (or to taste)
freshly ground black pepper to taste

Preheat oven to 400. Trim off ends from Brussels sprouts and pull off any yellow leaves. Wash well. Bring water to a rolling boil in a saucepan, add brussels sprouts and cook for 3 minutes. Drain well; immediately place sprouts in a bowl of ice water for a few minutes. Drain thoroughly. (This is called blanching. See variation below.)

Place sprouts in a bowl and toss with olive oil, salt and pepper. Turn them out onto a baking sheet and roast for 20 to 30 minutes, until crispy outside and tender inside. Be sure to shake the pan occasionally to help the Brussels sprouts brown evenly. Sprinkle with additional kosher salt and serve immediately.

Variation: Cut blanched brussels sprouts in half and roast them for half the time. They are also fabulous drizzled with lemon juice.

Makes 4 servings with 16 grams carbohydrate and 5 grams fibre, making a usable (net) carb count of 11 carbs. 5 grams protein.

* * *

Rabbi Hirsch Meisels, the director of Jewish Friends with Diabetes, runs a wonderful support group for Jewish diabetics and another support group for those on a low-carbohydrate diet. Visit his website at www.FriendsWithDiabetes.org. Rabbi Meisels was kind enough to share the following kugel recipe he got from cookbook author Dana Carpender.

Carpender has written four low-carb cookbooks, including *500 Low-Carb Recipes* (Wm. C. Brown Publishers, $28.95 Cdn). She is sensitive to requirements for kosher recipes and was glad to share this easy cauliflower kugel recipe, which I have modified slightly for Passover. Dana knows more ways to cook cauliflower than anyone I know and is the queen of creating low-carb recipes!

Visit her website at www.holdthetoastpress.com.

Continued on page 43

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Low-carb ideas that work for Passover

Continued from page 42

DANA CARPENDER'S CAULIFLOWER KUGEL

This savory kugel is a nice side dish with a simple fish course. It could also be served as a vegetarian main dish.

2 packages, 10 oz. each, frozen cauliflower, thawed (or 1 large cauliflower, well-trimmed, cut in florets and cooked until nearly tender)
1 medium onion, chopped
1 cup cottage cheese
1 cup shredded cheddar cheese
4 eggs
1½ tsp. salt
¼ tsp. pepper
paprika

Chop the cauliflower into smallish bits – pieces about ½ inch or so.

Combine with all other ingredients except paprika in a large mixing bowl, and mix very well. Spray an 8x8-in. square baking pan with non-stick cooking spray and spread cauliflower mixture evenly in it. Sprinkle paprika lightly over the top. Bake at 350 for 50 to 60 minutes or until set and lightly browned.

Makes 9 servings, each with 5 grams of carbohydrate and 2 grams of fibre, for a usable carb count of 3 grams. 10 grams protein.

* * *

Marilyn Westerfield, who lives in Maine, loves eggplant. She is a member of the Jewish Food List. Westerfield says this is the easiest and tastiest way to make eggplant. "I have this at least weekly and since I'm the only eggplant lover in the family, generally eat the entire eggplant myself! I got this recipe from a fellow South Beach dieter. I like it because there's no oil or frying involved, yet it has a rich taste that makes this easy eggplant recipe perfect as a side dish."

MARILYN WESTERFIELD'S EASY EGGPLANT SIDE DISH

Preheat oven to 375. Slice eggplant into ½-in. slices. (You can salt and drain the slices for about 15 minutes, then rinse and pat dry.)

Thinly spread mayonnaise (low-fat is fine) on one side only. Place on a baking sheet sprayed with Pam, mayonnaise-side up. Sprinkle with pepper and parmesan cheese. Bake until golden brown, about 25 minutes.

Makes 4 (or less) servings, depending on who is eating it! One serving contains 13.5 grams carb and 3.4 grams fibre, for a usable carb count of 10.1 grams. 5.6 grams protein.

Variation: You can also cook the eggplant slices for a shorter time, then layer it with your favourite ricotta cheese mixture and pasta sauce in a casserole dish. (If desired, top with sliced or grated Mozzarella cheese.) Bake at 350 for about 30 to 40 minutes, until tender.

* * *

Wendy Baker of New York also loves eggplant. She is always aware of the carbs in recipes as she is diabetic and experiments to create recipes that are diabetic-friendly.

I met Baker through the Jewish Food List and many of her recipes appear in their archives. She wasn't able to provide exact quantities, but she shared two simple recipes that are simple, quick and guilt-free. Enjoy.

WENDY BAKER'S MICROWAVE EGGPLANT PARMIGIAN

Slice an egplant in thinnish circles, spray with oil and microwave in a rectangular glass dish covered until quite soft. Pour on either jarred or home-made tomato sauce (about 13 to 14 oz.). There are several brands that are kosher for Passover. Cover with sliced Mozzarella cheese, sprinkle with Parmesan cheese and microwave for about 1 minute, or until the cheese is nicely melted.

WENDY BAKER'S SPAGHETTI SQUASH

Spaghetti squash makes a side dish since it is about the lowest in carbs of all the squashes. (Net carbs after fibre is deducted is about 3.4 grams per half cup cooked.) Wendy cuts it in half vertically and cleans out the seeds.

Either microwave it cut-side-down or bake it in the oven with a little water in the pan until soft. Running a fork over the squash produces the strands.

Serve with tomato sauce and cheese, just like pasta.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information about Norene's Low-Carb cooking classes in Toronto, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Passover Food Ideas

New ways to use boiled chicken

By BARBARA SILVERSTEIN
Special to The CJN

Without question, the most anticipated dish at our Passover seder is my mother's chicken soup. The rest of the meal – the brisket, roasted turkey, gefilte fish and kugels – is a mere footnote to the wonderful broth and kneidelach lovingly prepared by my mother.

She usually arrives from Montreal a week in advance of the holiday. With three children and their mates, eight grandchildren and other extended family members attending the seders, preparing the festive meals is no small feat. The shopping itself is a two-day expedition.

Given the expansion of the family, my mother now uses four large chickens to make her delectable soup and she's learned to quadruple the matzah ball recipe to avoid all-out war for those last remaining kneidelach.

We all watch carefully as the soup is doled out to make sure that nobody gets more than anybody else. And while every last golden drop and kneidel is accounted for, there are never any takers for the main ingredient of the soup – the boiled chicken. It just sits there on the table like the wallflower at a dance, while the other platters of meat are eagerly devoured by grownups and children alike.

My late father considered boiled chicken and ketchup a great delicacy, but this was a taste never acquired by my siblings and me, nor by our children. So at the end of the seders, there are always four left-over chickens that never get eaten, no matter how much my mother prods.

This year, I'm determined to make use of these leftovers and so I've asked two expert cooks for ideas.

Caterer and chicken maven Lynn Mendelson, author of *Chicken! Chicken! Chicken! and More Chicken!* (Whitecap Books, 2000) says boiled chicken can be substituted for many recipes that call for cooked chicken. And while Mendelson is familiar with hundreds of exotic chicken recipes, she's a longtime boiled chicken devotee.

"I like it plain. One of my favourite memories is Friday nights snacking on my grandmother's boiled chicken right out of the strainer," she recalls. "It always tasted better standing up when we were doing the dishes."

Another source of ideas is from lawyer Linda Kamerman, the mining and lands commissioner of Ontario. During the week she presides over judicial hearings, but on weekends she's an accomplished gourmet cook who can handily whip up dinner for eight in a jiffy. Kamerman poaches extra chicken breasts in her chicken soup and removes them well before the soup is done. The poached chicken can then be used with a variety of sauces, she says.

LINDA KAMERMAN'S POACHED CHICKEN IN SOUP

1 whole chicken quartered, with breasts deboned
6 boneless chicken breasts
3-4 carrots
1 onion
2 stocks of celery
2-3 sprigs of parsley
salt and pepper to taste
1 bay leaf
10 peppercorns
pinch of thyme leaf

Cover all the ingredients with water. Bring liquid to a boil. Lower heat to medium. Skim off the foam. Keep liquid at a low boil to prevent soup from getting sour and continue cooking for another 20 to 30 minutes (depending on the size of the chicken breasts) before removing them from the broth. Let the soup cook another 2 hours at the same heat. Skim out fat and foam. The soup makes 4-6 servings.

Let the chicken cool and serve at room temperature with avocado mayonnaise.

AVOCADO MAYONNAISE

¼ cup Passover mayonnaise
¼ cup sweet onion, finely chopped
4 tbsp. cilantro, finely chopped
2 medium avocados
2 tbsp. lemon juice
1 tomato peeled, seeded and chopped

Puree all the ingredients except the tomato in a food processor. Process, but allow some texture. Add tomatoes and pour over poached chicken breasts.

TARRAGON CHICKEN SALAD

This has been adapted for Passover from Lynn Mendelson's book *Chicken! Chicken! Chicken! and More Chicken!* Whitecap Books, 2000.

2 large chicken breasts cut in bite size pieces
2 cups of seeded julienne red pepper
2 cups of seeded julienne green pepper
2 cups of broccoli, lightly steamed
1 cup of celery, diced
1 bunch of green onion rinsed and chopped

Mix chicken, peppers, broccoli, onion and celery in a bowl and toss with tarragon dressing. Makes 3 to 4 servings.

TARRAGON DRESSING

½ cup safflower oil
¼ cup freshly squeezed lemon juice
4 cloves of garlic crushed
1 tsp. minced ginger
1 tbsp. dried tarragon leaves
salt and pepper to taste

Whisk all the ingredients in a bowl and pour half the dressing over the salad. You can store the leftover dressing in the fridge for up to a week.

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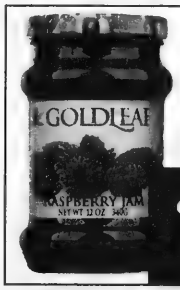

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Substitutions to help you use year-round recipes at Pesach

By EILEEN GOLTZ
Special to The CJN

Most year-round recipes can be converted for use during Passover.

I've added a few substitutions and basic recipes to last year's list. If you have any other substitutions you would like to share, please contact me at ztlog@aol.com.

- 1 oz. baking chocolate (unsweetened chocolate) = 3 tbsp. unsweetened cocoa powder plus 1 tbsp. oil or melted margarine
- 16 oz. semisweet chocolate = 6 tbsp. unsweetened cocoa powder plus 1/4 cup oil and 7 tbsp. granulated sugar
- 14 oz. sweet chocolate (German-type) = 3 tbsp. unsweetened cocoa powder plus 2 2/3 tbsp. oil and 4 1/2 tbsp. granulated sugar
- 1 cup confectioners' sugar = 1 cup granulated sugar minus 1 tbsp. sugar plus 1 tbsp. potato starch pulsed in a food processor or blender
- 1 cup sour milk or buttermilk for non-dairy baking = 1 tbsp. lemon juice in a 1 cup measure, then fill to 1 cup with Passover non-dairy creamer. Stir and steep 5 minutes
- for butter in baking or cooking, use pareve Passover margarine in equal amounts. Use a bit less salt.

- 1 cup honey = 1 1/4 cups granulated sugar plus 1/4 cup water
- 1 cup corn syrup = 1 1/4 cups granulated sugar plus 1/3 cup water, boiled until syrupy
- 1 cup vanilla sugar = 1 cup granulated sugar with 1 split vanilla bean left for at least 24 hours in a tightly covered jar
- 1 cup flour = 5/8 cup matzah cake meal or potato starch, or a combination sifted together
- 1 tbsp. flour = 1/2 tbsp. potato starch
- 1 cup corn starch = 7/8 cup potato starch
- 1 cup graham cracker crumbs = 1 cup ground cookies or soup nuts plus 1 tsp. cinnamon
- 1 cup bread crumbs = 1 cup matzah meal
- 1 cup matzah meal = 3 matzot ground in a food processor
- 1 cup matzah cake meal = 1 cup plus 2 tbsp. matzah meal finely ground in a blender or food processor and sifted
- 3 crumbled matzot = 2 cups matzah farfel
- 1 cup (8 oz.) cream cheese = 1 cup cottage cheese pureed with 1/2 stick butter or margarine
- gribenes = 2 caramelized onions. Saute 2 sliced onions in 2 tbsp. oil and 2 tbsp. sugar. Cook until the onions are soft. Puree the onions once they are golden.
- 1 cup milk (for baking) = 1 cup water plus 2 tbsp. margarine, or 1/2 cup fruit juice plus 1/2 cup water
- 1 1/4 cups sweetened condensed milk = 1 cup instant nonfat dry milk, 2/3 cup sugar, 1/3 cup boiling water and 3 tbsp. margarine. Blend all the ingredients until smooth. To thicken, let set in the refrigerator for 24 hours.
- 1 cup wine = 13 tbsp. water, 3 tbsp. lemon juice and 1 tbsp. sugar. Mix together and let set for 10 minutes.
- eggs: Passover egg substitutes don't work quite as well as the chametz egg substitutes. For kugels, matzah balls, fried matzah and some cakes the recipes will probably be OK. However, if you want to avoid them you can add one extra egg white and 1/2 tsp. vegetable oil for each yolk eliminated when baking. Use only egg whites as the dipping to coat and fry meats.

PASSOVER MACARONI AND CHEESE

3 large eggs
3 1/2 cups matzah farfel (or 6 broken-up matzot)
1 cup milk
1 tsp. salt
1/4 tsp. pepper
1/2 cup shredded cheddar cheese
1 pt. sour cream
1/2 cup butter (may use less if desired.)
Parmesan cheese

Preheat oven to 350. Grease a 2-qt. casserole with butter. In a bowl, beat 2 of the eggs well and pour them over the farfel. In another bowl, beat the remaining egg and stir in the milk, salt and pepper. In the casserole, layer half the farfel, half the cheese, half the sour cream (in spoonfuls) and half the butter. Repeat the procedure and pour the milk mixture over the top. Lightly sprinkle the Parmesan over the top. Cover with foil and bake 30 minutes. Remove foil and bake another 10-15 minutes, until brown. Serves 6-8.

PASSOVER WHITE SAUCE

1 tbsp. oil
1 clove garlic, optional
1 oz. potato flour
1 1/2 cups pareve or real chicken stock
salt and pepper
2 egg yolks, lightly beaten

In a skillet, heat the oil and fry the garlic until it's clear, then remove the garlic. In a bowl, mix the potato flour with the stock and season to taste. With a whisk, blend in the yolks and add the mixture to the pan. Cook over low heat, whisking very gently until the mixture thickens. Stir constantly.

LEMON PUDDING FOR PESACH

4 eggs
5 1/2 cups sugar
3 tbsp. potato starch
6 tbsp. fresh lemon juice
2 cups water

In a 1 1/2-quart saucepan or the top of a double boiler, beat the eggs well. In a small bowl, combine the sugar and potato starch and gradually whisk them into the beaten eggs. Stir in the lemon juice and water. Then, over low heat or simmering water in the bottom of the double boiler, cook pudding mixture slowly, stirring constantly until the mixture is thickened and bubbles begin to appear. Remove from heat. Pour or spoon into a dessert cup or Pesach pie shell. Set the pudding aside to cool slightly before serving or refrigerate until ready to serve.

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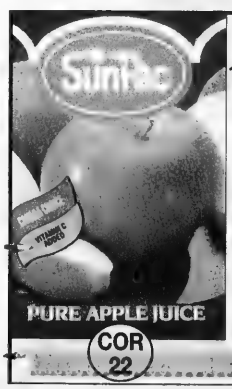

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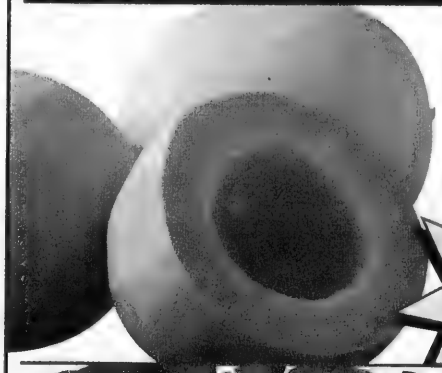

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Coast to Coast

Shuls planning to increase security

Continued from page 3

The Holy Blossom Temple has also increased its security "throughout the day and right around the clock," said Michael Larkin, facilities manager at the midtown synagogue.

"We do have a school here and we have a lot to protect."

Larkin said the facility has employed a private security company, while in addition, "I've noticed the [Toronto] police with a huge presence [on] our property." Police cruisers visit the area often and as a result, "It makes everybody feel safer."

Up the street at Shaarei Shomayim Congregation, police have also made their presence felt, said Marilyn Somers, the shul's executive director. Police cars can be seen in the area at all hours.

"We have stepped up our security" by implementing night patrols, increased lighting around the building and by ensuring someone is on the premises during evening events, she added.

Shaarei Shomayim already levies a $50 security charge on member families and Somers expects that fee to go up to account for the added costs.

At the Holy Blossom, Larkin agreed that "the costs will go back to the membership."

United Synagogue Day School's (USDS) Bayview branch, meanwhile, sent a letter home to parents saying it too has improved security measures by increasing external lighting, hiring additional security personnel and by benefiting from increased police patrols.

Brian Keshen, executive-director of the Miles Nadal Bloor Jewish Community Centre, said the centre's administrators have consulted with Canadian Jewish Congress and police on security measures and have warned staff to be alert to suspicious activities.

Len Rudner, Congress' director of community relations, said Congress co-ordinates security measures throughout the community. It continues to urge organizations to review their security measures to keep up with the new circumstances.

Recent incidents "certainly act as a wake up call. It gives us the opportunity to open our security files, see what we're doing and consider what we could do better," he said.

WINNING SMILES: Winners of the 33rd annual Morris Black Public Speaking Contest at Hamilton Hebrew Academy, held on Feb. 29th at the city's Jewish Community Centre, included from left, Ira Halpern, Carly Yanover, Melissa Woolfson and Samantha Friedland. This year, there were 55 entrants from grades 4 to 9. First prize winners received $75, second prize winners received $50 and third prize winners received $25.

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Opposition urges Sharon to resign due to legal problems

By BARUCH KRA and GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Meretz MK Yossi Sarid and others called on Prime Minister Ariel Sharon to resign Monday, saying the prime minister could not manage the country while at the same time fighting to clear his name.

The prime minister responded, "I am functioning as I should."

The exchange, made during an appearance by the prime minister at a meeting of the Knesset foreign affairs and defence committee, came the day after state prosecutor Edna Arbel submitted to Attorney General Menachem Mazuz a draft indictment against the prime minister and his son Gilad Sharon in what is being called the Greek Island affair.

Mazuz is expected to take about a month to decide whether to press charges against the prime minister.

According to the indictment, property developer David Appel allegedly paid Gilad Sharon hundreds of thousands of dollars in the late 1990s to support the establishment of a resort on the Greek Islands. Investigators allege Ariel Sharon, who was foreign minister at the time, may have used his influence to help Appel's business dealings at a time when the back-room Likud kingmaker helped Sharon in the race for the Likud leadership.

Appel has been charged with hiring Gilad Sharon and paying him thousands of dollars to act as an adviser, even though Gilad had no training or special knowledge.

According to the draft indictment submitted by Arbel, Ariel Sharon accepted a bribe from Appel, via his son Gilad, and committed crimes of fraud and breach of trust.

The draft indictment alleges Sharon received bribes from Appel in two ways – assistance in the Likud primaries in 1999 and hundreds of thousands of dollars deposited in the bank account of the Sharons' Negev ranch as a result of the alleged agreement Appel had with Gilad Sharon.

Sharon's pay-off allegedly came in two forms: assistance to Appel in promoting the Greek Island project and in the "Ginaton deal," in which the prime minister allegedly agreed to promote Appel's real estate interests in the area of Lod.

"We all know that when we have a personal problem, it distresses and distracts us and we have a hard time functioning," Sarid said at this week's meeting. "So how can the prime minister function when the most serious accusation that can be made against a public official is hanging over him?"

Ha'aretz learned that at the time of Ariel Sharon's alleged involvement in the affair, he told Appel, "The island is in our hands."

The comment, which appears to indicate that Ariel Sharon was involved in the efforts to promote the Greek Island project, is a key piece of evidence that helped convince the state prosecutor to submit the draft indictment Sunday against the prime minister and his son.

The comment is now part of the body of evidence based on wire tappings and concrete evidence provided by Israel Lands Administration officials.

The remark was uttered in the same conversation in which Appel said to him: "Your son is going to earn a lot of money." The fact that both sentences were part of the same conversation, even though they were not uttered close to one another, is what has made this one of the pieces of evidence that convinced the prosecutors in charge of the case to submit the indictment to Mazuz.

Miryam Rosenthal, a former senior attorney at the State Prosecution, told Army Radio on Monday that Sharon's remark was "almost equivalent to an admission of guilt." However, Rosenthal attacked the state prosecution and said it was inappropriate to leak central evidence in the case to the media before Sharon's attorneys had a chance to review them.

While the indictment against Appel, who was charged with bribery, mentions the comments by the real estate entrepreneur about Gilad Sharon, the charge sheet does not include Ariel Sharon's response, and it was not clear whether the prime minister had even responded to Appel's comments.

But *Ha'aretz* learned that Sharon apparently gave his response at another stage in the conversation, reportedly in contradiction to the prime minister's claim that he was not involved in promoting the Greek Island project.

The state prosecution understands the comment as implied agreement that Sharon provided, or was going to provide, Appel with a quid pro quo. When Sharon was asked about the comment during the police investigation, he claimed he could not remember the exact context in which it was made, and raised the possibility that it had been made jokingly.

The state prosecution, however, has not accepted Sharon's explanation, insisting that the comment cannot be dismissed as an innocent one.

In addition to Arbel, eight other lawyers in the prosecution who dealt with the case directly or indirectly agreed that Sharon should be indicted.

Fatah confession sheds light on Arafat terror connection

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

A confession by a member of Fatah's armed branch in Nablus has shed new light on the extent of Palestinian Authority Chairman Yasser Arafat's involvement in terror. The terror suspect told Shin Bet security service interrogators that money he received from Arafat was used to purchase weapons, and to carry out shooting attacks in the West Bank.

Raaf Mansur, from the Nablus area, was detained by Israel Defence Forces soldiers last February. Mansur headed a wing of Fatah's military branch, the Al-Aqsa Martyrs' Brigades. His cell was responsible for attacks in the Nablus and Jenin areas.

Letters confiscated by Israeli security forces from Mansur's home included pleas sent to Arafat for money to fund armed activities. Mansur told interrogators that his appeals to Arafat resulted in a monthly NIS 7,500 payment to him. The allocations continued up to the time of Mansur's arrest.

Mansur explained that the money was delivered via Abed al-Fatah Hameil, who serves as a financial adviser to the PA chairman. Mansur and Hameil met several times in Nablus. Mansur presented a list of his cell members and, after reviewing the names, Arafat's assistant delivered the funds.

Hameil would confirm the militants belonged to Fatah and that they were dealing with "military activity." In a few instances, Hameil helped find work for Mansur's men in the PA apparatus.

Mansur confessed to involvement in shooting attacks in the West Bank (he claimed nobody was injured in them) and to sending his men to throw Molotov cocktails at IDF vehicles and settlers on roads east of Nablus. Arafat's money, he explained, was used to finance the purchase of firearms for terror cells and to cover expenses incurred in the armed activity.

An indictment against Mansur is soon to be filed in a military court.

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Rantisi: Bush the enemy of God and Islam

BY YOAV STERN,
Ha'aretz Daily Newspaper Ltd.

The new Hamas leader in the Gaza Strip, Abdel Aziz Rantisi, on Sunday declared U.S. President George W. Bush the enemy of God and Islam, and said that God's war against the United States and Israel was ongoing.

Rantisi also accused Arab leaders of weakness, after the Arab League decided to postpone a two-day summit that was set to begin this week.

In a speech at Gaza's Islamic University, Rantisi said he was not surprised that the United States had vetoed a United Nations Security Council resolution condemning Israel's assassination last week of Hamas spiritual leader Sheikh Ahmed Yassin.

"We knew that Bush is the enemy of God, the enemy of Islam and Muslims. America declared war against God. Sharon declared war against God and God declared war against America, Bush and Sharon," Rantisi said.

"The war of God continues against them and I can see the victory coming up from the land of Palestine by the hand of Hamas."

Senior Hamas leader Mussa Abu Marzuk, commented last week in Damascus on the possibility of a Hamas strike on American targets, saying that "currently the United States is not a target, but in the future, only God knows. Thus far we have not targeted the United States despite its hostility toward Palestinians."

Hamas political leader Khaled Mashal also affirmed last week that Hamas activities were limited to Israel and the territories.

Immediately after the Israeli missile strike that killed Yassin, Rantisi and other Hamas leaders threatened to retaliate against the United States, Israel's staunchest ally.

But a few days later, Rantisi backed down from the threat, saying Hamas would only be active in the West Bank, Gaza Strip and Israel.

Rantisi also suggested the Arab world is letting down the Palestinians.

"I want to tell the Arab leaders, you will be asked by God... about the blood of Sheikh Ahmed Yassin," he said.

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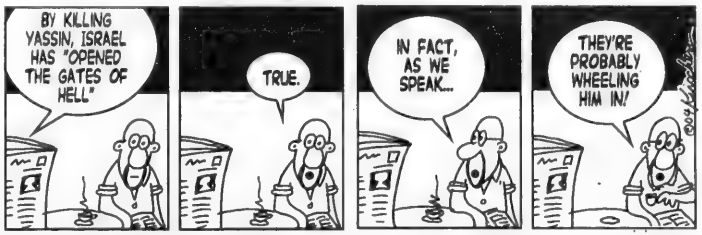
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Controversial French lawyer will defend Saddam

Ha'aretz Daily Newspaper Ltd.

PARIS — A French lawyer known for defending terrorists said yesterday he will defend Saddam Hussein.

Jacques Verges told France-Inter radio he had received a letter from Saddam's family requesting that he defend the former Iraqi leader in court. The letter read: "In my capacity as nephew of President Saddam Hussein, I commission you officially by this letter to assure the defence of my uncle," Verges said. He did not name the person who sent the letter.

U.S. officials have said they will bring Saddam to trial for crimes against the Iraqi people, but the location of any trial and its format and date have not been decided.

Verges is famous for defending, among others, terrorist Carlos the Jackal, whose real name is Ilich Ramirez, and the "Butcher of Lyons," Nazi Gestapo chief Klaus Barbie.

Last month, Khieu Samphan, a former head of state for the Khmer Rouge, said he had picked Verges to defend him at a proposed genocide trial for surviving leaders of the group that ruled Cambodia in the 1970s.

The man who led U.S. forces to Saddam's underground hiding place in Iraq was one of the deposed president's closest bodyguards, according to the BBC program *Panorama*.

It found Mohammed Ibrahim Omar al-Musslit betrayed Saddam shortly after he himself had been arrested and interrogated in December. Saddam had a $25 million bounty on his head but, according to the BBC, the bodyguard will not receive it as he had not given the information willingly.

Musslit was one of the people in a car with Saddam when he fled Baghdad after the fall of the city last April, the BBC said on its website ahead of tonight's *Panorama* broadcast.

It said Musslit led troops to their prize hours after being arrested. He was flown to Tikrit, Saddam's home town, where U.S. officials interrogated him and made him point out where the deposed leader was hiding.

Washington has never said who tipped off troops to Saddam's secret bunker and there was no independent confirmation of the BBC report.

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Hamas at its limit?

Defence experts have concluded in the last two days that despite the intention of Hamas and other organizations to exact revenge for Israel's assassination of Sheikh Ahmed Yassin, there would be no dramatic change in the number or intensity of terror attacks. A Shin Bet representative suggested that Hamas has reached the limit of its capabilities at this point, meaning it already undertakes the largest number of attacks it can.

More security for Rabbis

Security was beefed up around Israel's chief rabbis after intelligence was received that they could be targeted by Palestinian terrorists. The chief Ashkenazi rabbi, Yona Metzger, and his Sephardi counterpart, Shlomo Amar, were assigned bodyguards and had their travels to Jewish settlements in the West Bank and Gaza curtailed last week. The Shin Bet believes Palestinians could try to assassinate them to avenge the killing of Hamas founder Sheik Ahmed Yassin. Also under extra surveillance are rabbis Ovadia Yosef and Yitzhak Kadouri, the spiritual mentors of the Shas party.

Successor to Yassin named

Abdel Aziz Rantisi was named to replace Sheik Ahmed Yassin as leader of Hamas. "We will fight them everywhere. We will hit them everywhere. We will chase them everywhere. We will teach them lessons in confrontation," Rantisi said. The 57-year-old physician went into hiding after appearing at a Gaza rally where he became Hamas leader.

Settlements frozen?

Israel has reportedly frozen new settlement construction. Noting that no building tenders had been issued for West Bank and Gaza settlements since the beginning of the year, Israel's daily *Ma'ariv* quoted government sources who said that settlement expansion was being halted. The Prime Minister's Office issued a denial.

Settlements to be removed?

Six West Bank settlements are reportedly slated for removal under Israel's plan to disengage from the Palestinians. *Ha'aretz* reported that the Jewish settlements of Mevo Dotan and Hermesh had been added to the roster proposed this week in Washington, D.C., by Prime Minister Ariel Sharon's chief of staff, Dov Weisglass.

Lebanese rocket crew hit

Israeli helicopter gunships killed two members of a three-person rocket crew in Lebanon before they could fire over the border. The airstrike followed hours of shelling between Israeli and Hezbollah gunners. According to Israeli security sources, the three-man rocket crew, believed to be Palestinian, was about to fire Katyusha rockets into Kibbutz Menara.

Files from JTA and Ha'aretz

The end of the Palestinian option

By EPHRAIM INBAR

Commentary

Prime Minister Ariel Sharon's proposal for a unilateral withdrawal from the Gaza Strip defies the conventional wisdom that envisions a negotiated two-state solution.

Although a sizable majority of Israelis favour partition of the country, they are also well aware that the Palestinians are incapable of establishing a political entity that would live in peace alongside a Jewish state. This explains the widespread support for unilateral steps.

Moreover, it is now much clearer that a two-state settlement is a dubious arrangement, as a result of the inability of the Palestinian national movement to establish and properly administer a state.

A sick society led by a pathological national movement is living alongside the State of Israel. It is a society that produces suicide bombers who have been idolized in its kindergartens and schools.

Declarations issued by Yasser Arafat on the occasion of Fatah Day, and pronouncements voiced by other nationalistic figures in the Fatah camp, sing the praises of the *shahids* (martyrs) and their clinging to the ethos of the right of return. Fatah officials are even increasing their level of co-operation with the Islamic organizations in committing acts of terror against Israel.

The Islamic factions, which enjoy the support of one-third of the Palestinian people, rule out the notion of coexistence with a Jewish state. Official Palestinian incitement against Jews will inevitably transform their state into an irredentist state, that is, a state that is not content with its boundaries and intends to use force to expand those boundaries.

There is no reason to assume that if poverty were replaced by plenty, Palestinian desires would decrease. Attacks by Palestinian terrorists at the border-crossing points from the Gaza Strip and in the adjacent industrial parks demonstrate that the economic factor is secondary to the political factor on the Palestinian agenda.

It is also doubtful that the corrupt economic system established by Palestinian Authority (PA) President Yasser Arafat would be capable of leading an economic regime that would bring benefit to many Palestinians. The widespread aid the PA received from foreign sources did not by and large trickle down to the masses.

Similarly, it is difficult to imagine that the Palestinians will achieve the high economic growth rates required to keep up with their high birth rates. In essence, they are fated to live in even worse poverty in the not-distant future. The impoverishment of Palestinian society, in combination with the abysmal hatred for the State of Israel, will guarantee the continued existence of an exceedingly hostile community.

The contention that statehood would bring in its wake responsible behaviour is another prevalent misconception. The Palestinians have already proven their inability to establish a state. When they were given the opportunity in 1993 to establish self-rule, the Palestinians set up a corrupt, lawless, authoritarian regime whose biggest failure was in the area that is most essential to the establishment of a modern state: they did not establish a monopoly on the use of force. The existence of numerous armed militias defiantly challenges central authority and preserves the torn Palestinian community.

Even if Israel had the best intentions, and even if it showed great territorial munificence, there is nothing it can do to effect the establishment of a Palestinian state in the foreseeable future. Unfortunately, Israel is left with only one option: to take unilateral steps to minimize the damage from living next to an especially youthful and poor population that is brainwashed with hatred for its Jewish neighbours and that has relatively easy access to weapons.

Israelis have to get used to the idea that a peaceful solution is not on the horizon, that the only possibility is to take interim steps to manage the conflict. The plan for unilateral withdrawal, which includes numerous risks, signals an important shift in Israel's foreign policy of negotiating a withdrawal with the Palestinians.

In 1993, the late Yitzhak Rabin was persuaded to reach agreement with the PLO. After the failure of the Oslo accords and with more than 1,000 victims of Palestinian terror, Israel in 2004 has come to accept an insight that has been embraced by many of the best and brightest of the Israeli political establishment for a long time – there is no Palestinian partner.

In more than 75 years, the Palestinian national movement has not proved it can create a responsible political leadership, nor will it apparently succeed at this task in the foreseeable future. Efforts must therefore be made to find other partners in the region and to protect Israel from the punishment of the Palestinians.

Ephraim Inbar is a professor of political science at Bar-Ilan University, and director of the Begin-Sadat Center for Strategic Studies.

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Israel & the Jewish World

Canadian joins first foreign affairs seminar in Israel

By JENNY HAZAN
CJN Israel Bureau

JERUSALEM — Torontonian Alice Koldertsova was here recently as the Canadian representative of the first-ever Ministry of Foreign Affairs diplomatic seminar for Birthright Israel alumni from 11 different countries.

The ministry's Diaspora division seminar, which was held in Israel from March 14 to 26, included meetings with Israeli politicians, public figures, academics and diplomats, who lectured on such topics as foreign policy and security, Israeli society and Israel's relations with Jewish communities around the world.

The goal of the event was to expose a new generation of Jewish leaders to the Israeli agenda and to further bolster their ties to the State of Israel.

For 23-year-old Koldertsova, a graduate of York University's Schulich School of Business who came to Israel for the first time on Birthright in January, the seminar was an invaluable experience.

"My Birthright trip was both emotionally and socially, a very interesting exploration of my own Jewish identity. It was a good introduction," she said.

"But I felt that a lot of the political and international relations-related questions I had didn't get answered because of the short time frame of the previous trip. So when I got an e-mail from Birthright saying that there was another opportunity to come back, I really wanted to return to learn more. It has definitely been worth it."

Last Thursday, Jewish youth representing the United States, England, Argentina, Ukraine, Brazil, Bulgaria, Germany, Russia, Uruguay, Hungary and Canada gathered at Jerusalem's Crown Plaza Hotel to meet with Gideon Meir, deputy director of foreign relations at the Ministry of Foreign Affairs, for a session on Israel's image in the media.

Meir said the news media distort the context of the Israeli-Palestinian conflict by referring to it as a "cycle of violence" and by accusing the Israeli army of using excessive force.

"This conflict is not an intifadah," said Meir. "An intifadah is a popular uprising. What we are fighting is a war. It's a war between two peoples over a piece of land. That is what the war is about. Today, the very legitimacy of the Jewish state in this region is being questioned, and the war we are fighting is one for the continued existence of Israel."

Meir also addressed the media's criticism of Israel's methods of self-defence, including its use of checkpoints, targeted killings of terrorist leaders and the construction of the security fence.

"But Israel has a right to self-defence," said Meir, who said 947 Israelis have been killed by terrorists since Sept. 28, 2000.

"It's one thing to hear the numbers," said Koldertsova. "It's another thing to speak to a real person who has been affected by terrorism."

The night before the lecture, she met a shop owner on Ben Yehuda Street who had fought in all of Israel's wars and whose store was once destroyed by a suicide bomber.

She said between the lectures and the exposure to Israelis, she learned enough on the trip "to form an opinion on important issues.

"There are so many misconceptions about Israel in Canada," she said. "For example, that the so-called wall is actually a security fence. These myths really do need to be dispelled.

"I am not necessarily interested in pro-Israel advocacy. But I am interested in educating people on certain issues about which they have no awareness by watching CNN or any other major media sources," she said.

"The world perceives Israel in such a dramatically different way than it actually is."

The biggest perpetrators of biased and inaccurate reporting, Meir said, tend to be Palestinian, European and Canadian journalists.

"Ninety-five per cent of what is being aired and reported on from the Palestinian territories is totally controlled by the Palestinian Authority, through the intimidation of journalists," he said.

"The issue is not whether Israel deserves to be criticized or not. I don't want the media organizations to serve as Israel's PR machine. I want them to be accurate. I want them to be a mirror that reflects what is actually happening here.

"Go to the media organizations, when you see that they are not reporting the truth," Meir said. "The more activity there will be on the part of organized Jewish communities, wherever they may be, the better it is for the future of the Jewish state."

Koldertsova said she plans to contact the Israeli embassy to find out how she can help Israel when she returns to Toronto.

"I am at a stage in my life where I have a choice of what I want to do and where I want to make a difference and clarifying Israel's image for Canadians is definitely a worthwhile cause."

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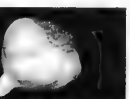

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Israel & the Jewish World

Israel welcomes U.S. veto of UN resolution on Yassin killing

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Government sources in Jerusalem welcomed the United States decision last Thursday to veto a United Nations Security Council resolution that called for a condemnation of Israel for the killing of Hamas spiritual leader Ahmed Yassin, Israel Radio reported last week.

Yassin was assassinated last Monday in an Israeli helicopter missile strike outside a mosque in Gaza.

Eleven nations, including France, Spain, Russia and China supported the resolution. Three nations – Britain, Germany and Romania – abstained, while the United States used its veto power to turn the resolution back.

The killing has been criticized around the world as sparking an escalation of Middle East violence.

Israel's ambassador to the UN, Dan Gillerman said, "The Security Council... would have committed an unforgivable act of hypocrisy had it come to the defence of a man whose life's work was the eradication of peace, a man who was nothing less than a mass murderer."

Algeria, the only Arab nation on the council, introduced a draft resolution last Wednesday condemning "the most recent extrajudicial execution committed by Israel."

The measure also condemned "all attacks against any civilians as well as all acts of violence and destruction" in an effort to get European votes.

Russia, a veto-wielding member of the Security Council, wanted the resolution to pass unanimously, a top diplomat was quoted as saying last Thursday.

"We think this resolution has a sufficiently balanced character and appeal for it to reflect the positions of all Security Council members," Interfax news agency quoted Deputy Foreign Minister Yuri Fedotov as saying.

Before the vote, the United States said it was troubled by the assassination that has echoed throughout the Islamic world, but added it opposed the draft resolution because it does not refer to Hamas as a group responsible for suicide bombings against Israeli civilians.

"If the Security Council is going to pronounce itself on this question, it must recognize the reality that Hamas has been responsible for numerous, extensive and very recent terrorist activities," U.S. Ambassador John Negroponte said.

On a visit to UN Secretary-General Kofi Annan last Wednesday, Israeli Foreign Minister Silvan Shalom called Yassin the "godfather of the suicide bombers."

He told reporters the United Nations could play a key role in Middle East peace efforts and discourage attacks on Israeli civilians by holding a special session against "the phenomenon of terrorism."

Shalom said that "would be a clear sharp voice that would come from this building against terrorism, against extremism and against racism."

Last Wednesday, the UN Commission on Human Rights blasted Israel's killing Yassin. The 53-member commission, which meets for six weeks each year in Geneva, voted 31-2 to condemn Israel. The United States and Australia opposed while 18 countries, including European countries, abstained.

"We see a bothersome and dangerous appeasement of the international community toward Arab and Muslim terrorism, and this may have dire consequences against the international community itself," said Arye Mekel, Israel's deputy permanent representative to the United Nations.

With files from JTA

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Jewish genetic diseases focus of Weizmann Institute program

By LEILA SPEISMAN
Staff Reporter

Genetic diseases that affect members of the Jewish community will be the subject of a program sponsored by the Canadian Society for the Weizmann Institute of Science, in conjunction with the Robinson Family Institute of Jewish Learning, Hospital for Sick Children (HSC), and National Council of Jewish Women of Canada.

The program, "Jewish Genetic Diseases – Who's at risk?" will be held April 29, 7:30 p.m., in the Galaxy Ballroom of the Ontario Science Centre. A dessert reception will follow. Admission is free, but Weizmann Canada prefers that attendees pre-register.

Anthony Futerman, from the Weizmann department of biological chemistry; Jon Clarke, director of the genetic metabolic diseases program at Hospital for Sick children; Annette Feigenbaum, from the division of clinical and metabolic genetics at HSC; and Don Mahuran, senior scientist at the HSC Research Institute will discuss Tay-Sachs disease, Gaucher's disease and some other genetic disorders.

Tay-Sachs is a fatal genetic disorder in which a fatty substance, ganglioside GM2, accumulates in the nerve cells in the brain. Although the child appears normal for the first few months, he or she gradually becomes blind, deaf, unable to swallow and paralyzed. Death usually occurs by age five. There is no treatment or cure.

In Gaucher's disease, another fatty substance, glucocerisbroside, accumulates in the spleen, liver, lungs, bone marrow and sometimes the brain. It can appear at any stage of life and can affect the blood, skeleton, liver, kidneys and brain function.

Both diseases, and the others the panel will discuss, are caused by recessive genes. Generally speaking, the conditions will only appear if both parents carry those genes.

Tay-Sachs, Gaucher's to be discussed

However, the panel will also discuss cases where these diseases appear although there is no known history in the family.

Rabbi Mendel Kaplan, spiritual leader of Chabad@Flamingo, will moderate.

Sheri Federman, director of programs and operations for the Canadian Society for the Weizmann Institute of Science, said Futerman is doing cutting edge research into Tay-Sachs disease. While he is in toronto, Federman said, he plans to meet with researchers at Hospital for Sick children.

Futerman's work is being funded by a donation from the estate of Hamiltonian Louis Ugar, whose daughter, Arlene Sarah, died of Tay-Sachs in 1953, at the age of three.

The estate has also funded a laboratory at Weizmann for research into these diseases. The lab is in honour of Lou, Belle and Arlene Sarah Ugar.

The genetic diseases program is also being supported by the Ugar estate, as well as the Robinson Family Institute of Jewish Learning and outside donors.

For more information or to register, call Canadian Society for the Weizmann Institute, 416-733-9220.

PREPARING FOR PESACH: Grade 3 students at Associated Hebrew Schools prepared for Pesach by creating beautifully decorated gold seder plates. Pictured, from left, are Arie Flanzraich, Ryan Greenberg, Sydnee Silverberg and Hannah Mamann.

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Hero tells story of World War II's 'hidden children'

By LEILA SPEISMAN
Staff Reporter

During World War II, many Jewish children were hidden with Christian families in order to save them from almost certain death in the concentration camps.

While they must have missed their parents, their families, their homes and their regular routines, many managed to have very good experiences.

Like Izaak, in Martha Attema's book *Hero* (Orca Book Publishers, 2003).

Izaak lived in Amsterdam, in Holland. He and his mother were hiding in an attic, being shielded by a kind friend. His father and sister were hiding somewhere else. When the Nazis became too threatening, Izaak's mother decided to send him to a farm in Friesland, in the northern part of the country.

You won't be surprised to hear that Izaak was not happy about this – after all, he was only eight years old. In fact, he declared several times that he wouldn't go at all, even when his mother told him that he would have children to play with, that he could play outside, go to school and have lots to eat.

He was not happy either that he would have to change his name to Jan, even if it was just temporary.

Finally, he realized that he had no choice, and packed his clothes, taking his favorite toys, a metal wagon and a metal horse.

A young woman, Els, who specialized in smuggling children into Friesland, picked Izaak up, and, in a wild ride, took him to the farm.

The family he was with were also hiding a little girl, Annie, and an older boy, Gabe. Everyone thought that they were young relatives, who had come to help out on the farm.

Izaak (or Jan, as he was called), enjoyed himself there. He played with other children on the farm, roamed around, ate good meals, and went to school, which he hadn't been able to do before. Best of all, in his mind, was that the family had three horses – two mares (that means female horses) and Hero, a big black stallion.

It was Izaak's job to take care of Hero. In return, if the Germans came to look for Jews who were hidden on the farm, he could hide in Hero's food trough, under the hay.

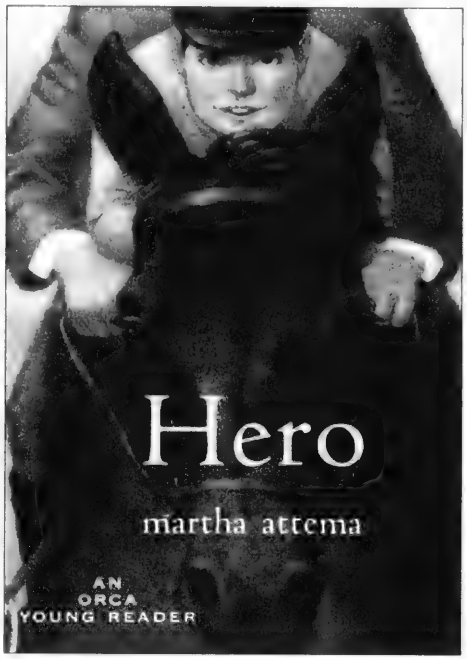
The Germans were always anxious to get horses to help them pull wagons and move supplies and personnel. One time when they came to the farm, instead of hiding, Izaak rode away on Hero and hid with him behind a dike, to keep him safe.

When everyone thought that the war was over, German soldiers came by anyway and took the two mares. They tried to take Hero, but Gabe, inspired by Izaak, rode him away.

The book ends mostly happily: the horses are brought back to the farm, all the Jewish children are safe, and Izaak's mother comes to get him. We never find out what happened to his father and sister.

For a long time, many hidden children, as they are called, didn't tell their stories. They often felt guilty for having things easier than many others. They also often felt guilty for being happy, if they were, when so many were suffering.

By the way, *Hero* is based on a true story. Attema's great uncle had a horse that was stolen by the Germans. A young boy from the farm went with the horse and eventually managed to bring him home.



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Winners of *The CJN* subscription contest were brother and sister Yehoshua Sedley, 7, and Avital, 5, who were treated to a private party featuring children's entertainers Judy and David. The prize was unique because Judy and David do not perform at private parties.

CJ Kids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

HAIL

This story of hail, the seventh of the Ten Plagues, is based on Exodus, Ch. 9, and the Midrash.

"**Oh mighty Pharaoh!** Moshe and Aharon [Moses and Aaron] are here to see you!"

Pharaoh was silent for a moment. It would be useless to try to stop Moshe and Aharon from coming in. They had ways of getting past his guards and security lions. He sighed. "Let them in."

The two brothers entered the vast throne room, and approached. Moshe began speaking, but his thick stuttering obscured his words.

Pharaoh waited uneasily. Soon, Aharon would translate what his brother was saying. And Pharaoh knew from past experience that it would be something he didn't want to hear. *They'll ask that their nation, the Jews, be freed from the brutal slavery they've been subjected to for the past 210 years. Then I'll refuse, and they'll threaten me and my country with some devastating catastrophe. And so far, their predictions have come true, six times out of six.*

Moshe finished speaking, and Aharon stepped forward. "So says God the Lord of the Jews: Send out my people and let them serve me. And if you don't, tomorrow there will be an intense hailstorm, worse than any storm Egypt has ever seen. Bring indoors whatever you want to keep safe, because anything left outside will be destroyed."

The two elderly brothers backed out of the throne room and left.

Pharaoh shifted uncomfortably. *We can't free the Jews. We need them. But what about the hail? We can bring everything indoors. But what about the crops growing in the fields? The wheat, the vegetables, the trees. A hailstorm will mean famine! We can't have that either!* His mind churned frantically. *I guess... maybe... Moshe and Aharon are wrong. Yeah, they guessed lucky until now. But that doesn't mean we have to listen to them...*

Pharaoh looked around at the courtiers muttering to each other and roared, "Silence! You want to be weak? You want to just give in to these slaves?"

He couldn't believe what he was saying. But as he went on, it became easier. "Those two liars are turning you all into a bunch of cowards! Don't you know it never hails here? Hah, it hasn't even rained here since the days of my grandfather. The whole thing's a scam! You want to be a coward? Then bring your animals inside. Fine. I'm leaving everything in the fields. I'm not going to let two Jews run my life."

* * * *

"Daddy, why is it so dark today?"

Pharaoh looked up at the dense thunderheads gathering above, and then down at his daughter. "It's nothing. It's...just cloudy today."

"My kitten's acting weird. She's scared of something."

"There's nothing to be afraid of. Go outside and play."

Pharaoh paced back and forth anxiously. *Nothing's going to happen. It's all a lie. We're safe. We'll have our slaves forever.*

"Daddy! She's gone crazy! She's outside running around in—"

Her words were cut off by a tremendous thunderclap. Pharaoh looked outside in shock. From the ashen sky, gigantic chunks of ice were falling everywhere. Fire! The hailstones were streaked with flames! Pharaoh watched, stunned, as they tore into the ground, erupting in a spray of fire and ice.

The thunder roared around him as he ran to the doorway, attempting to look through the deluge of descending hailstones and heavy rain. Horrified, he saw his servants running around hysterically trying to save the herds of animals in the fields. It was a hopeless attempt. The animals were collapsing right and left from the fiery onslaught, and the people trying to save them weren't doing much better. Trees cracked and toppled, and Pharaoh knew the wheat crop was also suffering the same fate.

"Daddy! My kitty's still outside!"

"What are you doing?" screamed Pharaoh, lunging for his daughter, but it was too late. He watched helplessly as she tore down the path to the garden, missiles of fire and ice exploding all around her.

"Moshe! Aharon!"

"Yes?"

"Yes?"

Moshe and Aharon were standing just outside the doorway. The plummeting hailstones swerved to avoid them.

"I'm sorry! I'm wrong! God is right, and we're all wrong! We'll let you go! Just stop the hail!"

"As you wish," replied the brothers, and they turned to leave. Pharaoh knew that Moshe and Aharon would wait until they left the city to pray that the plague would end. Pharaoh lowered his head and cried. He knew his daughter must be dead.

"Daddy! I got her!"

Pharaoh looked up. She was still alive. She was running through the hailstorm, holding a struggling kitten. She was nearing the door when a huge hailstone exploded right next to her, and she clutched at her leg and crumpled to the ground.

Pharaoh dashed outside to his fallen daughter, but as he did so he saw a giant rock of ice plunging directly at her. His heart stopped beating... and the hail stopped falling. The balls of burning ice vanished. So did the rain. The thunder, which seconds before had resounded with deafening crashes, had gone silent.

He picked up his daughter. "You okay?" She nodded.

"Pharaoh?" It was Moshe and Aharon.

A mindless rage erupted inside of him.

"Get out of my sight!" he bellowed. "I will never let the Jews go free! Do you hear me? Never!"

Still trembling he turned and walked through the shattered stalks of wheat to the palace, thinking that at least, nothing worse could happen... or could it?

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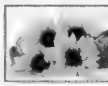

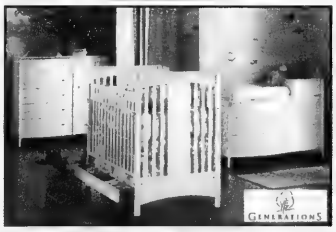

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Books & Authors

Canada is an Al Qaeda target, Post reporter says in new book

By PAUL LUNGEN
Staff Reporter

There's a passage in Stewart Bell's recent book on terrorism that should send a shiver down the spine of any reader, particularly after the deadly Madrid train bombing.

"Canada is itself a terror target," Bell writes. "We must not forget that in the eyes of Al Qaeda, Canada is the enemy, as [Osama] bin Laden confirmed in one of his tape-recorded messages."

Two hundred passengers were killed in the multiple bomb attacks on Spanish commuter trains last month, an attack apparently prompted by Spain's military involvement in the occupation of Iraq.

Author Stewart Bell

Canada, for its part, has some 900 troops on patrol in Afghanistan, once home base for Al Qaeda but now occupied by the forces of several Western nations.

Even before that, "We were named in [November] 2002 as a country that deserves attack." Spain had been named by Bin Laden as being on Al Qaeda's hit list and Al Qaeda's track record is one of following through on its threats, Bell warned in an interview with *The CJN*.

Given that its personnel are "believers of Bin Laden's philosophy, they view Bin Laden's words on tape as a command."

Bell, author of *Cold Terror, How Canada Nurtures and Exports Terrorism Around the World* (John Wiley & Sons Canada Ltd), believes Canadians are blithely unaware of the danger. They consider Canada a sort of international do-gooder that is immune from attack. Canadian political leaders have consistently fed that attitude, denying there is a problem and even going so far as to actively support terrorists and their organizations.

Cold Terror recounts a disturbing array of short-sighted policy decisions, from CIDA funding Islamic charities that supported terrorism, to senior political leaders attending meetings of terror-supporting domestic organizations, as then finance minister Paul Martin did at a fundraiser for a Tamil Tiger front group in 2000.

And of course, Bell notes, there was the intervention of former prime minister Jean Chrétien with the government of Pakistan to win the release of Al Qaeda operative Ahmed Khadr; Chrétien 's lame explanation as to why he shook the hand of Sheik Hassam Nasrallah, the head of Hezbollah, during a Francophonie meeting in Lebanon; and the obstinate refusal by Foreign Minister Bill Graham to list Hezbollah as a terrorist organization, characterizing it instead as a sort of benevolent welfare agency.

Canadians are complacent about domestic terrorist organizations because "the public is so often told there is no problem," Bell writes.

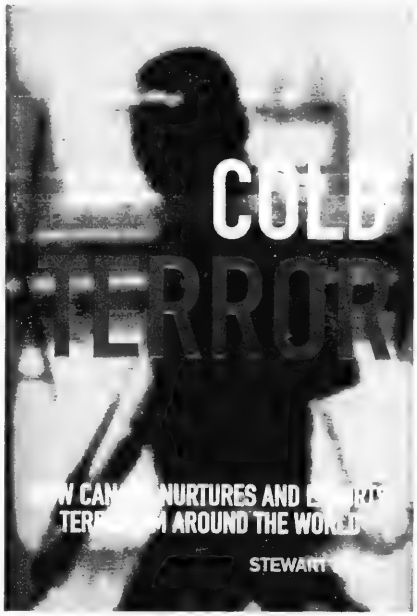
Friendly states, including Sri Lanka and Israel, collect information about Canadian terrorists and though they have a high regard for Canadian intelligence agencies, they are "frustrated with Canada's inability to stop terrorist support and fundraising, recruitment, passport forgery and plotting."

Groups such as Al Qaeda raise money in Canada and obtain travel documents, but their deadly attacks take place outside our borders. Canadian terrorists, Bell said, are responsible for much death and pain around the world.

Bell, who writes on security issues for the *National Post*, examines the earliest terrorist incidents in Canada, including the 1982 assassination attempt of a Turkish diplomat by Armenian radicals, the growth of the Tamil Tigers movement, and the influx of Sikh and Muslim radicals.

Attesting to the limp Canadian response even to domestic terrorism was the treatment meted out to Haig Gharakhanian, the 17-year-old Armenian who scouted out Turkish targets prior to the shooting of Kani Gungor, a Turkish commercial attaché.

Gharakhanian, who was involved in insurance fraud to fund the assassins, was sentenced to two years less a day and was paroled after nine months. He received a Canadian government business loan, married a Canadian and successfully fought a deportation order. In September 2003, he was awaiting the decision of his application for Canadian citizenship. Gungor, meanwhile, was paralyzed in the attack and lives his life in a wheelchair.



Perhaps the most well-known Islamic radical was Ahmed Ressam, the Algerian-born terrorist who was arrested crossing the U.S. border on the way to a millennium attack on the Los Angeles airport. Ressam was an Afghanistan-trained operative who committed petty crimes in Montreal while he hatched the Los Angeles plot. During one of his brainstorming sessions, he and his confederates considered bombing Jewish targets in Montreal.

Bell said Canada's lackadaisical attitude to domestic terrorists was explained to him by a senior official of the Department of Foreign Affairs and International Trade. Speaking on background, the official said that "after 9/11 the priority was not counter-terrorism but keeping the border with the United States open, not slowing trade. Part of that was a PR strategy to not admit we had a problem. We did not want to inflame the Americans to put increased security at the border."

Moreover, "a lot of politicians, and quite senior ones, are lobbied by organizations that complain about even the mildest counter-terror steps. Some threatened [law]suits if [the government] brought in measures against tax breaks for charities that funded terror." There were also complaints that counter-terror measures would have negative repercussions on ethnic communities.

"They have the ear of politicians," Bell said.

He said this attitude is "just wrong. Canada has to have counter-terror measures that protect people who want to be Canadians and not fight the wars of their homelands.

"I don't think Canadians want their country to be a safe haven [for terrorists]," he said.

Referring to the deaths of Canadians in terrorist attacks in Afghanistan and Bali, Bell said, "we're at war, really. We don't quite realize it as Canadians. There's a certain population in the world with a certain mindset that has declared war on Canada and the West."

The Jewish community faces an additional danger, he said, "but it's not just a Jewish issue. There should be broader Canadian outrage on this. It's sad that the Jewish community is almost alone in lobbying the Canadian government to take a tougher stand. I hope eventually the rest of Canadian society will join them."

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Arts & Travel

Director looks back at Duddy Kravitz

By SHELDON KIRSHNER
Staff Reporter

In the late 1950s, when Canadian film director Ted Kotcheff was a young man, he shared an apartment in London, England, with a struggling, but up-and-coming Montreal Jewish novelist named Mordecai Richler.

One day, shortly after Richler's third novel, *A Choice of Enemies*, was published, he asked his Bulgarian roommate for his opinion on his newest manuscript, *The Apprenticeship of Duddy Kravitz*.

"I thought it was one of the finest Canadian novels I had ever read," recalled Kotcheff, the executive producer of the TV series *Law and Order*, in an interview. "It really captured my imagination."

Hoping to turn it into a film, Kotcheff bought the movie rights for the grand sum of $1.

But almost 15 years would elapse before Kotcheff could finally fulfil his goal.

Shot in 10 weeks in Quebec during the autumn of 1973, *The Apprenticeship of Duddy Kravitz*, starring a then-unknown Richard Dreyfuss, became one of Canada's first international box office hits. The Toronto International Film Festival Group has recently re-released it in limited runs in Montreal, Toronto, Winnipeg and Vancouver.

"I didn't think it would be that successful," Kotcheff said. "I can predict failure, but success is more problematic."

A Torontonian who broke into the entertainment industry as a CBC stagehand, he acknowledged that *Duddy* has been immensely profitable.

"I thought it had a good chance of being successful. Duddy is an iconic figure, a perpetually interesting character with a deep appeal."

For years, he and Richler had discussed the possibility of adapting *Duddy* to the screen. But when the time came to raise money for the project, John Kemeny, the Hungarian-born producer, ran into resistance.

Some potential investors feared that Duddy, a grasping, ambitious hustler, might place Montreal's Jewish community in an unfavourable light.

"It was touch and go till the last moment," recalled Kotcheff, who has had a busy career as a scriptwriter as well as a director.

Kemeny raised all but $100,000 of the $900,000 the movie required. But when he and Kotcheff approached CBC for one final infusion of funds, they were rebuffed.

Asked why CBC demurred, Kotcheff launched into a tirade against the tax-funded national broadcaster.

"Because they're a bunch of idiots and chickens--ts!" he said, his voice growing increasingly rancorous and bitter.

In the end, Global TV came to the rescue, and in an ironic upshot, CBC paid Global more for the TV rights than it was originally asked to contribute.

As Richler was loath to write the film script, Kotcheff and Lionel Chetwyn, a young, inexperienced scriptwriter produced the screenplay.

"It wasn't quite right," said Kotcheff, who co-wrote the script for the acclaimed British movie, *Life at the Top*, with Richler. "Mordecai came in and wrote a great script."

Casting *Duddy* was not easy. "I saw a lot of actors in Canada, but I felt they wouldn't be able to engage a viewer's attention for two hours and carry the film," Kotcheff said.

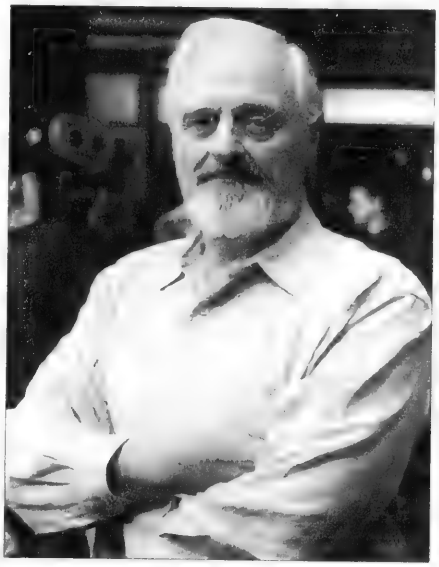
Lyn Stalmaster, a New York casting agent who had worked for Kotcheff in *Billy Two Hats*, a western filmed in Israel, suggested Dreyfuss, then only 24.

An audition was scheduled in Los Angeles. Dreyfuss blew them away.

"His reading was electric," Kotcheff remembered. "He had the drive and emotional power."

After snagging the role, Dreyfuss got one of the lead parts in the low-budget classic, *American Graffiti*, which launched his Hollywood career.

To this day, Kotcheff is amazed that a film of *Duddy's*



Ted Kotcheff

calibre was shot on such an incredibly tight budget. "Even in 1973, $900,000 was not a lot."

A decade or so later, Kotcheff directed *Joshua Then And Now*, inspired by another Richler novel. To his regret, *Joshua* did not fare as well at the box office.

In the late 1990s, Kotcheff and Richler began collaborating on a screenplay based on *Barney's Version*, published in 1997. The author's sudden death abruptly ended their plans, but Kotcheff is hopeful that the book will eventually see the light of a day as a film.

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Division of pensions in cases of marital dissolution

Part Two of Two

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.
Partner, Beard Winter LLP

In the March 18 issue, we examined the current state of pension division in Canada and the implications of often contradictory directives, policies and legislation. If you are an employee of a federally-regulated pension-issuing body such as the R.C.M.P., the House of Commons and Senate, or certain other federal government departments, you have the good fortune to bypass this quagmire.

Under the federal Pension Benefits Division Act, the non-pension-holding spouse receives her own pension based on a formula either contained in a separation agreement or in a Court order. If the agreement

"Clean break" principle based on length of marriage

or Court order fails to specify a formula, then the Minister administering the Act bases the division on the number of years the spouses were married or cohabiting. The other spouse then gets her own pension plan. She is not tied to her former partner's plan in any way. In other words, the legislation for certain federal employees provides the "clean break" with which the Supreme Court was so concerned in *Best*.

To conclude, in the best tradition of Monty Python, we are currently left with the following inconsistent state of Ontario law:

1. Ontario spouses who agree to divide the pension Plan holder's pension or death benefit entitlements may do so in a domestic contract. It will be enforced by a Court even if the plan refuses to pay a former spouse the money under the formula stipulated in the contract.
2. However, if the other spouse refuses to agree in writing to wait until the pension holder retires or dies, and insists on receiving her half of its current future value *now*, then the Supreme Court will not likely permit any lower Court to force the non-pension holder to wait. This is true even though the Court clearly has the power to make such an order under Ontario's pension legislation.
3. If you or your spouse are one of the comparative few who are covered under the federal Pension Benefit Divisions Act, due to this Act's "clean break" principle that provides for an independent pension to the other spouse, a Court will likely order such a division if the other spouse fails to agree.

Accordingly, matrimonial lawyers are relieved when they have such federally regulated clients and simply send a letter to the Minister to effect such a division. Moreover, they have the Minister do the calculations because they know it will be based on some neutral formula fashioned around the number of years the parties were cohabiting or married.

Many people of both sexes, such as teachers, fireman and Ontario or municipal employees, have "defined" pensions. When they separate from their spouse, they are often forced to valuate the future value of pension or pre-pension death entitlements and pay out half their benefit well before they actually retire. They may also be obliged to give up their homes (or equity in their homes) or other assets in return shortly after separation. This often leaves them with a significant shortfall of immediate and sorely needed cash.

Imagine a hypothetical case of a municipal employee with the care of two children who is obliged to pay out half of the current future value of her pension entitlement from the sale proceeds of her home. In such a case, she could then be left with insufficient savings to purchase a new home for herself and her children, even though she could be many years away from retirement. By contrast, the federal Pension Benefits Division Act makes sense. The Act creates a separate plan for the pension holder's spouse without having to create the hardship of interfering with the pension holder's use of other monies for often pressing current expenses.

Current pension legislation still leaves many at risk

The other problem with assessing the future value of pension entitlements, and forcing spouses to pay out half their portions *now*, is the hassle and legal expense involved. With every such pension, actuaries are retained to calculate this figure on an "after tax" basis using different presumptions as to when the pension holder will "likely" retire. Litigation sometimes abounds over such issues as:

(a) when the person will likely retire;

(b) what tax rates to use; and

(c) the 'method' of valuation employed.

In cases of extreme hardship, the pension holder may argue that he should be allowed to pay out his share of the pension over a period of up to 10 years (which is permitted under Ontario's Family Law Act), and this presents yet another issue to fight over.

We need legislative change in Ontario. Several family law lawyers have lobbied for such change from the Province for many years. It's so simple and requires little money from the Ontario government — just a sense of Justice. For "defined" pensions, the Legislature should be adopting the federal Pension Benefits Division Act for all Ontario employees.

On behalf of myself, my family and the firm of Beard Winter LLP, I wish you a Happy and Healthy Passover.

John Syrtash is a partner and family law lawyer with the Toronto firm of ***Beard Winter LLP****. Neither B'nai Brith Canada, Beard Winter LLP nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at 416-306-1733, or e-mailed at jsyrtash@beardwinter.com. You can also visit www.beardwinter.com and www.spousalsupport.com.*

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Arts & Travel

Dublin celebrates centenary of Ulysses *hero's walk*

BY NANCY WIGSTON
Special to The CJN

DUBLIN — The most famous stroll around Dublin occurred 100 years ago this June, when a character called Leopold Bloom began his day-long meanderings in James Joyce's *Ulysses*.

A century later, visitors to Dublin still discover a remarkably pedestrian-friendly city, where folks are friendly and the police are unarmed.

The best time to enjoy Dublin's invigorating cityscape is anytime but high summer, when throngs of people make strolling city streets a bit of a challenge. I visited during the off-season, and found the prices reasonable, the weather pleasant, and the people even pleasanter.

On pedestrian-only Grafton Street, street performers are justly famed for their quality and variety: a red-haired girl plays the Irish harp, a puppeteer from China performs to tapes from her homeland, two rockers on electric guitar belt out Pink Floyd – and that's just along the first few blocks.

Two women sell bright bouquets of flowers from the back of a van close to a Dublin landmark: Bewley's Coffee and Tea, an emporium that has its own museum on site. The trendy shops make an afternoon's entertainment of "just looking."

As befits a city immortalized by its famous literary son, James Joyce, there seems to be an unusually high number of bookshops.

The whole of Ireland abounds in festivals so it's nearly impossible for visitors to miss one during their stay. I catch the end of the Dublin Theatre Festival and its sibling, the Fringe Festival, before heading over to Wexford for their annual opera festival, just missing Cork's film festival and Galway's food festival.

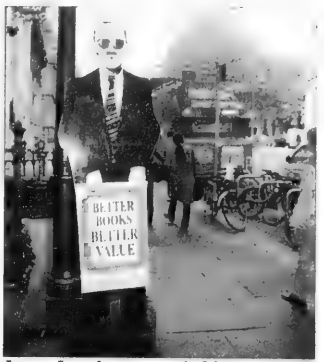
I spend my nights watching plays and my days exploring. Early one day, I head to the newly gentrified Temple Bar. This once run-down neighbourhood – "You wouldn't go there in the daytime," a friendly Dubliner tells me – now offers a multitude of not-to-be-missed restaurants, clubs and watering holes.

On my way to a Fringe Festival production, I duck into the Dublin Writer's Museum, a shrine to the city's famous authors and poets housed in the former home of the Jameson family of Irish whisky fame.

When Joyce created his masterpiece, he focused on Leopold Bloom, whose walk around Dublin mimicked the role of the wandering Greek, Ulysses. At that time, the city's Jewish population was much larger than it is today.

Following a large exodus after World War II, the Jewish community now numbers roughly 1,400 in the south and 400 in the north. Yet Ireland was for long a hospitable home for Jews, electing many a Jewish lord mayor in both Cork and Dublin.

Many visitors today, especially on Bloomsday – June 16 – follow in the footsteps of Joyce's Bloom, who is, after all, a fictional character – and incidentally, a convert to Christianity.



James Joyce's presence is felt everywhere in Dublin. **[Nancy Wigston photo]**

Many also visit the Irish Jewish Museum, located in a former synagogue, just around the corner from the house where George Bernard Shaw was born.

I choose to follow both paths. Sunday morning, a cab takes me out to the museum in the old synagogue on Walworth Road. Opened by Dublin-born Chaim Herzog in 1985, it contains collections of memorabilia, including some from Herzog's own family, as well as a well-stocked, original kitchen, prepared for a Sabbath meal in the early 1900s.

For my Joyce odyssey, I take the bus out to Sandymount to an old Martello Tower high above the sea. Now the James Joyce Museum, the tower is home to a famous scene in *Ulysses*, in the very room where Joyce himself once lived with an eccentric friend. Nearby, the town of Dalkey makes a fine destination on its own; its village-like atmosphere draws current stars in the Dublin cultural firmament, including residents such as Nobel Prize-winning poet Seamus Heaney and rock star Bono.

Both excursions are worthwhile, but nothing outdoes just meandering around Dublin. On my last night, I make my way to the Samuel Beckett Theatre for a performance of a surprise hit: a reworking of the Giselle story. Walking to the theatre through the campus of Trinity College – home to the ancient *Book of Kells* – I pass students' black bicycles leaning against the college fences, just as they have done for over a hundred years. Tonight's performance blends old and new: dance, myth, brutal realism. The talented cast hails from all over the new Europe, of which Ireland is a proud member.

"Dublin is a 'buzzy' town," someone says to me, meaning it's a place where people still get excited about the latest in the arts. Judging by what I've seen, Dublin deserves every bit of its buzz.

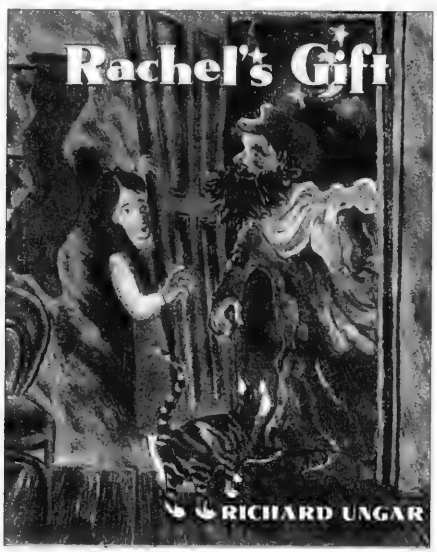
For more information, call 1-800-223-6470 or visit www.tourismireland.com or www.visitdublin.com. If you plan to be in Dublin between April 1 and the end of August 2004, check out the events honouring the centenary of Bloomsday at www.rejoycedublin2004.com.

Eye on Arts

By Bill Gladstone

WRITER-ILLUSTRATOR RICHARD UNGAR INSPIRED BY PERETZ, CHAGALL, VISHNIAC

Set in the mythological Jewish town of Chelm, Toronto writer-illustrator-**Richard Ungar's** recent children's book *Rachel's Gift* tells a warm-hearted tale about how one family hopes to lure Elijah the Prophet to their seder table by making an amazing matzah ball soup, and how everyone in the family



Taken from Rachel's Gift © 2003 by Richard Ungar, published by Tundra Books

except Rachel is too busy in the kitchen to notice when Elijah actually arrives.

Ungar, a corporate lawyer who sketches and writes in the evenings after his children go to sleep, acknowledges that his wonderful painting and story-telling abilities have been deeply influenced by generations of Jewish folklore, art and literature.

"One of my great reference sources for illustrations is **Roman Vishniac's** photographs of European Jews before the war," he said. "I absorb these photos in my mind and I do sketches based on them. Some of the details eventually meld into my own illustrations."

Another important influence on his work is the art of **Marc Chagall**, just as the tales of **I.L. Peretz** are a major inspiration for his stories, he said. He reads Jewish folklore on a regular basis.

"My favourite place for this is the Jewish Public Library on Bathurst Street. It's a treasure trove of stories and a great source for finding Jewish folk tales. It's a wonderful place. I'll go there for a few hours on a Sunday and just read."

A Montreal native who came to Toronto in 1985, Ungar won a Young Readers award from the Association of Jewish Libraries for *Rachel's Gift*, which is published by Tundra Books. A new book, *Rachel's Library*, is due for publication in the fall.

Ungar, who sometimes reads to schoolchildren, said it isn't royalties that motivate him. "The remuneration is really the satisfaction that I see when I do a storytelling," he said. "It's the joy on the kids' faces because they're into the story."

More about his books and paintings is available on his website, www.geocities.com/ungart2001

* * *

Documentary Explores Community Rifts: The Canadian public affairs TV station ichannel airs a two-hour special, *Rift in the Jewish Community*, this week. Hosted by **Bill Cameron**, the show features *Y.I.D. Yehudeem In The Diaspora*, a documentary by young Toronto filmmakers **Igal Hecht** and **Ron Furman** that explores "the uneasy relationship between Diaspora and Israeli Jews living in Toronto during the peak of the Palestinian-Israeli conflict."

Shot on location in Israel, Toronto and Ottawa, the documentary is being shown in three parts, along with studio conversations with the filmmakers, Israeli professor **Robert Wistrich** and **Dr. David Goldberg**, director of research and education for the Canada-Israel Committee, who comments that Israel-bashing has become the international norm.

When the documentary premiered last year at the Toronto Jewish Film Festival, it received only a lukewarm critical reception. But judge for yourself. *Rift in the Jewish Community* airs on ichannel on April 4, 8 p.m.

* * *

Literary Notes: Key Porter Books of Toronto recently produced *The Oy of Cooking: A Jewish Grandmother's Legacy of Food and Memories*. It's written by **Susie Weinthal**, a Brooklyn-born Toronto resident who is a former executive of Cadillac Fairview and, of course, a grandmother many times over… **Tova Mirvis's** new novel, *The Outside World*, has been called "a hilarious comedy of manners about two Orthodox Jewish families brought together by the marriage of their children." If it's anything like her stunning debut *The Ladies Auxiliary*, it's bound to be a bestseller. It's due from Knopf in April… Also forthcoming this month is The *Best of Sondra Gotlieb*, more fun from the epicurean essayist only a year after her last book appeared… Torontonian **Bev Katz Rosenbaum**, a freelance writer-editor, wife and mother, has penned a title for Harlequin, a company she used to work for. *Wanted: An Interesting Life* comes out this month as part of Harlequin's "Sex and the City" line of light, sexy, breezy books for 21- to 34-year-old readers.

* * *

Bloomsday Festivities: Fans of *Ulysses*, James Joyce's epic novel of ordinary life, are planning a fundraising Klezmer Ceilidh in advance of a Bloomsday Centenary Festival planned for June 14 to 16 to mark the 100th anniversary of the fictional Leopold Bloom's weekend romp through Dublin.

The evening of "spectacular Yiddish-Irish entertainment" is to include lots of "siamsa and simchah" ("fun" in Gaelic and Yiddish). Performers include **Brian Katz**, **Kevin Kenney**, **Samantha Kennedy**, **Anne Lederman**, **Jonathan Lynn**, **Theresa Tova** and **Martin Van de Ven**.

The Klezmer Ceilidh is planned for 8 p.m. on Thursday, April 1, (and not the incorrect date that organizers had previously supplied to this column).

PAL, 110 The Esplanade (east of Church St.) Tickets are $50 and include entertainment, food and refreshments. A limited number of $25 tickets also available. Tickets available at the door or call 416-365-7877 for reservations.

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Local violinist to reunite with Israeli classmates

By RUTH SCHWEITZER
Special to The CJN

Three musicians who studied together at Tel Aviv University's Samuel Rubin Academy of Music more than 30 years ago, are being reunited.

Violinists Moshe Hammer and Gil Sharon and violist Ron Ephrat met in a chamber music class and played in ensembles together at the school in the late 1960s, when it was known as the Tel Aviv Academy.

The three musicians perform at Glenn Gould Studio on April 18, along with cellists Alex Hülshoff and Hector Vasquez, in a concert that features a duo by Handel, a trio by Beethoven and Schubert's *Quintet in C*.

Hammer, Sharon and Ephrat made friends as 15-year-olds studying at the academy because of their common interest in the violin, Hammer says. Ephrat switched to viola later.

Hammer lost touch with his pals after they moved to Holland, where Sharon is now the concertmaster of the Maastricht Orchestra and Ephrat is the principal violist of the Rotterdam Symphony Orchestra. Hammer has been living in Toronto since 1970 and plays with orchestras and at festivals across Canada, in the United States and Europe.

Ten years ago, Hammer toured The Netherlands and reconnected with his friends. Now, the three musicians make music together globally, in Holland and Toronto, as The Amati String Trio.

Hammer has a special affection for the days that he played with Sharon and Ephrat at the Tel Aviv Academy and the good times and fun they shared. He says that they often reminisce about their lives as teenagers in Tel Aviv.

The three of them have a strong bond and so Ephrat has a tendency to lapse into Hebrew at rehearsals these days, to the puzzlement of other musicians present who don't understand the language.

"In the middle of rehearsal, he'll start explaining things in Hebrew. The three of us understand what he's talking about, but everybody else looks sheepishly at everybody else, not understanding what is happening," Hammer says. "Me, of course, at the end, I have to translate what Ron said."

Violinist Moshe Hammer

Toronto in 1985. The ensemble was forced to cancel its regular Toronto season two years ago because of financial constraints.

Along with maintaining a performance schedule in North America and Europe, Hammer is a prolific recording artist, with 11 recordings to his credit on amazon.ca.

Hammer says, for him, performance is about communicating with his audiences. After he plays, people sometimes tell him that they've been transported by the music.

Music, he says, goes directly to the place where we feel things." I don't know if the heart is where we feel things but it is a good symbol."

Moshe Hammer, Gil Sharon, Ron Ephrat and Alex Hülshoff, members of The Amati String Trio, and Hector Vasquez play at Glenn Gould Studio on April 18. For tickets, $30, and $25 for students and seniors, call 416-205-5555.

Moshe Hammer is a prolific recording artist

Their Glenn Gould Studio concert features one of the great masterpieces of chamber music, Schubert's *Quintet in C*. The slow movement of the work is one of the most beautiful slow movements ever written, Hammer says.a

"Mozart wrote well over 100 slow movements and this ranks with Mozart. Mozart, when he wrote music, he was tapping into the centre of the universe and to me, Schubert is up there, with Mozart, and Bach and Beethoven."

Hammer is one of the founding members and the music director of the critically acclaimed Amadeus Ensemble, formed in

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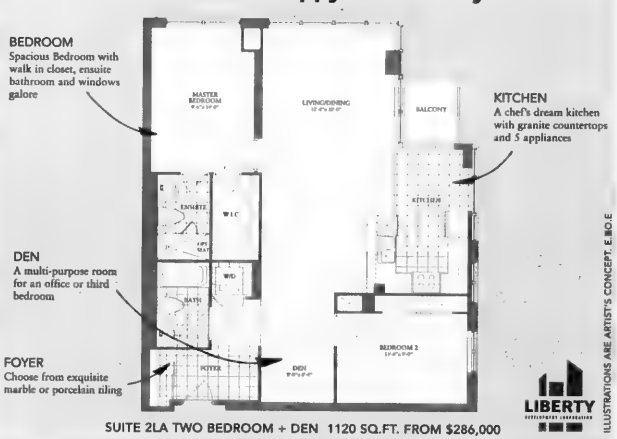

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CJN Profile

The Reinhartzes: Yiddishists and social activists

By FRANCES KRAFT
Staff Reporter

In their homey apartment filled with books, family photos and travel souvenirs, it's almost incongruous to think of Henia and Nochem Reinhartz as "the famous s--t-disturbers from Toronto," the phrase their friend Irena Kohn, a doctoral candidate at the University of Toronto, used to describe them in a congratulatory e-mail in December.

At the time, the energetic septuagenarians had just learned about the successful outcome of an e-mail campaign they had led – sparked by a family trip to Poland – urging Lodz city officials to include Yiddish on commemorative plaques for the 60th anniversary of the Lodz ghetto liquidation taking place this summer.

Says Kohn, who is writing her thesis on the Lodz ghetto, "I think [Henia and Nochem] are quite amazing. They're so active in their community, and so sharp, so intelligent. They're very warmhearted, generous people, very committed to social justice."

Nochem, the quieter partner, prefers a behind-the-scenes role. A 79-year-old retired typesetter, he provides the technical expertise for most of their joint projects, including designing and printing the programs for the Yiddishland Café, a five-times-yearly event featuring Yiddish-language arts performances, based at the Jewish and Yiddish cultural organization Workmen's Circle.

Nochem joined the interview for this article at the insistence of his wife, a retired educator who used to teach Yiddish at Bialik Hebrew Day School and the University of Toronto. "You'll have to open your mouth," Henia told him in mock exasperation.

A genial man with a wry sense of humour, Nochem "is not a big talker," said Henia, 77. "He's a doer.

"I'm a talker, but I'm a doer too."

Together, the Reinhartzes seem to balance each other, feeding off one another's ideas and completing each other's sentences.

The café got off the ground in 1996, after initial funding in the form of a Continuity grant from the Jewish Federation of Greater Toronto (now UJA Federation of Greater Toronto) forced them and their small committee to think about what they wanted to bring to the Yiddish- and non-Yiddish-speaking public, said Henia. They have also received funding from the Toronto Arts Council.

The first event was a sellout, attracting more than 200 people. They now have a mailing list of 220.

"It's a labour of love," Henia said. "What we had in mind was to promote Yiddish as a beautiful language of literature, songs and music." Each evening has a theme expressed in hand-picked songs, poetry and prose. Their most recent event this past Sunday was titled "Old Wine in New Bottles," with the Klezmer band Beyond the Pale and Montreal singer Bronna Levy.

Nochem and Henia Reinhartz [Frances Kraft photo]

Henia works with the performers at her kitchen table – adorned the day of the interview with an embroidered tablecloth from Australia – to help them understand and correctly pronounce the material they will be using.

Among their other projects, the Reinhartzes recently translated the memoirs of Arnold Mostowicz, a Lodz ghetto physician. The book is scheduled for publication in England this summer, to coincide with the Lodz ghetto commemoration. It will be "a very important addition to Holocaust literature," said Henia.

Now, a second book translation is in the works. *The Legend of Blind Max*, also by Mostowicz, is historical fiction, with elements of love, murder and betrayal, said Nochem.

As a child in Lodz, Henia attended a Yiddish-language Bundist elementary school. She spent most of her teenage years in the Lodz ghetto before being deported to Auschwitz. Her working class parents always wanted her and her sister (the Yiddish writer Chava Rosenfarb) to pursue a higher education, she said., and Henia fulfilled that goal as an adult, earning a BA in Psychology from York University and a master's degree in Education from OISE on a part-time basis.

Nochem also pursued university studies as an adult, completing a BA in sociology part time at York and a second one in political science from the University of London, where he took classes as a correspondence student.

The only child of two teachers, Nochem was born in Lodz but grew up in Vilnius, which was then part of Poland. He spent the war years in Siberia, where he and his father were deported after Vilnius was occupied by the Russians.

In Siberia, Nochem worked in a metal factory, acquiring skills that he has put to use more creatively in recent years, fashioning lamps of materials like copper, Plexiglass and wood that grace various spots in the Reinhartz home.

After the war, Nochem and his father returned to Poland and, with the help of the Red Cross, located his mother in Tel Aviv. The family decided to reunite in Paris, where Nochem worked as a typesetter for the Yiddish publication *Unser Stimme (Our Voice)*. His plans to study chemistry had become "unrealistic," he said.

Henia, who attended high school for a year before the war broke out, knew from the time she was a teenager that she wanted to be a teacher. The goal was "like a candy" to her, a reward that she promised herself if she were to survive.

In Sasel, one of three concentration camps endured, she, her mother and her sister "kind of adopted" Henia's former Latin teacher, who used to tell them about her travels to Paris and London. "I made myself a promise that if I survive, I'm going to live in Paris," said Henia.

After the war, she did just that, training, on scholarship, as a Yiddish teacher. She had smuggled herself into France from Brussels, where she spent her first free day riding an escalator up and down in a department store. "There was a great hunger for experiencing life, for living."

Henia and Nochem's memory of their first meeting, when he sat behind her at a Paris lecture sponsored by the Bundist movement, is as vivid today as her long red hair was at that time.

"All of a sudden, somebody pulled my hair!" she recalls. "And here was this young man laughing, and I got terribly angry at him – and this is how this whole thing started!"

Her first reaction – "How dare he!" – was mitigated over time, as they socialized with mutual friends. Later they attended concerts and the theatre together. "We would sit at the very top," said Henia. "We were terribly poor, not a franc to our souls."

In 1949, Nochem followed his parents to Toronto, where they had been invited to teach at the Workmen's Circle School. About a year later, Henia joined her mother and sister in Montreal. The couple married at Toronto's City Hall in March 1952.

When their children – Adele, now dean of graduate studies and research at Wilfrid Laurier University, and Abe, a family physician – were growing up, Henia was open with them about her Holocaust experiences, at what she felt was an age-appropriate level. She introduced the subject naturally when Adele asked questions about a family photo that included Henia's father, who did not survive the war.

Several years ago, she wrote a booklet for her grandchildren about her childhood and wartime experiences. "I wanted them to know my story," she said. Nochem typeset the memoir and printed copies for each of their six grandchildren.

The secret to their 52-year partnership? "Common interests," said Henia.

"Not to get bored," chimed in Nochem. Also, he added, a common background is very important.

"That doesn't mean we never quarrel," interjected Henia.

"But," specified Nochem, "they're creative quarrels."

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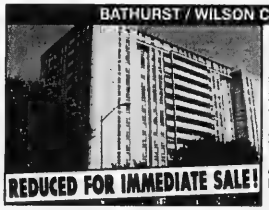

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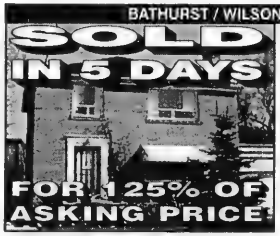

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As we sit around our seder table with our loved ones, may we count our many blessings and pray for peace in Israel and around the world.

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$2,998,000. Rarely available 3+1 bedrooms, wall to wall spaciousness ideal for step savers. Rich in traditional custom finishes of wood paneling, marble floors, 11-1/2' ceilings, solid oak doors. Finished lower level w/full in-law suite! Circular drive, 4 car garage, lot size 107.46' x 305'.

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$4,280,000. Rosedale renovated 6+1 bedroom, 7 bath home is ready for you to move right in! Perfect for entertaining with spacious living room, formal dining room, kitchen with family room, 2 fireplaces, 3 ensuites, media and exercise rooms, granite counters, custom cabinetry, security system, central vacuum.

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$3,250,000. A traditional exterior disguises this contemporary home on the ravine, featuring 5+1 bedrooms, impressive reception foyer with marble floor, gracious formality in living room; congenial dining room, opens to sheltered patio for summer enjoyment, gourmet eat-in kitchen.

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THORNHILL

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Lynne Elkind

Lynne Elkind
Sales Representative

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5 HOUSES FOR SALE

Larry, Darlene, Lynsey and Tarah Wronzberg

ALAN NEWTON

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Thank you for your support throughout the year!

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---

Michelle Noik-Schipper
Vice-President, Assoc. Broker
HARVEY KALLES

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NEW LISTINGS!
- 81 Franklin Ave. - 7+1 bdrm, 5 baths, kosher kit, Pasover kit.
- 137 Arnold Ave. - Unique 2 family home! Lot 100'x179'.
- 5 Montano Court Richmond Hill - Beauty! Artist's home. Custom built!

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Terry Haas
Sales Representative

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Wishing you all a happy, healthy Passover! Chag Sameach

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Email: mtalbot@trebnet.com
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Mary-Anne Talbot
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Wishing my Clients, Family and Friends a very Healthy and Happy Passover

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Chag Sameach to all my Family, Friends & Clients

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Best wishes for a happy Pesach

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131 TORRESDALE AVE.
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Greater Toronto Area

CUTTING 4 CANCER: From left, newly shorn Community Hebrew Academy of Toronto, Richmond Hill branch students Hart Togman, Michael Cooper, Arie Stark and Aaron Abramson donated their long locks to Angel Hair for Kids at a recent school event organized by student council vice-president Ben Barth. Students raised $2,050 for the Brave Heart Foundation for a Cure, established in 2002 by the family of CHAT teacher Lisa Coristine, who has cancer. The money will fund targeted radiation treatments, a new, more precise form of therapy. Inset, Abramson and Stark are seen before the event. [Frances Kraft photos]

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Or Chaim Knights surprise opponents at New York tournament

By PAUL LUNGEN
Staff Reporter

As high school basketball tournaments go, Yeshiva University's annual Red Sarachek High School Basketball Tournament is one of the most plush. Not only are visiting teams accorded first-class treatment, but out-of-towners are treated to five nights at the Hilton Hotel, with tours of New York City thrown in.

It's not unusual to take a bus to the prestigious tourney for Jewish schools – named for the legendary coach of Yeshiva U's men's team– but for the boys from Toronto's Yeshivat Or Chaim, flying down was part of the package, though they had to raise the money for that themselves.

Given the first-rate conditions, a second-rate performance could not be countenanced, even if the host Americans may have felt that Canadians can't play basketball the way they can.

So the Or Chaim Knights turned a few heads in New York and became instant heroes back home when they finished second in the competition's Tier II event.

Starting the March 18-22 tournament ranked 17th out of 18 teams, Or Chaim had to battle for every little bit of respect – and for a spot in the tournament's middle tier. They earned a berth by winning their first game and went on to a 3-1 record, finishing the tourney ranked 10th. Their leap up the tournament ladder was greater than that of any other team and may earn them an invitation back to next winter's event.

Knights co-captain David Elmaleh said that while next year's participation is still up in the air, this year's squad surprised plenty of spectators with its gritty performance and march to the Tier II final. The Knights won their first three games before losing to Ida Crown Aces, a team from Chicago, 55-47.

The final was a see-saw affair, with the lead changing hands several times. In the fourth quarter, however, the Americans began to pull away while the Knights just couldn't make their shots fall, Elmaleh said.

The Knights opened the tournament with a 60-31 thrashing of Eshkol, a team from Baltimore. They followed that with a 43-23 victory over Hillel of Miami and then advanced to the final with a 33-32 nailbiter over Yeshiva High School Lions of Atlanta.

That game went down to the wire, Elmaleh said. The Knights were trailing by four points with 22 seconds remaining when they sank a basket to narrow the margin to two. The Knights took a foul when Hillel grabbed possession and were relieved when Hillel's foul shooter missed both his shots. With only 2.5 seconds left on the clock, the Knights in-bounded the ball to Elmaleh, who was stuffed taking his shot. Fortunately, the ball bounced to Baruch Jakubovic, the team's big man at six-foot-five, who drained a three-pointer for the win at the buzzer.

Or Chaim Knights finished second in Tier II of the prestigious Red Sarachek tournament.

It was an exciting moment, one enjoyed not only by the Knights, but by the numerous fans who came down from Toronto for the game and by Or Chaim alumni currently studying at Yeshiva U, Elmaleh said.

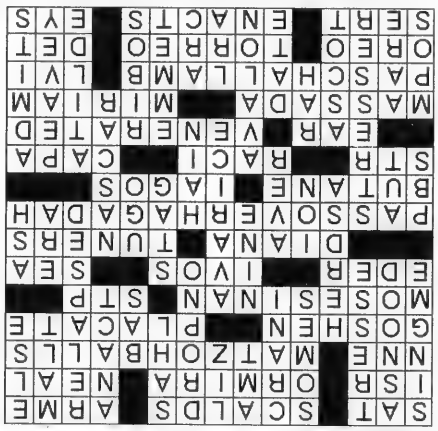
To get to the Tier II final, the Knights played the same disciplined defensive style as they had all year. Coach Michael Blatchford trains them to pressure their opponents around the court, to run the ball when they can and to make good decisions once they're in possession. The team is not particularly potent offensively, but they try to find a balance between effective outside shooting and driving to the net, Elmaleh said.

Going to the tournament, the Knights were confident, though not cocky. Once in New York, they felt their American counterparts didn't quite take them seriously, Elmaleh said.

"We felt they didn't really respect us because we were from Canada. But we showed them on the court. Our coach always told us to keep it between the lines."

Despite the championship loss, "we were very, very pleased with our results. Our school, our community, everyone" [is pleased], he added.

FLIP OVER FOR ANSWERS TO CROSSWORD.



Four questions beats Final Four on Passover

By ERIC FINGERHAUT
Washington Jewish Week

WASHINGTON, D.C. — As I filled out my NCAA tournament pick last week, and made the annual selection of my beloved Duke Blue Devils as the winner, I noticed the date for this year's championship game.

If the Dukies make the finals, I won't be watching the game at a sports bar or hanging out with my fellow Duke alums. No, I'll be with my family singing *Dayeinu* and dining on gefilte fish and matzah ball soup. This year, the best Monday of the year for college basketball fans is also the first night of Passover.

The intersection this year between Passover and "March Madness" is not unprecedented. Indeed, it has happened pretty regularly over the past 15 years. Back in 1991, when I was a student in Durham, N.C., one of the most memorable games in tournament history, Duke's semifinal upset of undefeated, defending champion UNLV, occurred on the second night of Passover.

I did not attend a seder that night. No one ever went to a seder on the second night in college. It was difficult enough putting together one holiday meal.

But I munched on Passover brownies while watching the game and avoided beer while celebrating the win (and Duke's championship game victory two days later).

Three years later, when Grant Hill and Duke faced Glenn Robinson and Purdue, the 6 p.m. tipoff coincided with the start of the seder.

It may not be halachically permissible, but I watched the tape when the seder was finished, and enjoyed the game just as much as I would have if I had watched it live.

And back in 1993, when Duke's archrival North Carolina played Michigan in the championship game on the first night of Passover, I saw only a few minutes of the game, although those moments did include Chris Webber's famous time-out call that came when Michigan was out of timeouts.

A couple years ago, I recall some New York politicians urging Major League Baseball to change the date of a playoff game because it fell on Rosh Hashanah or Yom Kippur.

How silly, I thought. Not only does never playing the World Series on Yom Kippur deprive Jewish fathers of sharing with their young sons the most convincing argument ever on the importance of Yom Kippur – that Sandy Koufax refused to pitch a game because it fell on the Day of Atonement – it also skews our priorities.

Following sports provides us with a fun diversion from the daily drudgery of our lives. It gives fans something to talk and argue about. But some things are more important, such as carrying on Jewish traditions that have existed for thousands of years.

Passover was celebrated long before there was a Final Four, and it is observed in places where they have never heard of the NCAA tournament or office pools. And it will continue to be celebrated for years to come, whether there is an NCAA tournament or not.

So on April 5, I will be excited for the game. But I'll be more excited to be with my family, once again hearing the Four Questions and eating some matzah and bitter herbs.

Playing in New York

All work and no play makes the life of a volunteer with the AVODAH Jewish Service Corps in New York City not much fun. That's why we try to take advantage of all the city has to offer. We may work nine to five at our respective non-profit organizations, doing difficult, front-line anti-poverty work, but we also know how to relax and have fun every chance we get.

By ELISHEVA GOULD

Last month, we had countless options for celebrating Purim: some of my housemates went to a Chabad service in Manhattan, some stayed in Brooklyn and went to shuls of their choice, and some chose to explore the many Megillah readings and parties being held throughout the city. I decided to attend the Saturday night reading of Megillat Esther at a traditional egalitarian minyan called Hadar. The service was held in the large basement of a church on the Upper West Side, and men and women took turns reading the chapters. Hundreds of Jewish students, young professionals and new families sat together, booing Haman and celebrating the holiday.

After the reading, I joined several friends and headed down to the Lower East Side to hear a chassidic reggae artist named Matisyahu perform at a sold-out concert. It was the most exciting Purim experience I've had outside of Jerusalem.

As we continue our work, each of us is finding different shuls at which we like to daven and restaurants that we like and can afford. We are taking yoga classes and attending films and educational programs at Jewish community centres and other organizations. And we are taking advantage of the occasional reasonably priced Broadway and off-Broadway show and museums where you can pay what you can, as well as New York's many thrilling free events and attractions. The city has a cutting-edge cultural scene and there is something for everyone here.

My housemate, Ali, is a talented magician who has been performing sleight-of-hand card tricks and entertaining audiences for years. For her birthday, most of us plan to join her to see the famous Monday Night Magic show at the SoHo Playhouse, where she's made new friends and professional connections.

My friends and I went ice-skating one night last month at Wollman Rink in Central Park, with the city's tall midtown buildings as our backdrop and light snow drifting down. When spring finally comes, I'll go rollerblading through Central Park and Brooklyn's Prospect Park, ride the Staten Island Ferry to see great views of the Manhattan skyline, and walk through Brooklyn's centuries-old Green-Wood Cemetery, which rivals Mount Pleasant as a peaceful and fascinating tourist attraction.

Most AVODAH volunteers are going home for Pesach, but there is no shortage of meaningful Passover events both before and after the holiday. New York City is an exciting place to be young and Jewish. Then again, I have to admit I can't wait to fly home and share the seders with my beloved bubbie, Rose Schwartz, and the rest of my immediate and extended Toronto family.

As a busy volunteer in New York, I split my free time between visiting and keeping in touch with my family and friends in Toronto, hanging out with my housemates and my old and new friends here, and exploring the city's endless entertainment opportunities.

Next month, I'll tell you about the educational programming that AVODAH volunteers are responsible for. May you all have a wonderful Pesach holiday.

PASSOVER CRANBERRY KUGEL

1 can cranberry sauce
4 cups matza farfel
4 eggs
2/3 cup of oil
2/3 cup of oil
1/2 cup sugar
2 tsp. vanilla
1/2 tsp. cinnamon

Pour cold water over farfel and drain. Mix all ingredients together. Bake at 350°F for 1 hour.

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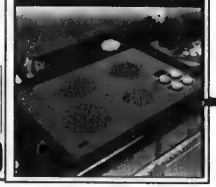


Epi on Education

Seymour Epstein

"Liberty means responsibility. That is why most men dread it."
George Bernard Shaw

We cannot simply say that Pesach is about freedom and liberty, because our slavery in Egypt is used as an object lesson throughout the Torah after the Exodus from Egypt. How many times does the Torah remind us that we were once slaves, and that this fact should humble us before certain laws of compassion? If Pesach were only about freedom, we would be commanded to forget our past and start our new lives *tabula rasa*, without regard to our enslavement.

Another complexity of the Pesach message is that the holiday is bound up in legal restrictions: what we can eat, what we can't eat, what we must eat, how much and when we must eat it, etc. If the holiday were simply about casting off the yoke of slavery, it would be a celebration of total licence, not a holy day filled with rules. One of the reasons Pesach starts our cycle of holidays is to stress the mature notion that true freedom comes with responsibility, that human obligations precede human rights, and that autonomy is only meaningful in a normative system.

Children (and immature adults) think of liberty as licence, but experience and deep knowledge teach us that Pesach and Shavuot go together. They were bound together by our tradition precisely because the Exodus alone could not forge a people. Sinai was needed to teach the responsibility that goes with freedom.

It is no accident that immediately after the ten commandments are pronounced in Yitro, we hear the detailed laws in Mishpatim about keeping a Hebrew slave. We were just slaves ourselves a few pages back. When did we contemplate the idea of owning our own slaves? The text is teaching us that even our slave fantasies are possible if we learn the deep responsibility that comes with such power.

Now that none of us are slaves and none of us own slaves, we must find the way to teach our children the complex message of Pesach by proving Shaw wrong. We do not dread the mix of freedom and responsibility – we celebrate it.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Crossword Puzzle

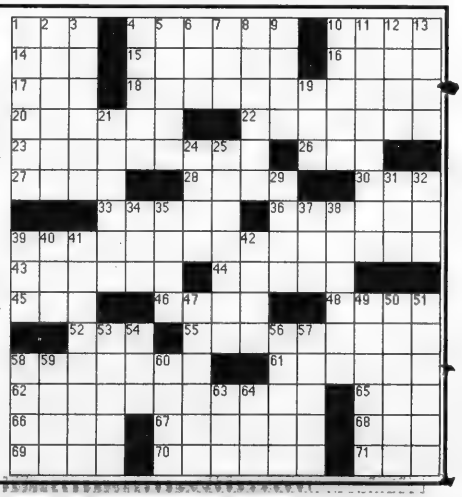
(Answers to the crossword are on page 70.)

The Canadian Jewish news

Next Year in Jerusalem!
© 2004, Bernard Mann

Across
1. And all ___ down at the seder table
4. Brings the broccoli to near boiling
10. Weapon, in France
14. Our ancient-modern land and people (abbrev.)
15. You can say "look!" in English _ ___ in Spanish (options)
16. Actress Patricia
17. Dir. from Mt. Sinai to Jerusalem
18. What we all want in our soup!
20. The land of _____, where many of our ancestors lived in Egypt
22. Appease or pacify
23. "And she placed ____ __ open basket and set it on the waters" (3 words)
26. Engine additive brand
27. Flock, in Hebrew
28. Nobel Laureate Andric, namesakes
30. And the Israelites crossed through the ___ of reeds
33. Late British princess
36. Piano servicemen
39. The book that tells it all, read from generation to generation
43. Fuel gas
44. Othello Moor and namesakes
45. Ave.
46. Starter for word dealing with bigotry
48. Famed Jewish photographer
52. Otic organ
55. Rabbi Gamliel's students _____ (revered) him
58. Jews resisting the Romans celebrated Pesach on this fortress mountain
61. Sister of the infant in 23 Across, she composed an epic poem, sang it, and danced to celebrate the victorious exodus
62. Two-word term for young sheep prepared for seder table
65. 56, in Superbowl numerals
66. Sandwich cookie
67. Philadelphia based coffee company
68. Mich's largest city
69. Spanish architect Jose Luis ____
70. Legislates
71. Adjective endings for clay

Down
1. "_____ a song", she said to the balladeer
2. "Put on _ _____", said the chef to the cook with long hair (2 words)
3. Braid, in Brest
4. There were a few four-____ ahead of them on the fairways
5. Combining form, part of the brain
6. Portion, sum (abbrev.)
7. Claiborne, Taylor, or Carpenter
8. "____ __ plates on the floor!" he cautioned the busboy, a bit formally
9. Comedian Mort ___
10. "It's just _ ____", she said, meaning that her kid was just 'putting it on'
11. Had a setback
12. Additive to ice-cream sodas
13. Other or otherwise
19. Flock sounds
21. The shepherd ____ _ flock
24. "Who knows ____?" goes the Pesach song
(number of months of childbirth)
25. Greed
29. Doe's mate
31. Historical period
32. Ember remnant
34. Electrically charged atom
35. State with authority
37. Physicist ___ Fano
38. U.S. car-racing orgn.
39. Network that broadcasts NOVA
40. Short for French word for film makers like Fellini, Antonioni, or Godard
41. One who creates tension
42. Horseradish brand
47. Legendary island where Arthur was healed of wounds
49. "You need to place _ ___ above the n in canon, in Spanish", she said
50. Lever with hook and spike at end
51. Comes clean
53. Tie or race track in England
54. Cheerleader vocalization
56. NFL running back Smith
57. Certain nucleic acids, for short
58. Metro. transportation planning agencies
59. Bern's river
60. ".. I'm late, for a very important ___"
63. Vicious Sudanese "resistance army" operating in northern Uganda
64. Rainbow



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Passover Greetings

The Canadian Jewish news

Marc Chagall (1887-1985), *Le Rêve*, gouache on paper.

POETRY:

Amsel, Philip..... *Shelter*
Bernard, Ruth..... *Road to the Beloved*
Bernstein, Merton..... *Jerusalem*
Blumenfeld Clenman, Donia..... *Persimmons*
Gold, Marion..... *Tongues Untied, And it all Happened on Baldwin Street*
Iskov, I.B..... *Memorial*
Litovitz, Malca...*Poinsettia, No Charge for Meals Here, Eclipse, Café Hillel, Tower of David*
Marlon, Brandon..... *Memories of the Modern Jew*
Mashaal, Marina..... *For Tammy, in loving memory*
Nudelman, Merle..... *First Dinner, Flying, The Gift of Shannon*
Samuel, Sigal..... *Havdalah*
Shulman, Frederika..... *The Plea, Apparition (for Marc Chagall)*
Silver, Vivianne Schinasi..... *A Princess in a Carriage, Orange Blossoms, The Light Has Gone Out*
Silverberg, David..... *Holocaust Poem, How Jewish Are You?, Along Bathurst*
Swetlow, Roberta..... *Dreidel*

PROSE:

Alexander, Joan..... *The Chanukah Gift*
Charendoff, Mona Lynn..... *Memories*
Cohen, Lainie..... *Broken Promises*
Dickman, Lee..... *Bridging a Gap*
Eisner, Marlene..... *The Jewel Box*
Reich, David..... *The Incident*
Roitman, Gina..... *Pesach en Provence*
Shour Laufer, April..... *How to Make Aunt Lily's Very Berry Cake*
Weisberg, Stan..... *Mottel the Shlemiel*

ESSAY:

Sheffi, Na'ama..... *Intimate Portraits*

EIGHTH ANNUAL PASSOVER LITERARY SUPPLEMENT

To Our Readers

Passover comes this year at an unusually solemn time for Canadian Jews, and especially for those in Toronto.

With recent incidents of vandalism of homes and Jewish sites and clashes on campus, it has never been more important to promote the freedom that this festival is all about: the freedom to live without fear of persecution, the freedom to speak freely without fear of reprisal, the freedom to dream.

Amidst all the anxiety we have had to deal with this year, it is time to sit back, reflect and celebrate our history and heritage with renewed vigour. That heritage, of course, includes modern-day Israel with all its lively, and sometimes disturbing, contradictions. So included along with the poems and stories in our eighth annual Passover literary supplement is an essay about a book that tells the story of Tunisian women in their native land and in Israel, as well as photos depicting various aspects of Israeli life.

Thank you to all the writers who submitted their work. It is because we received many worthy submissions – some of which we were unfortunately not able to publish – that the quality of the supplement is as high as it's ever been.

During these early days of spring, as we celebrate the Festival of Spring, let's dream of a new beginning for Jews throughout the world. Chag samayach.

–SH

The Chanukah Gift

By Joan Alexander

Last night was the Chanukah party.

In the morning, Danny's mother called to say that Danny needed to stay near me. That's what his therapist said. After all, I'm his teacher. "He gets strength and security from your presence," she told me.

"Open spaces like the gym leave him without a container for his feelings. He carved a hole in the bus seat last week," she said. "Next time, he could carve a hole in me. Try."

It was late November, a general lessening of light. JFK conspiracy theories on the radio. I had been drinking my coffee. Was it a drastic oversimplification or could I blame TV and magazines for why I never felt at home in my body?

I had been thinking a Jewish girl like me used to be called zaftig, and there was nothing wrong with having hips and breasts and thighs. I was thinking of Ruth Handler, the daughter of Polish Jewish immigrants, who invented the Barbie doll. Hardly anyone ever calls me Barbie, even though my name is Barbara.

In Hawaii, I had heard that obesity was tolerated. If you go into a restaurant, the waiter will bring you two chairs. Maybe not on Maui, but on some of the other islands.

I had started telling myself jokes. Like, do you know what happens if a fat person stops eating? He starves. Ha ha. And, do you know why men don't get mad cow disease? Because they're pigs, ha ha. Ha, *ha*.

The teasing from the boys was the worst. You have a pretty face came later from my girlfriends and always from my mother. Around the house I was known as *shayna punim*.

I was worrying where I would be when the Prozac wore off because I'd gained 20 extra pounds on Prozac. I was thinking all I want is to be loved by that special someone. I was saying to myself I'd rather be a thin cow than a fat cow in Pharoah's dream.

At the school, Danny was waiting for me and he said, "Let me tell you a joke."

"OK, but hurry up. You have to help me get ready for the Chanukah party."

Danny told a joke about a boy named Trouble and his brother, Shutup. Trouble got lost, so Shutup went to look for him. A policeman asked, "What's your name?" So Shutup said, "Shutup." The policeman said, "Are you looking for trouble?" And Shutup said, "How did you know?"

A great punchline. A good joke.

Sometimes I think I'll quit therapy and become an alcoholic.

I went over the story of Chanukah with the kids. I wanted to make sure they got it right. And a king rose up and called himself Antiochus Epiphanes, which means the visible god. But the people called him Antiochus "Epimanes" because he was a madman. He prohibited the Jews from Sabbath observance: he even put a statue of Jupiter (which bore his likeness) on the altar in the Holy Temple. And the pig, the animal most abhorred by the Jews, was brought in to be sacrificed.

The kids sang: "See Me. Light Me. Watch Me. Bless Me" to the tune of *Listening to You* from *Tommy*. The parents loved it. Simon the storyteller did something with puppets. The mothers passed out dreidels and chocolate money. The music began. I was standing by the food tables when Simon came over and said, "I'm having one more latke. Did you have a taste?"

"I've had several," I said.

The band was playing the horah. Simon took my hand and we were running, one foot in front, one foot behind, kick right, kick left, run, clap, run. My breasts were flopping. I threw back my head.

"It's a party in the gym," I called to Simon above the music.

"It's Vest Side Story," Simon called back.

Later we had a few more latkes and some tabouleh, which was very good. He told me he was going to Cuba. "Havana Gila," he laughed. "Get it?"

He's funny, I thought. I like a man with a sense of humour, and his looks aren't bad either. He's older than I am and he's been married, but so what?

No one was listening to the rabbi. He was up there on stage looking a little humiliated. "Chanukah is not only a children's story," he said. "Antiochus, Haman, Chmielnicki, Hitler, Ferdinand, Stalin, Saddam Hussein! There was always a madman out to assail us. For what reason? Parents can you quiet your children? Maybe if you take away the dreidels, just until I'm finished.

Continued on page B3

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A Kiss in the Dark

Continued from page B2

"Year after year we're singing the same songs. Year after year we're lighting the candles. Yes, there was a military victory, but only one jar of oil was found in the Temple. The oil should have lasted eight days, but how many days did it burn?"

"*Eight days*!" yelled the children.

"Not by force, but by spirit," said the rabbi. "Sh, sh, sh. So why do we celebrate Chanukah?"

"Because we get *presents*," shouted Rebecca Weinberg, a beautiful child, extremely intelligent.

Simon was telling me about his ex-wife, an installation artist. "In her last exhibit, she covered an entire room in a block print of ashes, in what she called a swastika/sauvistica motif. It covered all four walls."

"What's a sauvistica?" I asked.

"An inverted swastica. Supposedly the sauvistika was a life symbol before the Nazis got hold of it. Ash is carbon. A basic life compound. The whole space was filled. It was heavy. Oppressive."

"I bet," I said. "I see."

"Thanks for listening to this," Simon said. "I've been very pent up. My wife's the daughter of survivors. Of course I understood her work intellectually. But I used to leave the gallery dreaming of water lilies. When I bought a mango shake at Juice for Life, I felt guilty. She called me a coward."

I said, "It sounds like you miss her very much."

Suddenly the room, the entire gym, went completely black. Pandemonium!

"Where are the lights?" someone shouted. "Turn on the lights! Does anyone know where the lights are in this room?"

"Who has a match?" yelled another. "Get a flashlight!"

The children squealed.

Rebecca hissed, "Danny! Danny," his mother called. "Danny, where are you? *Daniel*!"

Then I was touched on my shoulders. Someone pulled me forward. I was kissed very gently, very lightly, very sweet. Immediately, I felt a ripple of sensation that I hadn't felt in many years.

When the lights went on, I was standing alone. Danny's mother had him by the elbow and was roughly leading him from the gym. Simon was by the stage. He didn't look at me.

"Light the Chanukah lichtlach, for God's sake," said Natie Silver's grandfather. "For God's sake, light the menorahs."

You can say what you want. A life of irony.

The firetruck burns. You can say he kissed me in the dark. A kiss is still a wonderful thing. Chekhov wrote about a kiss and so did Turgenev. You can say Simon had no right to do it, and I would agree, the evil patriarchy, blah, blah, blah. But for a brief moment, my soul lifted up.

Joan Alexander's stories have appeared in Grain, Event, Prairie Fire *and* The Antigonish Review. *One was nominated for a Journey Prize and a National Magazine Award. She lives in Toronto.*

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Memories

By Mona Lynn Charendoff

Cyril J. Ross, *The Seder*, oil on board, 1963

My earliest memories of being with our whole family during the holidays go as far back as 1962. Just for the record, there's a photo of me and two of my cousins sitting on the laps of our bubbie and zaide. We are wearing long nightgowns and handmade hats to match. If memory serves me, my oldest cousin, Ian, is holding a Kiddush cup full of wine, his eyes at half mast, yet unwilling to go to sleep for fear of missing all the songs my parents, his parents, and all the great aunts would sing late into the night.

Those memories have remained deep inside me for more than 30 years, and yet sometimes, it's as though it were only yesterday that we were all together. Often, we'll sit and look at old photos and run our fingers every so lightly over the faces of those long gone, yet there's always a feeling of love when we hold them. And before long, the stories begin about this one and that one, my bubbie's egg plate, the bowl she used when she made her bubelach, and so on.

I have always made the holidays in my home. It's tiny, yet when everyone is gathered around the tables we push together, that warmth returns. To me, there is no greater pleasure than to see my children, my parents, my brother and his family and my sister all sitting there, yelling to each other over plates of pickles and coleslaw, matzah and chopped liver and numerous bottles of grape juice for all the younger kids.

Being a vegetarian on any Yom Tov is always a challenge, what with the chicken soup and kneidlach, the chopped liver, the briskets and turkeys and so on. But last year, I had a little "talk" with my late Bubbie, may she always rest in peace but always be at our table, and asked her to guide me through the preparation of her once-loved and never forgotten liver pudding. Many years ago, as a child, I waited with much anticipation for that moment when my aunt would bring her version of Bubbie's pudding to the crowded table. You know, if I sit here for more than two seconds, I can actually taste it! Oy, the *tahm*…

Now, at 45, I have my own family, a 14-year-old and a 10-year-old, both girls, and God willing, they too will continue the traditions when they are grown and have families of their own. If I'm really lucky, they'll stand at the counter with me and ask which bowl was their bubbie Fanny's, and which cups and saucers belonged to grandma Yetta. "Is this gravy boat daddy's bubbie Mendel's?" and "Which dish was Auntie Sadie's?"

But I'll continue watching the one thing that embraces my heart more than anyone could ever imagine. Long after everyone's gone home, I sit there and watch the candles burn until the last flicker goes out, and as the room begins to fill with darkness, I say my private "I love yous" to the people long gone who spent Yom Tov with us at the table with their children, grandchildren and great-grandchildren.

Mona Lynn Charendoff lives in Toronto. This is her first published story.

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Broken Promises

By Lainie Cohen

It wasn't like I was planning to hide. They just didn't notice me when I came upstairs for something to drink. My aunts were talking and I knew not to interrupt grownups, so at first I just stood in the hallway. Aunt Lily sat upright in the wooden chair with the needlepoint seat, her back to me. Beside her, Aunt Sarah sounded ghostly from the depths of the blue-velvet wing chair.

"Such a shame," she said. Her words drew me closer. The noise from my cousins and two younger brothers playing in the basement muffled my footsteps.

"Well, it's for the best, I think," Aunt Lily said. "Maurice said the baby was so tiny. Probably would have been sickly all his life."

"But without circumcision, he can't even have a proper funeral. And there's no shivah. How will Leona take it?"

"She has three other children to think about. Seems to me, she's been spared a huge burden. It's for the best, I tell you."

When I leapt out from behind Aunt Sarah's chair, she gasped.

"If the baby died, I'm glad it was a boy," I said.

Shaking her finger, Aunt Lily scolded me like one of her misbehaving students. "What a wicked thing to say."

I turned and raced down the stairs, ignoring the drink I wanted. My heart pounded as fast as if I'd just run all the way home from school to escape the bully who pushed girls into snow banks. Bursting with the news, all I could say was, "It's not fair! I wanted a sister."

Just the other month I found a surprise in our house – a new clothes cupboard built in the corner of our front room. I loved that room, empty except for the grass-green carpet that felt like the lawn outside, but without the tickly feeling when you lie on it. Mommy said it was going to be my new room when the baby was born. I wouldn't have to share one with Peter anymore.

"I bet it's a girl," I said, hugging Mommy's big belly. "I really want a sister."

"A girl would be nice, but boys are nice too."

"We already have two boys. Don't need any more."

When Daddy arrived at Aunt Sarah's to take us home, brown pouches hung under his eyes and his face was all scratchy when I hugged him. We three kids sat in the back of the car, not squabbling. I wondered if God knew I didn't want another brother.

Mommy had to stay in the hospital for another three weeks and when she came home, my new cupboard was gone. Later, my parents ordered a teak dining room set and we started eating our Shabbat meals there instead of in the kitchen.

Grownups aren't always right. Aunt Lily said, "It was all for the best," but I still had to share a room with Peter.

Lainie Cohen's memoir Crooked Smile: One Family's Journey Toward Healing *was published by ECW Press in April 2003.*

Jerusalem

By Merton Bernstein

City of Peace
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Merton Bernstein lives in Windsor, Ont.

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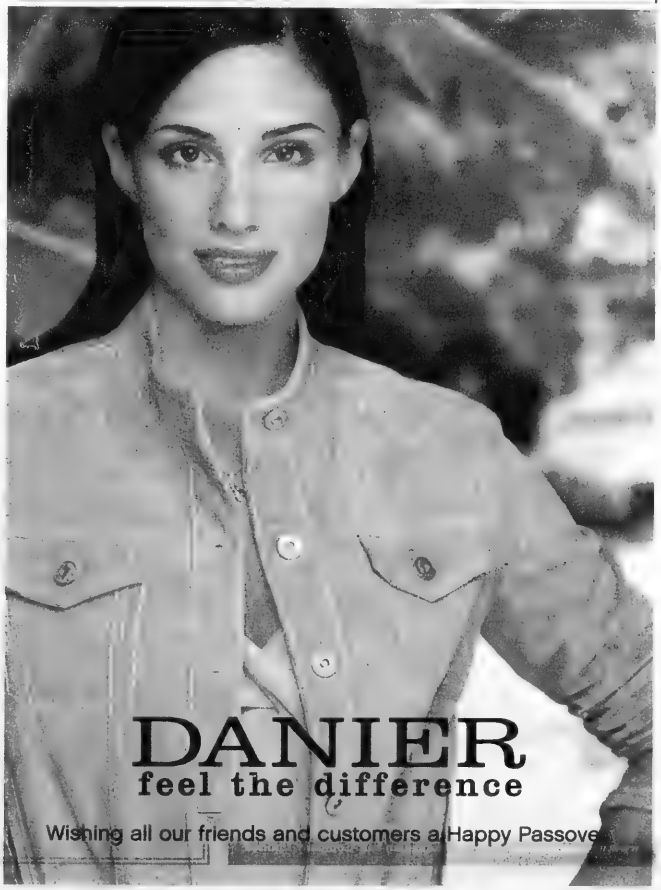

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Bridging a Gap

By Lee Dickman

The rabbi dropped in unannounced. His mobile caravan found Gerry and me, the only two Jews in a field company of South African engineers, high in the snows of the Apennines one mid-December afternoon during World War II.

It was not the first chaplains' visit we'd had – over the months, every so often we'd been gathered together to attend a Christian service, inevitably followed by the programmed "common touch," when the chaplain would later, without badges of rank, join us for a meal that suddenly included tasty additional items that we hadn't seen in months.

When we were in Egypt, we weren't very far from our roots. There, I visited the remains of the site of Pithom, the treasure city built by the Jewish slaves, and, reputedly, the place the Exodus began. It was near the present-day city of Ismailia, with its "Sweetwater Canal" and the smell, and the meagre, pitiful markings of this mud-baked enclosure were unimpressive in the extreme. In Cairo, I joined a guided tour of the synagogues. Again, I felt no meaningful association. The sites were ill-kept and unremarkable. Even the 10th-century Ben Ezrah synagogue, a squat, rectangular building sadly in need of repair, raised no deep feelings, despite its long history.

Lee Dickman, 1940

It was only when I was invited, through Smuts House, the South African military social centre, to sit at the seder table in a Jewish Egyptian home that my feelings stirred. The Haggadah was different, the Sephardi pronunciation strange to my ears, but the story was the same, and the whole service achingly familiar. My host, a librarian, was a mine of information, and from him I learned the real history of the Jewish presence in Egypt. The Ben Ezrah synagogue came alive in his words: here Maimonides worshipped, here Solomon Schechter opened the underground genizah, where ancient documents bearing the name of God were ritually and respectfully buried, including originals penned by the hand of Joseph Caro and Judah Halevi. There was even a cry from the past, a plea by a rabbi for escape from the advancing Crusaders. The host spoke of throwing a doll into the Nile on Sham el Nissin, a rite stemming from pharaonic days (at that time a live girl was thrown into the river) while his wife laughingly told us we were spared the eating of the "fikisch," the sun-dried salted fish, that normally accompanied this festival. "Too many cases of food-poisoning," she explained.

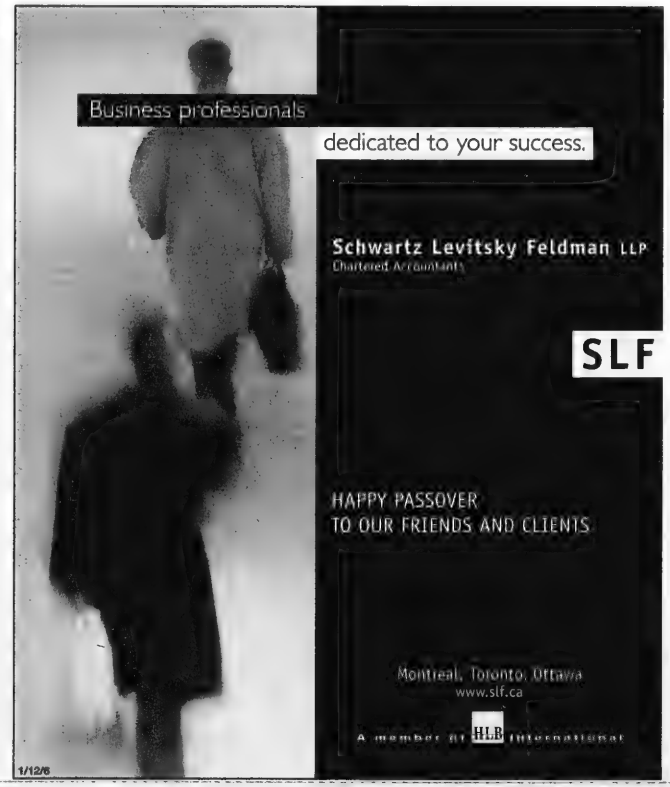
In Italy, however, reminders of our Jewish heritage were few and far between. Southern Italy and Sicily had been under Spanish rule during the time of Isabella, and the expulsion of Jews under her edict applied equally in those places as it did in Spain itself. Only in some small towns did we find reminders of a Jewish presence dating back to the 14th century in streets still called "Via di sinagoga" or areas called "Judacca."

As we clawed our way north in an Italy ripped apart by war, we were greeted by bewildered rural people in village after village. In the valleys, more often than not, a river divided these small communities, and the retreating army had destroyed the only bridge. We gained considerable satisfaction when our Bailey bridge closed the gap and, after our tanks rumbled over, we saw the outstretched arms of reunited people streaming across in hesitant, restored joy.

We were in winter billets when the rabbi arrived, and in the mess tent that evening, Mac asked us if there would be a service the next day – everyone would relish a break from the repetitive cleaning and maintenance of equipment that inevitably occupied our days in the relative inactivity of the winter months.

Gerry and I were surprised that it was Mac who asked. He was a tall, stringy fellow-NCO, and our greatest tormentor. He always found the cruel, racist remark that brought a sally of laughter from his little cohort of sycophants – the first to taunt us with stereotyped comments, the last to let an awkward sit-

Continued on page B7



Few Jewish Sites in an Italy Ripped Apart by War

Continued from page B6

uation die. Gerry and I had long before decided that we would only talk about our religion and about who we were to those who wanted to listen, and that we would ignore bigots like Mac – far better to conduct ourselves as good people than to become involved in rancorous argument. The incidents had grown far less frequent, and, in fact, almost jocular, although the occasional episode still hurt.

"No minyan, no service," we explained that night. "Our faith requires a minimum of 10 men for a service, but we will meet with the rabbi tonight in his caravan."

"Why 10?" asked another man, genuinely interested.

"Minyan comes from a Hebrew root word meaning to number or to count," I said. "If we rely on the biblical version, we see from the story of Abraham and Sodom in Genesis that Abraham begs God to save the city. He says: "If there are 50 righteous people, will You save the city?" and God says, "Yes." But Abraham can't find 50 righteous people in Sodom. He then asks, "If there are 40 and five?, 40?, 30?" to all of which God says "Yes," and Abraham keeps lowering the number, until he reaches 10.

"If there are 10 righteous people; will You save the city?" and God says "Yes." Abraham stops. Even he knows that if there aren't 10 righteous people in a community, it cannot be saved."

"A more practical reason," I continued, "appears to be that since the Jews were a scattered, nomadic community, the need to find 10 adult Jews obliged individual tribes to seek out kindred souls on important occasions and so maintain contact."

While I was explaining this, I noticed that Mac sat very quietly, concentrating.

Later that evening, as we sat with the rabbi, we were interrupted by a knock on the door. Outside in the snow stood Mac, with a bunch of his buddies behind him.

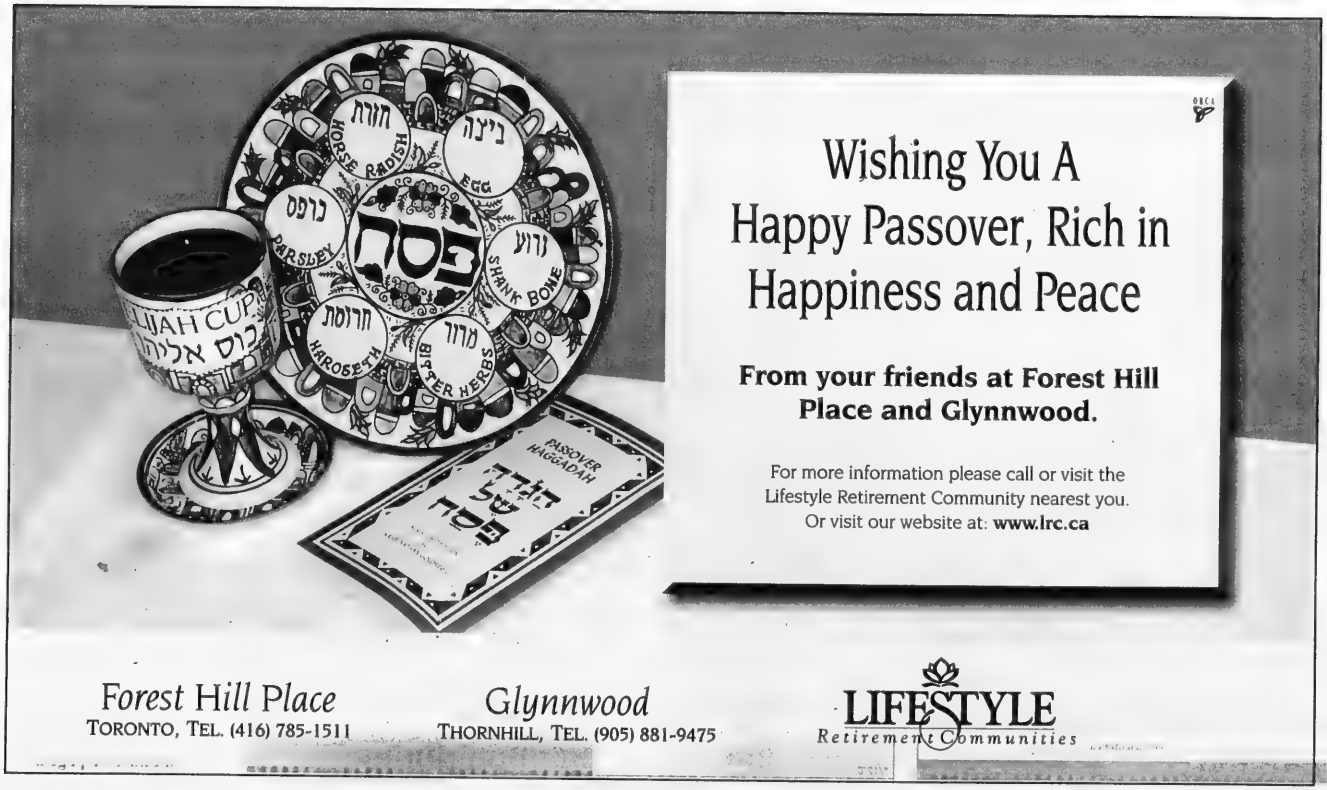
"We are not Jewish, but we are seven adult men," he said. "Would you accept us to make up your minyan?"

The rabbi gladly ushered them in. It was the eve of Chanukah, and, in a warm communion, the age-old oft-repeated story of the miraculous rededication of the defiled Temple in Jerusalem was told once more to a rapt audience.

At work on the Bailey bridge in the Apennines

Another gap bridged.

Lee Dickman is an 81-year-old South African expatriate who came to Canada 18 years ago. He has been published in the Globe and Mail and in magazines in South Africa and the United States.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The Jewel Box

By Marlene Eisner

Susan strolled down Decarie Boulevard. Much had changed in the 25 years since she had been home. Still, the roar of the expressway was the same; perhaps even louder now than in 1976, when fewer families had more than one car. Some of the storefronts were the same, too: the Laurentian Bank, and Snowdon Deli, the Jewish Delicatessen down near the corner at Isabella.

But the majestic movie house grandly named Snowdon Theatre, although still boasting its Art Deco marquee, was now a gymnastics school run by the city. Gone too were Pumpernick's, the late-night strawberry cheesecake and coffee place frequented by the locals, and Levine Brothers bakery, whose rich, steamy aromas of fresh-baked challah, cheese bagels and Danish rings were forever lost to the stink of urban expansion.

As she reached halfway down the long block, Susan stopped in front of a Russian bookstore. She gazed into the large, plate-glass window at the books and newspapers, paraphernalia from a place where more than 30,000 of its natives had immigrated to Montreal, many of them claiming a Jewish heritage. Idly, she fingered the gold chain around her neck. Its smooth, cool texture brought her back to another time when she had stood exactly as she was standing now. But back then, she had been staring into the window of a small store called the Jewel Box.

It was 1974. Her hair was very long, dark brown curls cascading down her back. The fashion was low-cut, bell-bottom jeans and tight little T-shirts, styles that Susan embraced along with the times. In the pocket of her jeans was stuffed a roll of bills; ones, fives and tens adding up to a grand sum of $35, a fortune in those days. It had taken her months to save for her mother's 50th birthday. She had spent the last few weeks looking for a present but had come up empty.

It was May 28, a day before the big event. Desperate, she had wandered the streets of Snowdon, checking and rechecking in all the stores in the hope of finding the perfect gift. After a whole afternoon of searching, she had ended up in front of the Jewel Box, a tiny little square of a store she had passed dozens of times without a glance. How could she possibly afford jewelry? Plus, the owner of the place scared her, a tall, thin, serious-looking man who never smiled.

But the late-day sun glinting off the treasures in the window had drawn her attention. Although the display was sparse in its contents – a few rings, an ornate silver seder plate, silver candle sticks and some watches – a thin gold necklace stretched lazily on its black velvet bed had caught her eye.

Susan gazed into the dim interior of the store. Hardly a light was on, but she could see where he stood, the man, as still as stone in the far corner, gazing right back at her. How could she possibly go in? She was certain he would send her back out again. She was a long-haired teenager in ratty jeans, the kind of kid so many adults judged before even saying hello. But the lure of the necklace pushed her hand to the doorknob. She stepped out of the light and into the gloomy interior of the store.

It was about the size of her bedroom at home, a small square box. The wall to the left of her was covered with faded pink and gold-striped wallpaper. To her right, a long, glass display case ran the length of the store and then curved to the left. The case was filled with jewelry, as well as various pieces of Judaica – ancient-looking menorahs, spice boxes and silver seder cups. On the wall behind the counter was a large mirror, giving the illusion of more space. At the far end of the store where the owner stood, a rich, burgundy curtain covered an opening that led to another room, and to the right of that, where the counter continued, was a cash register and a telephone.

"Yes, young lady, may I help you?"

The man's voice was soft, barely over a whisper. He spoke with a thick Yiddish accent. Susan, not sure she heard correctly, instinctively answered back in Yiddish.

"Can you help me? Yes. The gold necklace in the window, how much is it?"

A smile, a very small smile, tickled the old man's lips.

"*Do redst Yiddish*?"

"*Ya, ich red Yiddish*."

Continued on page B9

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Passover Greetings

A Story of Love

Continued from page B8

"What's your name?" he asked, walking past her to the display window. He took a key from the depths of his pants pocket, a small, gold key, and fit it into the window's lock. Sliding back the pane of glass, he reached in and lifted the necklace off the black satin.

"Saura Rifka," answered Susan, giving the Yiddish translations of her first and middle names.

"I am Mr. Samuels," said the man, walking back to her, the necklace dangling gently between his fingers. He had a long, solemn-looking face, with a prominent nose on which sat thick black glasses.

"So, why do you want this necklace?" he asked.

"I need to know the price," said Susan, her eyes hypnotized by the gentle swaying of the gold.

"Price, schmice," said Mr. Samuels, giving her a dismissive wave. "Some things have no price. Who is the necklace for?"

Susan felt the heat of the sun through the window. Why didn't he just tell her the price so she could know if she could afford it?

"My mother. It's for my mother's 50th birthday," she said, impatiently.

The old man nodded.

"Ah yes, such a beautiful necklace for a mother."

He paused for a moment, as if thinking, and then said,

"Listen Saura Rifka, I will tell you a story. A story about love, yes? Then you will buy the necklace."

Susan groaned inwardly. Just what she needed. A story. About love. She didn't have time for this.

"Well, I…"

"Ich vais nisht, it's nothing, I know, you're in a rush. But it will just take a few minutes. Listen."

Susan shifted her weight from one leg to the other. The gold necklace swayed like a dancing woman in the man's fingers. She waited for him to start.

"Once, a long time ago, I was a young boy, around your age. I lived in a town in Poland, the name is not important now, you know? It was a small town, with not so many people, and we all knew from each other. There I loved a young girl. Her name was Rochel. She was 14 and had beautiful long hair, reddish brown and curly like yours. She loved me too, and soon we knew we would get married.

"But then the war broke out. We went to Warsaw and were in the ghetto. Things were bad. I was sent to Russia. My Rochella, she escaped the ghetto with her sister and her sister's husband, but I never saw her. In Russia, I worked hard labour, always thinking about my beautiful Rochel.

"And then it was over, the war. What was I to do? Where could I go? I wandered around collecting things, you know, some of value that had been left behind, or hidden, and I sold them. The Policia, they threw me in jail, and then they let me out, but I continued what I was doing. I had to eat, no?

"One day, a man comes to me. 'Are you Shimshon Samuels?' he asks. What do I say? I do not know this man and maybe he has in his mind to do me some harm. So I do not answer, but he does not give up. He says, 'There is a young woman who has travelled far to find you. She paid me to ask if it is really you, so, I ask you again, 'Are you Shimshon Samuels?'"

The old man paused. The gold from the necklace shimmered in a ray of light from the window.

"What did you say?" asked Susan.

"What could I say? I said, 'Yes, I am Shimshon Samuels.' And he brings to me my Rochella. Could I believe my eyes? My beauty, so skinny, just bones she was, her beautiful brown hair short and thin, snow white from the years of hiding on farms and fields, freezing in the cold. Could I believe she was not dead like so many others? How could it be that such a girl could ride the train from Poland to Russia with no money in her pockets to follow a story she heard that I was alive? What devil was playing this trick on me, I thought?

"But it was so. Yes, Saura Rifka, it was my little Rochel, right there with me. No one else was left, you see, yet we were together. Everyone was lost: my mother, her mother, dead. But we had each other, you see Saura Rifka? Like a gift. So, we travelled to Germany, to a displacement camp, and we got married. We had a little boy. And then we came here and we had another boy and then a girl."

Continued on page B10

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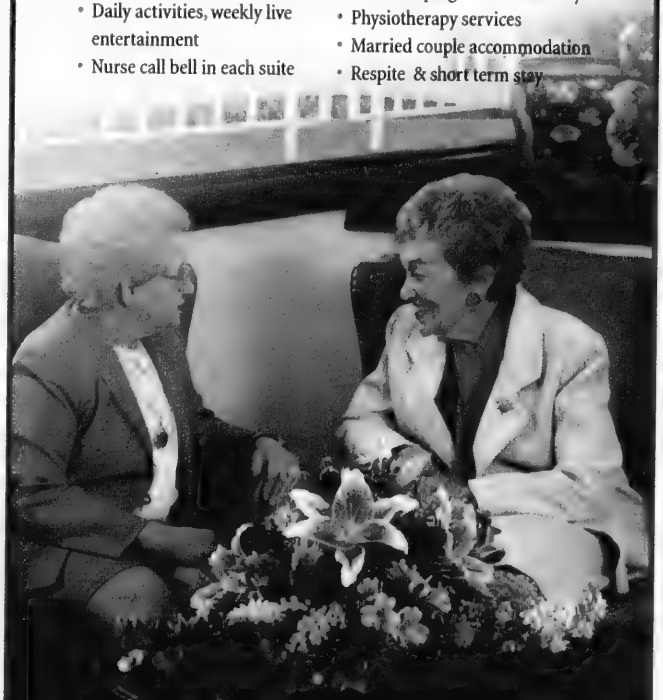

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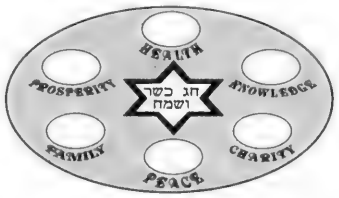

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Passover Greetings

The Perfect Gift – On Special

Continued from page B9

Mr. Samuels stopped. Somewhere during the story he had switched from Yiddish to his broken English.

"And then what," asked Susan, the gold necklace forgotten.

Mr. Samuels spread his arms and looked around.

"And then I opened the Jewel Box…," he said, his sentence interrupted by the rattling of the doorknob. A short, stocky, balding man in white linen pants, a white dress shirt and a light blue tie pushed open the door, letting in a flood of sunlight.

"Shimshon, *vus maschte*?" bellowed the man in Yiddish.

"Hershel, *fermacht der teer*," said Mr. Samuels, his hand shielding his eyes from the sun's glare.

Susan watched the two men, and knew immediately that they were old friends. She wondered if they had known each other in Poland.

"Hershel, I want you to meet my new friend, Saura Rifka. Saura, this is my friend, Mr. Levine."

Susan gave a shy smile and shook Mr. Levine's hand.

"Such a pretty *maydella*," cried Mr. Levine, his loud voice reverberating against the walls.

"Saura wants to buy this gold necklace for her mother. She wants to know the price," said Mr. Samuels softly.

"Ah yes, the price," said Mr. Levine, nodding.

"That's a tricky thing. But a gift for a mother…"

The two men stood looking at each other, Mr. Samuels on one side of the counter, the gold necklace still hanging from his fingers, and Mr. Levine standing closely beside Susan. And then Mr. Samuels said, "So nu? How much do you have to spend, Saura?"

Susan lowered her eyes, embarrassed.

"Thirty-five," she mumbled, the excitement of the story replaced by the certainty that she would leave empty handed.

"*Nu shoine*, that's good, no? The necklace, it's on special, yes? For you, $30."

Fifteen minutes later, Susan was back in the sunshine, the gold necklace nestled safely in a blue box in the pocket of her jeans. She had never gone back to the Jewel Box or seen Mr. Samuels again, but she had always remembered his story and his kindness.

Two years later, her family moved to Toronto. In her second year of university, Susan's mother was diagnosed with ovarian cancer. After she died, Susan found the necklace in the blue box at the back of her mother's drawer.

Now, as she walked down Decarie, she felt it on her neck, its cool metal like gentle fingers on her flesh.

Marlene Eisner is associate editor at The Suburban Newspaper *in Montreal. Currently working on a novel,* Dead Men Don't Surf the Net, *she lives not far from where she grew up.*

Road to the Beloved

By Ruth Bernard

Even amid congregation in prayer I cannot find you
So fickle is my attention.
Words read slowly my Hebrew not fluent
I fall behind as others race through the Amidah
I am taken up with the struggle
form now a prison; I cannot reach the sacred sphere.

Then I see a man at furthest corner chapel.
Wrapped in Tallit, face hidden in the holy shawl.
A vertical rod absorbed in the ancient prayer
gripped by closeness to God's awesome presence.
The world stops for that instant for the devoted seeker
and I become the witness to this merging.

In the sleepless night that follows
thrashing on my bed in lonely battle
suddenly I see him, the man stretched to heaven.
The vision a reality of now beckons me from my cot
I utter words of gratitude and love to the Beloved
and ask for blessings for the man sincere in prayer
innocent of knowledge of his part
in my finding You, My God, in my restless hours.

Ruth Bernard is a dance/movement therapist in Toronto. She has published stories and poems in The CJN, Parchment, *and* Windows of the Soul.

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First Dinner

Parents chime, "We're here"
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The rooms are shiny apples, the table
a bounty of wedding gifts.
They munch between naches-nods
then the moms slot into the galley kitchen.
"I'll wash, your mum'll dry," mother-in-law directs.
I toss scraps into the trash. Dishes done
she winks, "Hal needs his sleep,"
rustles the trio to the door.
In a huddle they're gone,
with a knock they're back.
"My ring, I took it off."
She runs into the kitchen, out again.
"Left it in a napkin."
I groan, Hal leaps.
In the basement he wades through debris,
mines for diamonds. He comes up empty.
She shrugs,
says, "Insurance"
and kisses cheeks good night.

By Merle Nudelman

Flying

Silken bolts anchor you, keep you
from flight. Too much earth,
too little air for feathers
curled along your spine,
rolled shut and forgotten
until the day when you recall
the scent of mist above the hills,
the honeyed droplets glazing your skin.
Loosen the bolts, lay them down
and your wings unfurl,
swirl about your legs,
find that bit of current.

Merle Nudelman is a Toronto lawyer and poet whose first book of poetry, Borrowed Light, *was released in November 2003 by Guernica.*

The Gift of Shannon

We bend through the wooded path,
fingers entwined. Shannon leads.

She points out the age of tree stumps,
takes me on a tour of her room –

bunk beds, books stacked on the floor,
dresser speckled with butterfly clips.

I sit (as told) on her bed and her hands
flit over my hair weaving a crown:

pastel butterflies. Then dinner.
Shannon blows my lasagna,

admonishes me, "Drink milk,"
puts watermelon on my plate and cherries

plucked from her tart. Aladdin ends.
She skips to her room, emerges solemn

in patterned pajamas. After a kiss
she takes wonder to sleep.

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How to Make Aunt Lily's Very Berry Cake

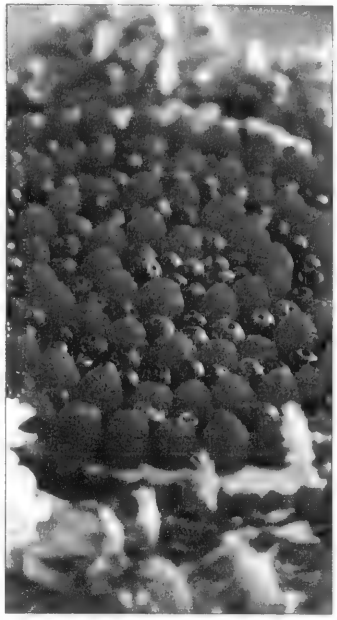
In our 2002 Passover literary supplement, we published the story Confessions of a Failed Kreplach Maker *by April Shour Laufer. The following story is part 2 of her "true confessions."*

By April Shour Laufer

I hope that I have been forgiven for not ever making Bubbie Annie's kreplach. I had thought that if I watched Bubbie Annie prepare them, I would learn the secret of how to do it. Bubbie Annie's kreplach are light, perfectly sculpted dumplings filled with either beef or chicken and adored by her children, grandchildren, nieces and nephews.

When she invited me to come and watch her make these tasty delights, I was looking forward to getting the recipe. I had no idea that by the time I arrived at our agreed upon time of 11 a.m., she would have already spent five hours getting things ready. When I walked into her kitchen, the meat was all prepared and set aside in a bowl, she was carefully kneading the dough and there was a huge pot of boiling water on the stove. She had made 150 of them already.

It wasn't for lack of pen and paper that I never got the recipe quite right. Zaidie Sam had happily given me both. My mistake was that I asked too many questions. What I really should have done is just watched. Instead, I bothered Bubbie Annie with how much of this and how much of that. Bubbie Annie's recipe included ½ glass of water, and three handfuls of flour. It seemed logical to me at the time to ask her exactly how much ½ glass of water or three handfuls of flour actually measured? I watched as she stopped her cooking and spent a nervous 10 minutes trying to find a measuring cup so she could take the glass of water, pour it into the measuring cup and tell me it was almost an eight-ounce measuring cup. As I watched her perspire, I didn't dare ask how much three handfuls of flour actually measured. It was no wonder that by the time I left, I had pieces of paper with scribbles and arrows that defied transcribing *and* Annie was exhausted from my cross-examination.



Aunt Lily's very berry cake

After about two months, Zaidie Sam stopped teasing me about when he would get to taste my kreplach. When the next yom tov came, Bubbie Annie very kindly made me 50 lovingly prepared, delicious, chicken kreplach without any questions. I accepted all of Bubbie Annie's dishes. I didn't ask for recipes. I didn't ask anything. I smiled and said thank you. I gave Bubbie Annie a kiss on the cheek.

Bubbie Annie always prepares for yom tov at least a month in advance, so I thought I would do the same this year. I decided to get reacquainted with some of my cookbooks and maybe make a few cakes for Rosh Hashanah. I wasn't even going to attempt to make honey cakes since my girlfriend makes simply fabulous honey cakes and always includes me in her baking schedule. Nor was I thinking of the ones that Aunt Chofsha makes, those absolutely gorgeous chiffon cakes that stand as tall as the CN tower. No, I would make those simple ones, the ones with one or two eggs that you put in a nine-by-nine pan, or maybe, for variety, I would use a loaf pan.

And so I began experimenting. I took out my favourite cookbook, wiped away some of the grease marks and unstuck a few of the pages. I had, once upon a time, checked off the recipes that I liked. I changed them a little and made sure that each cake was pareve. I experimented with toppings and mixed and matched different ingredients to sprinkle over the batter. I made 12.

One night when we were invited for dinner, I presented one my cakes to Bubbie Annie and Zaidie Sam. "This is good," Zaidie Sam intoned. Bubbie Annie only let him have a little piece because he had to be careful because of his sugar.

"But it's not too sweet," he pleaded.

"I did cut back on the amount of sugar," though I acknowledged the topping of brown sugar, cinnamon and nuts was probably not on his scheduled diet. Bubbie Annie took a second piece, and to Aunt Chofsha, who also happened to be there, she started to speculate how she might change the recipe and try a different topping.

Continued on page B13

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'But What About the Berries?'

Continued from page B12

It seemed to me I was finally on the right track. My cake was a success, but more importantly, I knew what Bubbie Annie was talking about! I knew how to rearrange and change and interchange ingredients. In Hebrew there is an expression, *na'ase v'nishma*, which means you do the thing and then you understand. It was clear to me that if I wanted to learn how to make Bubbie Annie's kreplach, I would simply have to do it and then I would learn how. But I also knew that a six- to eight-hour marathon of making kreplach was not in the cards.

I would like to state in my defence that I was on a bit of a high. I had experimented with making my simple one-egg cakes and been mostly successful. I had impressed Bubbie Annie and Zaidie Sam with my effort: it was certainly good enough to eat. (That was huge. Bubbie Annie and Zaidie Sam were not exactly slouches in the pastry department either.)

However, just because I had one success, I know I shouldn't have let it go to my head. When we invited Aunt Lily for dinner a few weeks later and she brought her famous "very berry cake," I had no intention of asking her if I could come over and watch her make it. Instead, I called her up.

"Auntie Lily, hi it's Judy." I almost never call her up. It's usually Jeff, my husband, her nephew, who calls.

"Who?" she asked. Aunt Lily is a bit hard of hearing. I tried to make my voice louder without actually yelling.

"It's Judy," I tried again. "You know, Jeff and Judy."

"I'm sorry," she replied a bit mournfully. "Who is it?"

This was a familiar routine for me. A month ago, I called up my 93-year-old grandfather in Montreal and tried to say hi, but he hung up on me because he didn't recognize my voice. I think I have a high pitch or something. Anyway, he told me he doesn't talk to strangers.

"It's Judy," I said, trying to lower the pitch of my voice.

"Oh, Judy, how are you? I'm sorry I can't hear so well today."

"That's okay," I replied a few decibels louder than I normally speak.

"Everyone loved your cake so much I was wondering if I could get the recipe from you." I was sitting in front of the computer, my fingers at the ready.

"You liked my cake?" she asked.

"Yes," I replied. "Can I get the recipe?"

"Sure," she said. "Just one minute."

I assumed that she was going to look it up in her recipe file but it occurred to me that she had probably just switched the phone to her better ear because she continued with barely a pause.

"I'll speak slowly," she said, "so you can write it down."

"Okay," I replied a little nervously. What if she was going to recite the recipe from memory? Would she know how much of each ingredient? No matter that I had made my 12 cakes I still had to use my recipe book before I attempted anything. Should I have asked her to write it out for me?

I was determined that I would not make this difficult for her. With a small niggling sense of uncertainty and an inward sigh, I said, "I'm ready."

"Do you have a piece of paper?" she asked.

"I'm ready," I repeated, my hands poised above my computer keyboard.

I don't know what I expected. I did experience a little tremor when she told me that I needed three large spoons of fruit juice. Fruit juice? Three large spoons? I didn't ask what kind of juice. I didn't ask if she meant a tablespoon. I dutifully typed, "3 large spoons of fruit juice."

The rest of the recipe proceeded uneventfully. But after she finished, it occurred to me that she hadn't said what order the ingredients should be mixed, and there was no mention of berries.

"Auntie Lily," I said, keeping my voice loud and hoping it didn't sound like a complaint, "what about the berries?"

"Oh yes," she said. "You add the berries on top."

I was sure that there were both blueberries and cranberries that performed this most delightful explosion in my mouth when I took a bite of her cake. I hesitated a little. For a moment I was caught between wanting the recipe and worrying that I might stress her with too many questions. I opted for wanting the recipe and asked, "Don't you use cranberries?"

"Blackberries, blueberries, cranberries. Any berries will do," she said.

She didn't sound too stressed. I thought it went okay.

"Thank you so much," I said keeping my voice as loud as I could.

"You're welcome. Enjoy." And she hung up the phone.

I looked at what I had typed. I did some rearranging and ordering of the ingredients, guessed that a big spoon meant a tablespoon, that maybe she added a cup of berries, and I found I had a recipe for "Auntie Lily's very berry cake."

I went to the kitchen to try it.

An hour and a half later I took it out of the oven.

It didn't look at all like Aunt Lily's cake. Aunt Lily's cake had this lattice-like look to it with the berries just peeking out from underneath the top of the cake. My berries were definitely sitting on top of the cake and some of my frozen cranberries had exploded. Jeff and I studied the cake for several long minutes. As we watched, some of the berries sank into the cake leaving behind holes.

Continued on page B16

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Sutton Group Admiral's sales force continues spectacular growth

In the past two years, this "little company that grew" has seen its sales force swell by more than 40%, to over 160 salespeople and counting! Now in its 12th year, the firm continues to be a magnet for top agents looking to increase their bottom line. With maximum opportunity and minimum hassle, it's not hard to see why.

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Sol Goldkind

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Persimmons

By Donia Blumenfeld Clenman

I loved you
ere I knew you.
The riches of Araby,
the enchantment of Eden.
Magic in a sinuous, lilting sound.

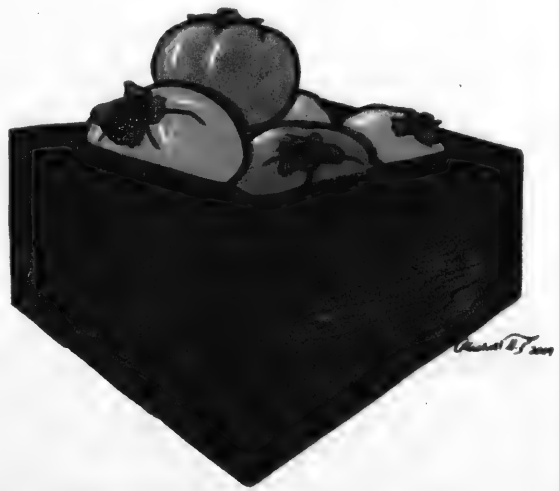
Then I found you in Israel
abundant on grocery shelves,
sprawled in supermarket bins.
Rising suns, harvest moons,
too casual, too prolific for magic.

I tried to dissolve the shelves,
separate you from onions and cabbages,
invoke mythologies,
rose-apple of the First Garden.
Carefully I bit into your ripeness,
moist, meaty, mellow –
a rich meal, a feast
of sun's condensed nectar.

Unlike old clime apples and pears
you do not deceive
with your brazen wrapping.
I marvel at your honesty –
even your outstretched glows
and I cup it – a golden chalice.

But wedged into my mind, persistent,
were onions and leeks,
carrots and cabbages –
colliding illusions.
Till wise with distance
I placed you on a Canadian table,
and gazing into your Carmel heart
heard the returning footsteps
of sweet mythologies.

Donia Blumenfeld Clenman is an award-winning author whose work has been published around the world and translated into five languages.



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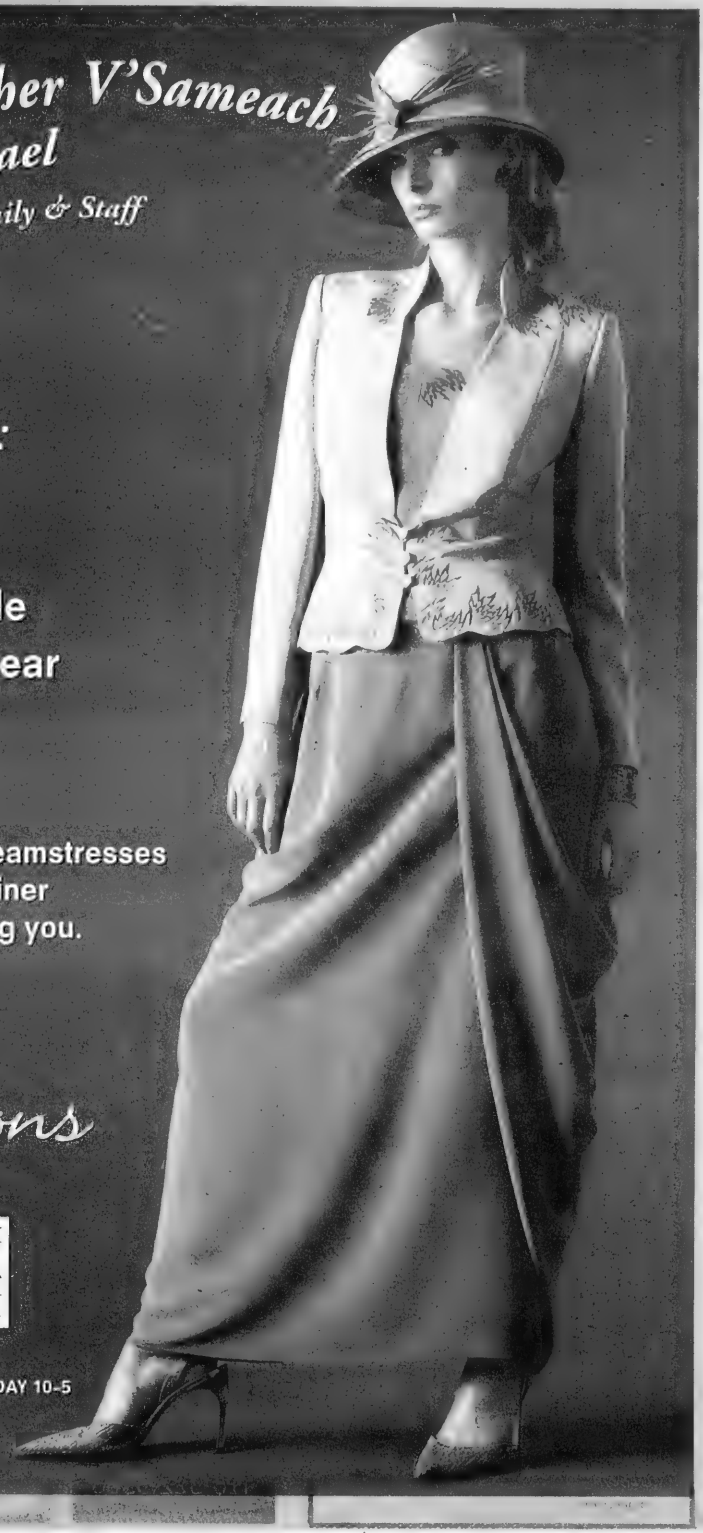

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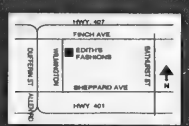

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'It Doesn't Look At All Like Her Cake'

Continued from page B13

"It doesn't look at all like Auntie Lily's cake," I moaned.

"It probably tastes okay," Jeff said helpfully as he cut himself a piece and then put it down on the table because it was still too hot. In the course of a week, the cake had gratefully disappeared, and Jeff insisted that though it might not look like his aunt's, it still tasted good. I accepted his comments with some skepticism and a little frustration because my cake was at best a weak variation of Aunt Lily's cake.

I thought about calling up Aunt Lily to ask what I had done wrong, but I wasn't sure what I would I say: "What do you mean you just throw the berries on the top?" Or "What is the exact measurement of your large spoon?"

When Aunt Lily visited again a few weeks later, she brought her wonderful frozen lemon cake. For the briefest moment as I put the cake in the freezer, I thought it would be nice to have Aunt Lily's frozen lemon cake recipe, but as I closed the freezer door I made a decision.

I would not ask Aunt Lily for the recipe. I would have to find my own signature cake, the thing that everyone would say oh I'd love to have Judy's recipe for... But I figure I have to put in at least another 20 years in the kitchen to discover what that might be.

April Shour Laufer has had several short stories published. She lives in Toronto.

An Argentine couple arrive in Israel.
[Israel photo]

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2004 Literary Supplement

Passover Greetings

The Incident

By David Reich

In Poland, in the spring of 1941, something happened that did not change history and had no significant consequences.

The story is simple.

A peasant had one cow and four pigs. The livestock, and what he could raise on a hectare of muddy soil, was enough to sustain him. It had been enough even when he had a wife and two sons. But his wife died, and his older son left to seek a cleaner and less backbreaking future in a city, while the younger son disappeared into the army. There had been no word from him since the Wehrmacht poured over the frontier, its bombers and tanks decimating the proud cavalry and the jauntily dressed, but ill-armed, infantry.

The peasant's village, close to the German border, had been razed by incendiary bombs and quickly overrun, but his plot of land was remote from that small hamlet. The stable, housing his animals and two rooms for himself, was untouched. Life went on, undisturbed, unchanged.

Germans were not strangers to him. His proximity to the border allowed him to sell them cabbages, potatoes and onions. They despised him, but could bring themselves to pay his low prices. Although uneducated, the peasant spoke sufficient German, Ukrainian and local dialects useful for survival – even a little Yiddish to Jewish peddlers who visited his plot with their wagon every season. They sold necessities – cloth, leather, utensils – that he could fashion to his needs.

These peddlers were strange to him, with their untrimmed beards, covered heads and black gabardine cloaks alive with dangling fringes. The men rocked back and forth as they uttered prayers at dawn and sunset, blessing their God before and after eating, drinking or washing.

"They must be very holy," the peasant thought. "Someone must be listening to their mystical jargon."

The few times he attended church he had heard they had crucified the Saviour. It bewildered him. He could not visualize these peaceable folk driving spikes through human limbs, and he paid it no mind. They were honest and respectful, unlike the local tradesmen who disdained him as an illiterate serf.

It was evening. He lit his oil lamp and inspected the stable, verifying that he had enough swill, fodder, and water for the night. He crossed the straw covered floor to enter his rooms. A thin leg protruded from under a bale of hay, skin tightly stretched over a pipestem of bone, the foot wrapped in torn cloth. He reached for a rake and quickly exposed two emaciated children. They shivered in the flickering light of his lamp.

He spoke slowly, as one used to talking to animals.

"Who are you? What are you doing here? Where are you from?"

The children hesitated. One spoke. "We are refugees." He named a town many kilometres away.

"You can't be more than eight years old. What are you be running from?"

"We are twins. Twelve years of age. Our family was taken from our village in a cattle car. We were separated from our parents."

"Where are your parents?"

The twins looked at each other. One pointed skyward. "They were sent to a special barracks to be cleansed. But we heard stories from others, and knew they were gone forever."

"Why did the same not happen to you?"

"We were taken to a doctor. He asked if we were twins. 'Yes,' we answered. He looked pleased. 'Twins are scarce,' he said. 'Our hospital needs them for research for the good of our race, for mankind. You will stay with me.' We were locked in a room. Nurses examined us, asked questions, gave us pills. We didn't swallow them. It was hot. A window was left open. We slipped out. A laundry truck was parked nearby, and we hid under a load of sheets stained with blood, medication and excrement. We were driven through the camp gates, and jumped off the truck when it slowed. We have been three weeks walking and hiding. We must not be seen. It will mean death."

"Why?" The peasant had never been informed of higher principles that govern the world.

"We are Jews. Escaped Jews are killed on the spot. Anyone who helps them is killed."

The peasant looked at their starved bodies. "Can you work?"

"We can do anything."

"Then stay with me. There are potatoes, cabbages, and onions enough for all. Even an apple tree behind the stable. As you see, I am poor, with little to offer. But I will teach you to grow my crops – you will teach me to read. No one need know you are here."

The twins looked at each other. They had no place to go, nothing to return to. Death lurked outside. Besides, the peasant seemed decent and kind, and the stable was warm. "We will stay, gladly. Thank you."

Continued on page B18

shelter

By Philip Amsel

the lord gives and takes away,
can we return to the golden age?

people produce political misery,
yet receive the concept of a higher power;

thousands of years pass like a day,
we remain sheltered from the world and death.

Philip Amsel is a Montreal writer.

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There Was No Warning

Continued from page B17

Before their arrival, the peasant was not used to chatter. Cows and pigs listened well, but contributed little to conversation. Now the stable became alive with the music of children's voices. Evenings they sat around the table, sipping warm milk, chewing homemade bread, exchanging stories from their past, and hopes for their future.

The peasant told them, "I once had a wife and sons, but God saw fit to take them from me. There was laughter in the house, joy in the work. Until you came, I didn't notice how empty it had become. Your bad luck has brought life back to me."

Months went by. The children glowed in the sun, filled out with the farm's simple but ample nourishment. They milked the cow, fed the pigs, cleaned the slop. They played, brought flowers to decorate the table, cleaned the two rooms down to bare wood and swept the dirt floor smooth. They made a home. Life was good, except for the awful memory of smoke belching from barrack chimneys.

The cold winter gave way to a warm, wet spring. No threats materialized, but the twins and the peasant remained aware of danger. When the rare traveller was seen on the muddy road that passed by the farm, the children hid in the fields or the forest. Sometimes army trucks, even tanks, rolled by, but no attention was paid to their hovel. It looked like what it was – a ramshackle home for a peasant, a cow, and four pigs. What aroused suspicion was never known – perhaps the sight of two dark-haired children working in a cabbage patch, or leading a cow to a field, or carrying wood from the forest.

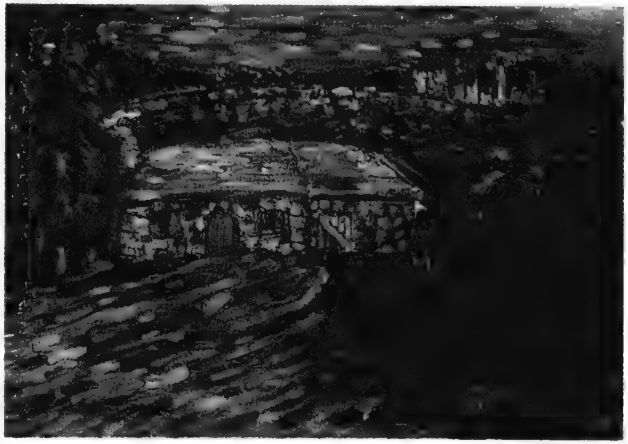
There was no warning. One cloud-darkened dawn, a squad of motorcycles arrived at the door, driven by helmeted soldiers in black uniforms with lightning bolts emblazoned on their sleeves. The captain gave an order.

"Corporal, go inside. See if vermin are hiding there."

The corporal had just joined the battalion, and this was his first action. His uniform was freshly creased, his leather holster newly polished.

He had worked his father's farm, loved the dark, moist soil at seeding, the thick, heavy crops at harvesting. He especially loved the animals. He could never bring himself to kill one – it was like shedding his own blood.

Continued on page B19



Edward Dunbar, *Peasant dwellings*, Oil on canvas, 2004

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2004 Literary Supplement

Passover Greetings

'They Are Mine. My Children'

Continued from page B18

Those were hard times in Germany. Inflation had wiped out savings, markets were closed, riots disrupted the government. All was chaos. The corporal fell under the spell of his country's new leader. The Fuehrer's fevered oratory blasted through the farmhouse kitchen radio, and his literature littered the sitting room.

As a teenager, he had attended National Socialist rallies, and was awed by the massed flags with crooked crosses and the fanaticism of National Socialists who flourished them. He joined in their stiff-armed salutes and rhythmic chants of dedication, almost worship. He explained his country's crisis to his parents. The Fatherland was exploited by Jews, dominated by decadent western countries and threatened by Bolsheviks. These enemies had to be dealt with. Vast lands to the east inhabited by Slavs contained labour and resources necessary for Aryan living space. It was very clear. Even a simple farmer should understand that.

His aging father, a veteran of the Great War, a victim of jingoistic eloquence, had marched enthusiastically to the trenches in 1914 and trudged home disillusioned after four years of pointless slaughter.

> Now he approached the stable. He would confront the enemy who threatened the Reich.

Now he oscillated slowly in his rocker, "We shall see, we shall see," he muttered.

At 18, the lad enlisted in the SS. At a ceremony attended by the Fuehrer himself, he swore a sacred oath of unconditional obedience to the Fatherland, and to its leaders. He was soon promoted to corporal because of proficiency with weapons, mastery of the motorcycle and enthusiastic endorsement of Aryan superiority. The world lay open before him.

Now he approached the stable. He would confront the enemy who threatened the Reich.

He rapped sharply on the door. It was opened by a peasant whose stooped shoulders, earned by a lifetime of bending over a plow or shovel, reminded him of his father.

The corporal questioned. "Who are you, and who are these children?"

The peasant gave his name. "This is my land. It was my father's, and his before him. And these are my children." Yet the peasant's flaxen hair and blue eyes contrasted sharply with the black hair and brown eyes of the children.

"Show me your arms."

The children, pale with fright, extended their arms. Blue tattooed numbers stood out. The corporal turned to the peasant.

"Listen to me. Before I was a soldier, I was a farmer. I understand what it is to work the land. It's a poor living. Crops fail, animals sicken. Workers leave and cannot be replaced at harvest. And if people arrive who are able, it is easy to not ask questions, to not know who they are. But we both know. They are escapees – enemies of our Folk. They cannot be saved. You can. I ask you again. Who are these children?"

"They are mine. My children."

"Please. You leave me no choice. I beg you, think again. Save yourself. Otherwise, I can do nothing." He was pleading.

"They are mine. Mine."

The corporal sighed, called out. "Captain! We have illegals here."

The three were brought outside. On command, they lined up. The captain was very pleased. "We can report that the missing prisoners and a traitorous confederate have been found and dealt with. Escaping Reich justice is not acceptable. Corporal, execute them!"

The corporal didn't move. The command was repeated. "Execute them! Remember your oath of obedience. Your sacred oath."

The corporal slowly drew his machine gun. Above, a rift appeared in the clouds, and a ray of orange sunlight lit the yard.

"Fire!"

In seconds, three bullet-torn bodies lay on the ground, bathed in the rising sun. The mud steamed with morning dew.

The captain beamed. "Corporal, you are a true son of the SS. You have carried out your duty without flinching. You will be promoted – you will soon command your own unit. You will carry out these unpleasant but essential tasks for the Fatherland in many such future actions. Yes, this is a great responsibility, and you have proven what you are made of. You will forever remember this glorious moment."

The corporal looked down at the enemy – a peasant and two children bleeding in the mud. He considered what he was made of, and the glorious moment that he, who could never kill an animal, would forever remember – murdering a peasant with children he would not abandon. What had he done? What more would he be called on to do? He had sworn an oath. Of obedience. But to what? He shivered, then drew his pistol from his newly polished leather holster.

He set it against his temple. Orange rays from the horizon glinted on the barrel. He fired and fell into the mud. Mist rose about him. The sun shone more brightly. It would be a hot day.

The peasant's name is not known – he lived, endured, loved and died. His passing was not noticed. The children's names disappeared when the doctor's hospital records were destroyed to avoid incrimination. The SS expunged the corporal's name from the regiment's roster, and the episode was suppressed.

The incident was closed.

Montreal-born David Reich is a retired architect.

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Pesach en Provence

By Gina Roitman

In 1989, I was in a business meeting with some francophones in Montreal. As the meeting wrapped up, someone made a comment that could be taken as unkind to anglophones. This was at the peak of the debate about Quebec sovereignty. Everyone laughed, and then they remembered me. All eyes turned my way. The man who had made the comment shrugged his shoulders and said he was sorry, that he had meant no offence. I assured him none was taken, but he continued, saying that I couldn't possibly understand what it is like to be afraid that your language will be lost to your children and that your culture will one day disappear. In fact, I said, I understood perfectly. My mother tongue was Yiddish and it was already practically a dead language. More to the point, as my parents were Holocaust survivors, I had been raised with the values and mores of a culture that was gone before I was born, leaving me nostalgic and hungering for something I never had. What I couldn't say was that wherever I am, part of me is longing for a home somewhere else.

In the Alpes-Martimes, the mountain range lurking behind the Riviera, I rent a cozy and uncluttered apartment from a Danish couple I have never met. I have been coming to Grasse since 1997, at first because I have a second cousin living here, but now mostly because it is a place where, with a cliff wall rising at my back and a panoramic view plunging to the sea, I can effectively empty myself to make room for the stories I want to write. I come in spring when the air is redolent with thyme, jasmine and wisteria, Grasse being world-famous for its perfumes.

My mother wears Evening in Paris, but only on special occasions like Pesach. The midnight blue bottle is the one bright spot on her otherwise drab dresser.

The idea of making a Passover seder first comes to me soon after I arrive in Grasse. I am going through the kitchen cupboards, taking inventory, when I suddenly come across a box of matzah. Two years earlier, I left a half empty box. I know it's not the same package, but I wonder whether the Danish couple discovered it and somehow grew fond of the tasteless, constipating crackers because of me.

I am not thinking about a real seder – that would be impossible – just something to help me through the holiday period, to keep me connected to Montreal despite all the trouble I have gone to in removing myself from there. So I will plan a faux seder. But for whom? My cousin and her husband will be visiting their children in California. Undaunted, I invite my friend Julie, a woman raised by nuns in a Montreal convent and the widow of a real Cossack. The irony is not lost on me. I imagine my mother's distress over sharing a seder with her enemy. My life is like that, a constant sliding back in time along some slippery groove carved out long before I got here.

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2004 Literary Supplement

Passover Greetings

Moïse Kisling (1891-1953), *Paysage de Provence*, oil on canvas.

Pesach en Provence

Continued from page B20

What I know of seders does not come so much from religious teachings as it does from the force of family dynamics, the tailoring of the event to various players. That is what remains of this holiday for me. For me, family has always ebbed and flowed, perhaps as a consequence of being the daughter of survivors. Before I was even born, World War II had consumed most of my extended family, leaving my brother and me suffering from a deficit of relatives. The few we did have were far-flung, vaguely familiar faces in photographs that arrived in a letter once a year. This deficit was never more obvious than during the holidays, especially Passover. It was just the four of us – five if you count the ghost of the Prophet Elijah.

The kitchen table is moved into the living room because you don't eat dinner in the kitchen on yontif. We are all dressed in our finest and, despite the lack of company, the table is set with linen, china and a silver candelabrum.

"Bennick," my mother says to my father who is revelling in the Passover rituals, "do we have to do the whole Haggadah? The children are hungry."

Because it is a holiday and my mother is exhausted from the effort of preparation, my father is able to negotiate for the recounting of one more story. This is the part he is good at, reading out loud to us the story of how we came out of bondage.

My mother was a woman of enormous energy. A week before Passover, there was a frenzy of activity as she scrubbed the kitchen cupboards to make way for the Passover things. The frenzy always caused my mother to become even more highly strung than usual, more likely to snap at my father or brother or me. I remember offering to help her once, but she took it as an opportunity to remind me what a talent I had for breaking things. Not that we had anything precious – no heirlooms salvaged from previous generations, no treasured pieces passed on with interesting family histories. Our Passover dishes were purchased second-hand in a refugee camp in Germany. And like our family, the set was incomplete.

Continued on page B22

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Family Moments

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Mazel tov to Renee & Ori Raubvogel on the birth of their daughter Samantha-Michelle, sister to Benjamin and Jacob. Grandparents, Marsha & Alex Raubvogel, Merle Peters, and Max Peters.

Erin Wiser & Daniel Weinstock are thrilled to announce their engagement. Parents are Joe & Faigie Weinstock and Bob & Esther Wiser.

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Pesach en Provence

Continued from page B21

When I am 12, I return home from a friend's house to see my mother preparing to store the chametz in our apartment locker.

"Bella's mother says we are supposed to throw out the chametz," I say innocently.

"Bella's mother never buried a child who died from hunger," my mother replies, sharply. "Bella's mother was born here in Canada and never had a hungry day in her life. It's a sin against God to throw away food," she says in that tone that suggests the discussion is over.

This is how our family is bound together, as if by the barbed wire from the fences of Auschwitz, a name more familiar to me than Toronto. Toronto is the far side of the moon, while Auschwitz is right outside our door.

Some innovation is required for my faux seder. To make matzah meal, I crush the boxed matzah in the coffee grinder and get the Manischewitz recipe for matzah balls on the Internet. I think about my mother as I make charoset using Canada apples grown in France, although I've never seen them at home. I guess if we did grow them in Canada, they'd be called something else, like French fries are just frites in France. In Grasse, I am a Canada apple, but I'm not so sure what I am back in Montreal.

"Bring me the copper pesedikeh plate," my mother calls from the kitchen. "I will give you a job, if you want to help." I am to grate apples for the charoset while my mother cracks and empties walnuts shells. "You are doing Baileh's job. I always cracked the nuts, Malka mixed it all together with the honey; Ruchmeh would be helping der Mameh and Shaindel would be singing." With a few words, my mother conjures up the one-room shtiebl in Chrzanow where she lived with her parents and four sisters before the war.

During the holidays, I am much-loved in my family for my turkey and matzah ball soup. It's a recipe my mother gave me while she was in the hospital with the cancer that would kill her at the age of 63. I make it every holiday for family gatherings – the family, for the most part, being the one I married into. At 20, I acquired a pair of sister-in-laws, brother-in-laws, numerous nieces and nephews, and three sets of aunts and uncles, and a bonanza of first cousins. When I left the marriage, I kept my dowry of relatives and my position as the best maker of matzah ball soup.

The seders were invariably held at my brother- and sister-in-law's house, because, being wealthy, they had the room. The table, set for as many as 14 people, all of them immediate family, filled me with happy anticipation. But not having children of my own, the only thing I brought to the evening was the soup. These seders were family gatherings, but without any of the decipherable traditions from my childhood: only a few grudging prayers, laboriously squeaked out by my brother-in-law once the grandfathers had died. I missed my father's storytelling, although I had complained about it bitterly as a young girl. As much as I treasured the coming together of family, these seders, stripped of ceremony, were often laced with a bittersweet loneliness.

For my faux seder in Provence, I roast a whole chicken stuffed with vegetables and smothered in garlic, a recipe I also find on the Internet. It's too much food and though Julie asks for seconds, I can see I'll have enough for at least three more meals. Too much food is a Passover tradition, I tell her. My mother would lade the table as if all her sisters were coming to dine. It's as if, having survived hunger, she had to find ways to reassure herself that we had more than we needed. As a result, I have inherited an abhorrence of half-filled fridges and sparse meals. I wonder if it's because I am Jewish or because I was raised with a refugee's mentality, or both.

At supper, Julie will ask me if I consider myself a Canadian or a Jew, and I tell her that my nationality is Canadian but my soul is Jewish. That satisfies her, but leaves me uneasy, because I have not really answered the question.

"When we're gone," my mother repeats like a daily prayer, "you and Marvin will only have each other. You are the only ones left of all our family. Remember that. Remember."

In my sleep, sodden with too much food and rosé, I discern a jangling sound. With a start, I identify it as the telephone. I run down the darkened hall.

"Hello?"

It's Nancy, my brother's wife calling from Toronto where it is only a quarter to six. They're waiting for their seder guests to arrive and I am instantly nostalgic, regretful of being here and not there, in that foreign land called Toronto where Marvin, Nancy and the boys shower me with love when I visit.

Nancy, so full of the same kind of energy my mother had, but without the angst and anguish, gives me a rundown of her menu. My mother would have loved her (although I am convinced she would have nagged Nancy into converting to Judaism). Now Nancy speaks of having prepared the charoset and having the hard-boiled eggs standing by with the pitcher of salted water – "the salted tears of the Israelites," she reminds me, jokingly. I had forgotten about that.

Nancy is a wonder, with her love of puns and loopy lyrics to popular songs that she makes up, and her ability to invent new traditions when she cannot draw on the old. One seder when the boys were young, she held a matzah board to her face and created *Matzah Man*. She sang it to the tune of the Village People's *Macho Man*. It became a tradition for a while.

I crawl back into my narrow Provençal bed, groggy with half-formed thoughts and the weight of too much food and drink. Throughout the day, my mother had been shadowing me as I washed the floors of the apartment and prepared the faux seder. She is back now, hovering on the edge of my consciousness, intruding on my attempts to retrieve sleep. I wonder what she's trying to tell me. What I was thinking to have made so much food? Why had I found it so important to cook all day for just Julie and me? I could easily have done something simple. But then, I think while drifting off, it would not have been a Passover seder. It would have just been a friend coming over for dinner. Where's the memory in that?

Gina Roitman is the daughter of Holocaust survivors and was born in a displaced persons camp in postwar Germany. She lives in Montreal and has travelled extensively as a communications consultant for the tourism industry for the past 30 years.

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By David Silverberg

Holocaust Poem

Everything beautiful and bitter
has already fluttered from more steady hands than mine
Pain has been exorcised
sorrow has been hosed down
memories have been polished
to preserve those ugly preserves.

Barb wire has pricked pages
tattoos have been imprinted
on little boys' skulls like circus stamps

What can a spoiled 24-year-old say
that you don't already know?
These ears haven't tasted
a Zaidie's murmured nightmares
These eyes haven't documented
caked blood on dry lips
And Holocaust Education Week came and went again
and I didn't go to a single event
I don't think I know the Holocaust
Perhaps I never will, I never can
but it's underneath my skin,
like dreams I barely remember
and sometimes it floats away
like dreams I begin to forget.

You could call this a Holocaust poem
I call it the first steps of an infant reborn.

How Jewish Are You?

The question balloons, larger than life
Shul-walk-miles can't be counted,
mitzvot are too scattered to be listed,
inner prayer is not a
quantifiable statistic.
From the hook of the question mark
lies insidious bait designed to
one-up a man's ship

Faith was always layered,
but it never had levels
so pointless
so pointing.

How Jewish are you?

Stack your matzah
Catalogue your gold-lettered kippot
Trace Israel-warmed skin.

Don't answer the question.
It doesn't deserve one.

Along Bathurst

At the crown, soft soil
hugs real open space and one-lane darkness
By the face, concrete stretches coarse limps
birthing high schools, bad pubs
Down to the shoulders, creeping into 416
like whispers trickling into dreams
falafel grey and gas-station red
At the torso, fresh-off-the-boat housing,
synagogue clusters huddle
beside community hubs, gym squeaks
Now the stomach, where cappucino hugs schnitzel
donut sweet and chassidic salty
By the thighs, polished fences brighten boundaries
Dogs outnumber black hats,
asphalt hills pose as mini-roller coasters
Down to shins, long bones of skeletal culture
Cigarette smoke dances with smog
Homes tease children; the anti-road hockey landscape
Finally, at the feet, world aroma taps streetcar glass
Distorted riffs grip high-heeled tipsies
as art decorates alleys, hills become valleys
and the street slips into the cover of night.

David Silverberg is a freelance journalist whose work has appeared in publications including the Toronto Star *and* The CJN. *He runs a poetry reading series called Suburban Spoken Word.*

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Mottel the Shlemiel

By Stan Weisberg

"What is a fool?" Funk & Wagnalls, a dictionary I bought cheap, defines it as "a person lacking understanding, judgment or common sense." Or "one who has been duped or imposed upon."

But in whose opinion, I ask you?

This is the story of Mottel, whom almost the entire Jewish population of Podzencheen called not Mottel the Woodcutter, but Mottel the Shlemiel, or Mottel the fool. Podzencheen was a large town in Polish Russia. That is, it was in Russia but its people spoke Polish and hated their Russian landlords. But that is another story.

Mottel was a cousin of my late grandfather, Nuchum the Furrier, may he rest in peace. (Actually, Mottel and everyone else in this story are also "the late" Mottel. This is because this story takes place way back before the Great War of 1914 to 1918.)

Defining who is a shlemiel has one major problem: Those who call others shlemiels may be shlemiels themselves. At least someone who is labelled a thief is usually so labelled by a jury of people who are not thieves themselves – except perhaps for their lawyers. Have you ever asked yourself? "Why are lawyers, politicians and convicted felons not allowed to do jury duty?" Everyone else is forced to do so. The reason is obvious to me.

Why was Mottel called Mottel the Shlemiel? Well, it started when he married his wife Roiseh, Yosel the bookbinder's daughter. You see, the townsfolk could not understand why a strikingly handsome man like Mottel would marry such a plain-looking girl like Roiseh. She even had a wart on her chin. Mottel could have had any young woman in town, especially Marsha, Simcha the grain merchant's beautiful daughter. Simcha was the richest man in town and would have given a huge dowry. Marsha made no secret of her interest in Mottel, but he politely ignored her and chose Roiseh instead.

What Mottel knew was that Roiseh had taught herself to read and write not only Hebrew and Yiddish but Polish as well. Jewish girls in Russia in those days did not go to school. They were taught how to be good wives and mothers at home. They rarely learned to read even enough Hebrew to follow the services in the synagogue. Why, the townsfolk asked themselves, would a man pick a wife who knew more languages than him and was possibly smarter than he was?

So, Mottel was called a fool because he chose a plain girl with a small dowry and a wart on her chin who could read three languages instead of a pretty empty-headed rich girl who could not read at all. That Roiseh had a sweet disposition and was always cheerful did not matter to Mottel's peers. They would have chosen the beautiful, rich Marsha, and many of the town's young bachelors lay awake nights dreaming of her big bosom and her bigger dowry.

Mottel was considered strange for another reason. He did not stay behind after morning prayers to shmooze with the other men. Instead, he hurried home to spend that time, before going to work, with his wife. They could understand this behaviour in a newlywed rushing home to his bride. However, long after the honeymoon, Mottel still rushed home, oddly preferring his Roiseh's company to that of his friends and cronies.

Normally, calling someone a shlemiel over his choice in a mate would have slowly died off. Besides, many of the men who were calling Mottel a fool were jealous. They were the young men who were falling all over each other trying to get Marsha's attention and all that went with it. You could not call a man a fool forever because you disagreed with him about who he chose to spend his life with.

But shortly after Mottel and his bride moved into their new house, he began to act in another foolish manner. Technically, the house was not new. It had belonged to Haskell the blondeh, Simcha the tailor's son. Haskell married Chana, Louis the shuster's daughter. Haskell and Chana had packed up themselves and their two young children, Lillie and Moishe, and headed off to America. Before they left, they sold their house to Mottel.

Anyhow, the house was new to Mottel and Roiseh, who was thrilled to have any sort of home of her own. The most striking feature of this house was not the house itself. It was built just like all the other houses in town. But it came with a huge backyard and a large barn – not just a stable, but a real barn.

Continued on page B25

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He Collected Junk

Continued from page B24

Mottel began to bring home, from his wood cutting, odd bits of junk. They were mostly broken pieces of metal and old pots and pans. You see, dear reader, in the olden days in most Russian towns and villages, there was no garbage collection as we have today. Table scraps were fed to the goats or pigs. Whatever they could not eat went into the compost pile and whatever could not be composted was burned in the wood stove in winter and in a bonfire in summer. Whatever could not be fed, composted or burned – usually metal of some kind – was piled in a corner of the yard and left to slowly rust away. These piles of junk were considered a nuisance, taking up useful space in the garden.

From time to time, when the pile grew too big, a horse and wagon were hired to take the junk away. It was usually taken into the forest and dumped into a ravine. Mottel, on the other hand, would offer to take junk away at a lower price. This was not the foolish part. That he did not dump the junk in the forest but into his own backyard and barn were considered to be the actions of someone not altogether there, if you know what I mean.

The townsfolk readily gave Mottel their old junk. Not, however, without some snickering behind his back. "What will he do with all of that junk? He even plays with it, putting it into separate piles. How could a wife stand to have such a mess in her garden?"

Roiseh ignored the comments of her neighbours and even her friends. She was a loving wife to Mottel and gave him three strong sons and a beautiful daughter over the next 10 years. The piles of junk continued to grow, but Mottel had a large piece of land and there was always room for more. The townsfolk soon accepted Mottel's strange behaviour and even forgot why he was called Mottel the Shlemiel.

In 1914, a terrible thing happened. War broke out in Europe. The young Jewish men of Podzencheen were terrified that they would be forced into the army. This was not out of cowardice, but out of obligation. Does not the good book say, "Thou shalt not kill?" My uncle Israel told my mother that he and his fellow Jewish soldiers aimed their rifles over the heads of the enemy to avoid the sin of killing not only another human being but also perhaps a fellow Jew, and God forbid, even possibly a relative similarly forced into the army on the other side.

Of course, one could always refuse to put on the uniform. For this act of honesty, one was usually shot. So, being practical, the young men put on the hated uniform and shot over the enemy's heads. It was much easier to play the general's game. You did not see him up there shooting and getting shot at, did you?

Whoops – back to our story about Mottel the Shlemiel. As soon as war was declared, Mottel disappeared. He returned four days later so tired that he hired a wagon to take him home from the train, which was normally a short walk. This did not go unnoticed by the town yentas, who already had crooked noses over Mottel having slipped away from them four days earlier. They hardly gave him time to take his boots off and have a cup of tea before they headed to his door to request deliveries of wood.

Normally, even the town's nosiest busybody, Benta, Elia the pharmacist's wife, also known as Benta the Yenta, would have discreetly waited a few minutes. But she led the charge.

She had to. The laughter and singing from Mottel and Roiseh's house could be heard all over town. It started as soon as Mottel burst through his front door shouting, "Roiseleh, Roiseleh!" The noise was like a giant magnet. It drew Benta the Yenta to it as fast as her fat little legs could carry her. Her cronies followed behind like a strange gaggle of geese, their skirts flapping in the wind, like feathered wings, and with the excited cackle of chickens at dinner time.

The door was ajar and what greeted the nosy neighbours was a sight they would retell forever. There was Mottel, wildly dancing Roiseh around the kitchen shouting, "We're rich, we're rich!" and "Canada, here we come!"

When Mottel finally fell exhausted into a chair, he told everyone where he had been for four days. He had travelled all the way to Warsaw, where he visited all the foundries that produced iron and other metals. Mottel knew that because of the war, the demand for scrap metal would greatly increase and would eventually make it possible for him to sell his piles and piles of scrap metal to these foundries. If fortunate, he could sell it all at a large profit, which he had done. He had arranged for a bank loan to hire a fleet of trucks to carry his piles of "junk" to the foundries in Warsaw. A price per kilogram had already been agreed upon.

After paying for the trucks, selling the scrap metal and selling their house, they would have enough money to go to Canada, and there would even be enough money left over to buy a business once they got there. Did not Mottel's cousin Moishe have a grocery store in Toronto? Had he not been after Mottel for years to come to Canada and to go into partnership with him?

Two months later, Mottel and his family left for Sweden. From there they embarked on a steamship to Canada.

Mottel was never again referred to as Mottel the Shlemiel.

Stanley Weisberg lives in St. Catharines, Ont. Mottel the Shlemiel *is part of a soon-to-be-published collection of humourous short stories titled* Shlemiels, Shlemazels, Dairymaids and Gypsies.

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Passover Greetings

For Tammy, in loving memory, Dec. 27, 1963-Oct. 9, 2003

By Marina Mashaal

Somewhere on your way
to Him,
the wind must have blown
snowflakes through your eyes.
It broke you in pieces,
like a silver cookie,
and sprinkled you in sparks
across the sky.
The music and the art of all you like
played.

The sky was a blanket
of fallen peace.
The world over my head
stretched to empty and yet filled
like a canvas of you,
your smile a flash
from afar.

Above my eyes,
the light was strong.
The pine needles moved
as they glistened.
The autumn leaves
burst into full colour.
I heard your roses
dip into the earth
as a bird called out its song.

I never knew
beauty or sweet or the grace
of fresh flowers
or God
with mercy of a date-palm
but because of you

and that God
sometimes
may need a fist
filled with stars.

Marina Mashaal's poetry and short stories have been published in American and Canadian literary magazines. She lives in Montreal.

Yemenite woman. [Israel photo]

Dreidel

By Roberta Swetlow

I spin in a blur,
revolve randomly,
out of control,
without getting anywhere
important.
Or even useful
I am only important or useful when
I fall flat on my face
or back, or side,
and expose myself…
to amuse players who spin me
until I break

Roberta Swetlow is a writer living in Regina. Her work has appeared in The CJN's literary supplement in previous years.

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Intimate Portraits

By Na'ama Sheffi

When I finished reading Esther Schely-Newman's *Our Lives are but Stories*, a book that tells the about the lives of Israeli women of Tunisian background and the stories they told, I was filled with envy. Her ability, as a folklore anthropologist, to expose her cultural roots through the use of professional tools, is something most of us lack.

When we read a book like this one, which deals directly with a way of life that was part of a collective past to which the author belongs, we are aware not only of the content itself, but also of a personal sense of having missed the opportunity to become familiar with our own roots. Possibly one reason this research astonishes me is that the professional tools at my disposal are those of a historian studying western culture and not those of an anthropologist studying North African culture.

Much has been written in the past few decades about collective memory and the varying ways in which the same narrative can be represented. In most cases, research on the narrative – at least, among historians like myself – focuses on stories included in official contexts such as textbooks, newspapers or state or consular documents.

Throughout the 20th century, we have witnessed the granting of scholarly legitimization to the use of increasingly more sources, including personal conversations such as the ones in Schely-Newman's book. But even if research presenting the past from the perspective of women is now more accepted, studies describing the past through personal stories recounted directly by women are not yet a common phenomenon.

Esther Schely-Newman's fascinating book focuses on the almost personal and yet very collective stories of a group of Tunisian-born women who immigrated to Israel in the 1940s and 1950s. Relying on dozens of interviews, the book concentrates on the stories of four women.

Fortuna, born in 1917 and the author's mother, was born in Sfax, Tunisia's second largest city. She grew up with an aunt and uncle who had no children and, at age 24, married Noru, a Tunisian Jew with French citizenship. She moved to Israel in 1949, settling in Gilat, a moshav (co-operative agricultural community) in the southern part of the country.

Galia, who arrived in Gilat that same year, was born in 1924 in Gabes, not far from the island of Djerba. That region was penetrated by French colonialism at a later period and to a lesser degree than other parts of Tunisia. After her mother died, Galia grew up in the spacious home of her grandparents, who arranged for her marriage, at age 14, to an orphaned cousin.

Bia, Fortuna and Galia's neighbour in the moshav since 1955, was born in 1932 in the largest coastal city of Sousse, which was an important crossroads. As a young girl, she was forced to work to help support her family and to build up her dowry.

Odette, born in 1925 in the capital, Tunis, also helped her family financially. When she immigrated to Israel in 1955, she chose to reside in Aminadav, a moshav near Jerusalem, as part of her effort to realize the Zionist ideal of settling the Holy Land.

All the women interviewed for this book, and not just the four principal "protagonists," helped form a collective biography stretching from childhood to the very revealing chapter at the end, "Everyone's Grandmother." The place of girls and women in Tunisian-Jewish society is the backbone of the biographies.

From the start, Schely-Newman explains that the birth of a female is less joyous than the birth of a male – for economic reasons: The son will support his parents in the future, whereas his sister will deplete the family budget through the dowry that will have to be paid when she weds.

With an opening like that, it should come as no surprise that the lives of the daughters – and these were women who were raised during the second quarter of the 20th century – were not simple. As young girls, they grew up under the constant vigilance of women who taught them how to look after the house, but who concealed from them the facts of life. When they entered puberty and were astonished to discover bloodstains on their underwear, they were initially told that, from now on, they must never let a man touch them. They were given no explanation for this, and only later were informed that the blood was a clear sign of their fertility. When they were teenagers, it was made very clear that a woman's fortune and fate hinged on finding a husband, in most cases, through a match arranged by the family.

Although their subsequent way of life resembled that of previous generations of Tunisian Jewish women – as housewives and mothers – these women did manage, in the context of their life roles, to channel their domestic energy into other areas as well, such as the decision to immigrate to Israel; the internalization of a western orientation as expressed in encouraging their

Continued on page B29

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These Women Dare to Talk Frankly About Their Lives

Continued from page B28

children, including their daughters, to study and pursue a career; and even the creation of a complex balance of power with their husbands, who allowed them a certain measure of independence.

Nonetheless, when these women in their later years describe their lives, they dare to talk frankly about the defects in their conjugal relationships, about husbands who, in their youth, tyrannize their wives and who, in their old age, become subservient to them.

Ostensibly, this book could be read as a collection of popular gossip stories or as a collection of folk legends. We are all intrigued by stories, some of which are nothing but folk legends, such as the one about the woman who shot her husband, thinking he was a prowler roaming outside their home (this story is repeated in various contexts, with the action taking place in different places, but never in the narrator's place of residence). Or the story about the young boy who becomes sick and whose illness exposes his mother's weakening religious faith; or about the woman who, only in old age, confesses to her having been in love with a man who was much higher than she was on the social ladder (in the end, she marries an ardent suitor who does not interest her at all).

Schely-Newman skillfully handles this difficult raw material: She places the "juicy" stories within a scholarly context. Her research is based on the study of a variety of areas: analyses from the social field, interpretation of modern gender roles, explanations that touch on the intergenerational gap between narrator and listener, differences between life in Tunisia and in Israel, transition to a modern lifestyle and, of course, the unique language of Tunisian Jews, which combines Arabic, French and the language of liturgy in its original Tunisian form, together with the Hebrew of daily life in Israel, which the women acquired following their arrival here.

What remain open, despite Schely-Newman's impressive scholarly integrity, are several questions relating to the manner in which anthropologists should position themselves vis-à-vis the subjects of their research. It is only natural for anthropologists to become involved to a lesser or greater degree, during the course of their research, in the community they are studying. However, in this particular instance, the question of personal involvement takes on even greater importance, because the researcher is the daughter of one of the first women interviewed and was also the neighbour, during her childhood, of two of the other women.

Granted, as we can judge from the excerpts from the conversations in *Our Lives are but Stories*, it is clear that only a member of their own community could have reached such a profound level of understanding of the narrators – and not just from the standpoint of their complex language. (The quotes in English faithfully reflect the original in which the narrative was recounted, and at times, one sentence is the product of a blend of languages.)

This issue carries even greater weight at the contextual level. Schely-Newman, who grew up in the Tunisian Jewish community in Israel, experienced first-hand – even if only as a small child – the social absorption processes and the substantive changes to which the women she interviewed were exposed. As a member of that community, she was regarded by her interviewees as "one of us." In this research study, which extended over many years, they spoke frankly about the most effective ways of hunting a husband (when she was still unmarried) and explained to her how a woman could make herself attractive in her husband's eyes after childbirth (when she interviewed them while pregnant).

It is doubtful whether she would have been exposed to the story about the fate a husband would bring her, or the fable about the vagina as thick honey that opens flexibly when necessary and returns to its original shape afterward,

Continued on page B30

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It is Amazing to Discover Their Openness

Continued from page B29

had she not been perceived as someone whose personal life was intertwined with that of the interviewees' own community.

Although it is obvious that, without this communal involvement, any anthropologist would have found it difficult to probe such deep strata of the lives of the interviewees, we can still not ignore a substantive ethical problem. Where is the demarcation line separating a research study from personal life during the interview itself, and how is that line maintained in the research study? Since the most extreme personal exposure is provided by Odette, the only one among the four principal interviewees who did not know Schely-Newman as a child, the position of the participating anthropologist could be interpreted in two different ways.

According to the first and less flattering approach, the subject to whom the interviewer was less committed was the one who could be more openly exposed and whose words could be presented without any embellishments. According to the second approach, fairness allowed the interviewer not to favour those she knew and to choose the stories on the basis of

their strength and substance, and the most impressive story in this context was provided by someone whom she did not know.

The degree of the researcher's commitment to the subjects of her study is not related only to the private context of this particular anthropologist. Throughout the book, it is obvious that the women reached the point where they could be completely frank with her. However, if we could attribute the personal exposure of their ignorance of the sexual world to the playful willingness of grandmothers, it is amazing to discover the extent of their openness in intimate stories – some of which are only alluded to – that are told about their love lives.

The climax of these revelations is reached in the final chapter where they are ostensibly talking about things as elderly women, as people who continue to willingly cook and babysit for their families although they are actually recounting the earlier stages in their lives. Here, even though Schely-Newman explains that, in order to arrive at these details, she had to express the readiness to expose herself (even if only partially), we must still ask ourselves to what extent anthropologists are committed to their profession and to what extent they are committed to the subjects of their research.

Perhaps the ability to present things in such a frank manner is partially attributable to the fact that the book was published in English. Thus, the academic commitment to publishing research in the lingua franca of academia also provided the opening for greater precision, in the knowledge that the women themselves and those in their immediate surroundings would not be adversely affected by the study's publication. Nevertheless, since we are members of a society that prides itself on its transformation from a melting-pot to a multicultural society, it would have been a good idea to enable us to read and teach such studies in our own language, the language of "natives."

Dr. Na'ama Sheffi teaches communications at Sapir Academic College in Ashkelon. This article appeared in Ha'aretz *March 19.*

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2004 Literary Supplement

Passover Greetings

The Plea

By Frederika Shulman

Mr. And Mrs. Johanssen weren't particularly impressed
with the tiny oil and its kitchy landscape that they inherited

from his father (God rest his soul), whose taste in art
left something to be desired. He said he had found it in the last days of the War.

Sure, the lines were steady enough, the hand, probably accomplished
but what really intrigued them was of a different matter:

on close examination of the inside of the gilded frame they found
a note in tiny Hebrew script:

Help us, it reads. Someone, please, help us.

Apparition (for Marc Chagall)

High above red shtetl rooftops
they float:
poet painter and beautiful Bella,
with flower fragrance in air,
they embrace.
He is part of her
and she is made of green and black
white collar and booties loving him,
carrying roses she bought for his birthday.
On seeing her, he cannot help but begin to levitate.
That is why at night he paints the City of Light
drenched in apple honey,
meditates with angels singing praises
for Kiddush born in egg bread plates,
where Sabbath candle smoke can be tasted
on wine coloured finger tips,
he draws prayers etched in memory
by grandfather heart.

Marc Chagall, *The Birthday*, oil on canvas, 1915.

Frederika Shulman is a poet, author, artist and cultural historian born and raised in Montreal. Her work has appeared in Mocha Memoirs and The Suburban.

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Poinsettia

I find no refreshment in the word, its rich red colour. It has meaning for someone else, like a holiday I can't experience, wrapping paper I can't use, a tree in someone else's livingroom. I remember a small, wood-paneled room with a bright tree, gifts in wrapped packages scattered around the ground. Katy's mom cut the toast in neat rectangles to dunk in perfect soft-boiled eggs. Katy wore white go-go boots.

The red poinsettia is barely a flower. It has no smell. It's a Hallmark card I can't read. Its red points shut me out with their frozen shine and plastic aura.

The sky is pale navy, bordering on frail light above the black roofs and chimneys. Is that a small note of hope, a band of something lighter radiating from the housetops? At the front of the house, the trees are black shadows. No light has arrived, except for a winter blue sky. The trees crouch at the window, protective, combative. Growling slightly in their sleep, they are ready to spring into action if provoked.

Edward Dunbar, *Poinsettia*, oil on canvas, 2004

Poems on pages B32 and B33 are by Malca Litovitz, a Toronto writer. Her latest poetry collection is* At the Moonbean Café *(Guernica, 2003).

No Charges for Meals Here

("Waiting at Ellis Island, 1905")

Come in for a free smoke and a dance. Tap your foot.
Raising your hand in the stately pose of the cowboy gallant,
Hand slung on your hip,
You lift my hand on high.

We look at each other under the arc of our arms,
A bridge connecting in the long grass.
An untied apron, a cigarette, and a nonchalant accordion.
A dreaming man rests his chin in his hands.

The sign says "No charge for meals"
In dozens of welcoming languages:
Free lunch near the Statue of Liberty.

Eclipse

We're out there on a dark summer night
lying on a baseball field
looking up at the big black
skullcap of the earth.

Then, aurora borealis:
a flood of light, a flash of sun.
God to bat: shooting stars.
Big Dipper, Little Dipper
in the ballgame of space.

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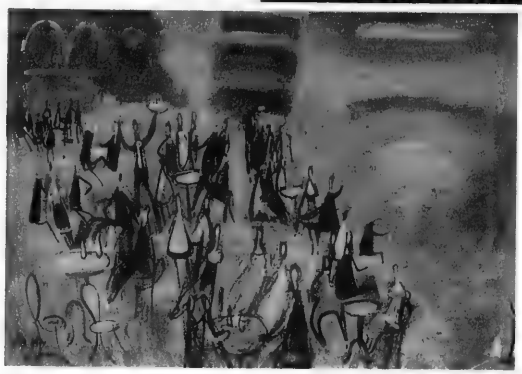

Nachum Gutman (1898-1978), *Cafe by the Sea*, gouache, oil and ink on coloured paper

Café Hillel

(1)

June 27, 2003

In a café,
I smell the ages,
hear the wind chimes,
see the bags – familiar yet dangerous.
At the door,
they check the contents

but it is my heart
ready to explode,
gripping its losses
like other people's keys,
none fitting the locks –
the combinations mysterious.

I pull when I should push
and remember the portables,
fields that welcomed us,
God saying "stay";
then, wild birds
in Masada
loneliness filling the clouds.

(2)

Jerusalem Wedding

Stand, sweet friend,
soak in this bliss,
this family crowning you
as sapphire birds
sing orange songs
in the garden of Beth Tikoa.

(3)

I am here without you
at the top of the stairs
barely finding the light switch,
turning on the small fan
making the lights flicker on and off,
conscious of my solitude,
my loneliness
steaming the bathroom mirror,
ringing the tub in soap.

I am clean and hot,
surrounded by love,
but you are absent.
The twinkling lights on the dark hills
do not bring you near.

Erev shel shoshanim
stings my eyelids,
catches in my throat
when I try to whistle.
(4)

Weeks later, my friend calls Toronto to say she's OK. Ambulances wail in the background.

Songbird of Jerusalem,
hold a twig in your beak,
burst into mourning –
hills all around you,
small red flowers
in hot green bushes.

Remember young parents
rocking their baby in the carriage,
teens in halter tops wearing earrings and tattoos.
Remember the soldiers at the door,
café brimming with life.

Tower of David

I travel through the desert,
gaze at a Sherman tank,
pass brown caves of antiquity
nestled into hills
at the side of the road.

High on the tower,
I look down on the city –
her gardens, roses,
rooftops –
grace beyond Paris or Rome
because she is mine.

I descend to a dark gift shop,
buy bookmarks for "Mazel"
to give to you,
small notebooks covered in Hebrew

a topaz stone
with a prayer etched on it.

the holiness of a language
we do not speak
but share.

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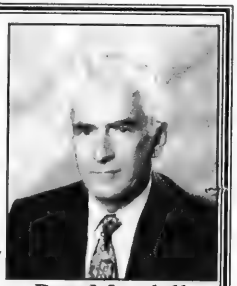
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Passover Greetings

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A Princess in a Carriage

By
Vivianne Schinasi Silver

At dusk
The horse-drawn carriage
"Hantour" awaits

My father holds my hand
To steady my step
I climb in
Settle back comfortably,
On the worn-down leather seat

He gets in and commands
The driver "Yallah,"
Places a beautiful fragrant
Garland of Jasmine, "fol"
Around my neck.

I inhale its heavenly scent
Mixed with wafts of roasting
Corn and chestnuts.

The sun is just setting in the
Turquoise/blue Mediterranean
sea.
Lanterns are lit
Their flames flicker
Giving a magical glow
To the Alexandrian "corniche"

I am transported to the
Land of enchantment
That promised to last forever.

Oceans and sunsets and bumpy
roads later
In the mountains of Charlevoix,
Quebec,

A horse-drawn carriage
Once again
Now, it is I who helps my father
Steady his faltering step.

Isaac Israels (1865-1934), *A horse drawn carriage*, oil on canvas.

His ailing heart
Drained of his strength

Sadly, it is to be
Our last ride.

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Passover Greetings

By Vivianne Schinasi Silver

Orange Blossoms

"Shem El Nessim"
Smell the Spring!
Time to harvest
Blossoms of the orange tree.

Heralding the coming of Pesach
Vast orchards welcome
Families and their picnics
Colourful food feasts
Proudly spread on benches and tables.

Warmed by the Egyptian sun,
As children we frolic in the arbour
Our mirth reflecting a festival spirit.

Huge copper vats quickly fill with flower petals
Gathered earlier in jute sheets
Corners held by everyone.

Soon, a sweet scent emanates
Fills the air with an intoxicating fragrance
That magical potion
Penetrates our every fibre,
Imprints our senses
for a lifetime.

The Light Has Gone Out

The tip of a soldier's bayonet
Held us at bay
Told us to go, "Emshi"

A quick, hopeful glance into the courtyard,
Brings back a flood of
Happy memories of many a Sabbath.

The hallowed steps of Eliahou Hanavi
Are no longer for me to ascend.
Its place of worship remains empty
As it has in other synagogues.

The building whose soul has been stolen.
Prayers and chants of a people
Whose voice is now stilled.
The Jewish light has gone out of Egypt.

Vivianne Schinasi Silver was born in Cairo. She came to Canada in 1957 after the anti-Semitism of the Suez Crisis forced the community out.

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May your Pesach be filled with health, happiness and peace.

Happy Pesach

Wishing you a Happy and Healthy Passover

Erin Shapero
Councillor, Ward 2
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Ari Eggleton
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Members of the **Ontario Liberal Caucus** wish the readers of the *Canadian Jewish News* a **Happy Passover.**

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2004 Literary Supplement

Passover Greetings

Memories of the Modern Jew

By Brandon Marlon

I

Ship of the Desert

A wandering Aramean was my father
Who put foot to sand and stretched his legs pace by pace
Through the steam and earth

He crossed the Jordan and locals knew him as the River Man –
Ha Ivri
His kin for a time could be found wearily toiling under Egypt's black sun
Habiru men and women bound in their hearts for Ashmem
After the gagging drought improved

Salem would have to wait for slavery generations and the mass Return
Of sandals and warm toes turning golden then rich pink

On sand dune ships of donkey and camel the tired souls
And burnt feet
Journeyed back to what by then was widely called Jeru-Salem
To rectify unfinished destinies and an ancient claim

A wandering Aramean from Ur was my progenitor
And I his wandering Jewish son am sorry my toes are so cold

II

Stranger's Torch At Jericho's Gates

A mob of slaves camped at Sinai's heel
To receive the world's gift and strengthen their backs
From the overseer's lashes

Tired eyes looked to the vast beyond from the nipple of Nebo
The transfer of leadership moving from Prophet to General

High walls and massive towers confronted the nomadic rush
Canaan's siege a gradual affliction
Crippling the gates of fortified cities
While cousin cultures jostled for supremacy
And territory
And water rights

From all sides the devastating blows arrived –
Ammon and Moab raided swiftly from the West
And out of sweltering desert
Tribes of Midian and Amalek thrust with spirit and spears
To impale Hebrew faith

But for judicial strategists and the glow of Shiloh
The flame and legacy would have reached thick ash
Smoked into infinite invisibility

And I would not remember the texture of Samson's hair
And my ancestors would never have been pregnant with monarchy
Nor moistened by longevity's full-mouthed kiss

III

Dynasty of Sin and Compromise

The reverberation can still be felt
Waves crashing into the coast of Canaan
Light tides ferrying heavy crews of Aegean skins

Preceded by a raging flame
Scorching the fertile crescent
Iron warriors and copper conquerors
Jeopardizing the boy nation of my grandfathers

Between Jaffa and Gaza
The search for allies and alloys was sparked a smoldering red

At the ensuing moment of immediate necessity
After beggary and protests: "A king! A king!"
The quest for solidarity in organization spawned a worldly throne
Pouring forth Psalms for comfort
Proverbs for wit and wisdom
A dynastic line of Davidic ruler-saviors

Before long the tongue of Via Maris
Extended in branches throughout tribal villages
For traders in times of peace
For troops in times of caustic challenge

All for naught these assimilationist reforms
As ten pieces of Jacob's garment were torn
And centuries of subjugation and threat descend

Though the will will remain and the courage persist
Not the rising of any hammer clan
Nor any glow from sons of stars
Will lift up beaten root shards for good

Two temples plowed to dust
Zion City razed down to pebbles and embers
Baptism by inferno, drowned in sorrows
With but one memento wall
A die-hard clinging to time and Moriah
For future fingerprints to be impressed
For buried ways to be unearthed
For all eyes to rise and look upon the faces of my ancient tribe
Still breathing and suffering
Outlasting Darwinian logic with inexplicable and undeniable exception

Brandon Marlon writes drama and poetry. He lives in Toronto.

Wishing the Jewish Commuity of the City of Vaughan Sincere Best Wishes for a Happy Passover

Joyce Frustaglio

Regional Councillor "People First"

2004 Literary Supplement

Passover Greetings

Reuven Rubin (1893-1974), *Camel with Rider*, water colour, ink and gouache on paper.

Feeding the Red Deer at Har Odem in Ramat Hagolan on a sunny day in winter.

[Israel Sun photo]

GLORIA and HOWARD MOSCOE
and their family
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The Mayor and Members of Council of the Town of Richmond Hill
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A woman in prayer

[RNS photo]

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The Mayor and Members of Vaughan Council wish our Jewish Community a Happy and Healthy Passover.

Front (from L): Ward 5 Councillor Susan Kadis, Regional Councillor Mario F. Ferri, Mayor Michael Di Biase, Regional Councillor Linda D. Jackson, Regional Councillor Joyce Frustaglio.
Back (from L): Ward 1 Councillor Peter Meffe, Ward 2 Councillor Tony Carella, Ward 3 Councillor Bernie DiVona, Ward 4 Councillor Sandra Yeung Racco.

חג שמח

Best wishes for a happy and healthy Passover

from Ernie Eves
Leader of the Official Opposition and the PC Caucus

Ernie Eves
Leader of the Official Opposition
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Tongues Untied

By Marion Gold

My tongue speaks
Forbidden words.
Forbidden thoughts
Swirl around
In the
Centrifuge that is my brain.

In secretive moments,
I write poetry
That no one will read.
I speak Yiddish
A language few understand.

It is mamaloshen –
Mother tongue
It is
The sacred language
Containing the wit and wisdom
Of all women.

I juxtapose the words of the Haggadah
With the recipes drawn from the memories
Of Pesach past.
Chrain, Gefilte Fish, Kneidlach, *Goldeneh Yoikh*,
Ashkenaz Charoset, Sephardi Charoset with Figs and Dates
But no Kitniyot.

And it all Happened on Baldwin Street

But it all started somewhere else
Far, far away
Across the seas
Behind the wall of myths
In a village in Poland.

A girl born of children
Rivka Sara
Rebecca Sarah
Named after two of our
Four matriarchs
To become Rose
In another land
From queen mother to flower
In name only.

Marion Gold is a published author and poet who lives in Toronto.

My Best Wishes to the Jewish Community for a Happy Passover

It has been my privilege to serve the Thornhill community.
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2004 Literary Supplement

Passover Greetings

Memorial

By I.B. Iskov

The world crawls somewhere
under a sinking sky
large and hollow
without soul
without compassion
beyond touch

The whole long truth
pieces of memory
fall tenderly
in sorrow
become a journey mourned
shtetl after shtetl

Impaired logic
trembles steals
my heart
from my blood and skin
a chunk of hungry earth

The world spins
feverish, cradled in a cry
bloated barren
perspiring
hard

Pieces of time
assemble
solemnly
summon the forlorn
in meeting halls
with hope and dedication
proud among
the poignant stars
sharing history

I.B. Iskov is a poet who lives in Thornhill, Ont.

Havdalah

By Sigal Samuel

Sleeping babes
in the hush of the dark sky
as night hovers
with stars over the fancies of your day
nestle deeper
into your mother's arms
into the house of your father's building
for do you see
how he's built for you a palace,
sweet child?
sweet child!
this talmud is the nest of nests
these candles of warmth and security
stand as pillars
bless your mother for her soft eyes
bless her again, again
sing her her due of praise
and your father his knowledge of law
And bless your God, sweet child
whose child you are without end
without regret
without lack of any thing…
for in his lilting, lullabying nest
babes learn the love of princes.

Sigal Samuel is a Grade 11 student at Hebrew Academy in Montreal. Her work has won several awards and she has been published in the Jewish Public Library's First Fruits *anthology.*

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Authorized by Jim Bray, official agent for the Thornhill EDA

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wishes everyone a Happy & Healthy Passover

The Honourable
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Wishing everyone in the community a healthy and happy Passover!

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Heather and I wish you a Happy & Healthy Passover

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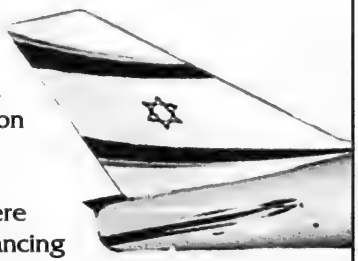

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This Week

National

Three teens arrested in vandalism incidents. *Page 3*

Reading circle brings Jews and Muslims together. *Page 14*

Montreal hospital pioneers new medical procedure. *Page 31*

Books & Authors

Martin Friedland: Law professor and author of an impressive shelf of books. *Page 44*

Health & Lifestyles

Canoe trek to raise funds for juvenile arthritis. *Page 45*

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U.S. Congress resolution urges equity for Jewish refugees

By PAUL LUNGEN
Staff Reporter

U.S. lawmaker Rick Santorum has introduced a "sense of the Senate" resolution that is designed to put refugees from Arab countries – including Jews – on par with Palestinian refugees in international diplomatic forums.

The resolution, introduced in the Senate last week, urges the president to instruct America's UN representatives, as well as envoys to bilateral and multilateral meetings, to make sure Jewish refugees are given the same treatment as Palestinian refugees. It also calls on the president to make clear that as part of any comprehensive peace plan, redress for Palestinians must be matched by compensation for refugees from Arab countries.

Please see editorial on page 10

A same-text resolution was introduced in the House of Representatives by New York Congressman Jerrold Nadler.

At a news conference announcing introduction of the resolution, Santorum, chair of the Senate Republican Conference, said, "The United States must embrace the moral and legal imperative to ensure that justice for former refugees from Arab countries assumes its rightful place on the international agenda and that these rights be assured as a matter of law and equity.

Continued on page 39

These archival photos show Jewish refugees from Arab lands. At left is a group of immigrants from Yemen receiving their first meal upon arrival in Israel, and at right are immigrant children at a ma'abara, a temporary makeshift camp where most of the new immigrants lived until proper housing could be provided. Some 750,000 Jews were expelled from Arab countries after Israel was created.

'Sept. 11 was used to protect Zionist interests'

By ANNA MORGAN
Staff Reporter

The Mossad and the CIA infiltrated "Islamic combatant groups" in Afghanistan and were the forces behind the attack on Sept. 11 in New York and Washington, D.C., Imam Mohamed al-Asi said at York University last week.

The "Israeli Zionists" and the "neo-cons in Washington, D.C.," are to blame for leading the CIA into protecting Israeli interests and undermining Islamic self-determination, al-Asi told an evening program in Founders Assembly Hall attended by more than 200 people, who received him warmly.

U.S. imam speaks at York U

The host introduced al-Asi as the imam who was expelled from the Islamic Centre in Washington, D.C., due to the fiery nature of his sermons. For the past 20 years, al-Asi has been delivering his speeches from the sidewalk in front of the centre.

"The Jewish lobby in the United States, and I say Jewish lobby, preferring to say Zionist lobby, but the fact of the matter is that the Jews themselves refer to it as the Jewish lobby… was very disturbed that Muslims were beginning to stand up and their voice was beginning to be heard. Something had to be done about this," al-Asi said at York.

age 20

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Israel closes West Bank and Gaza until Yom Ha'atzmaut — see page 37

CANADA

Pro-Zundel Rally

EDMONTON — More than two dozen supporters of Nazi apologist Ernst Zundel demonstrated outside the Edmonton constituency office of Deputy Prime Minister Anne McLellan last week, saying he has a right to deny the Holocaust took place. Zundel, a native of Germany, is being held in an Ontario jail as a security threat after being deported from the United States in 2003. In mid-May, the Ontario Court of Appeal will hear his challenge against a security certificate. If he loses, he could be deported to Germany.

More Swastikas

VAUGHAN, Ont. — Swastikas were spray-painted on the walls of a Vaughan, Ont., pallet business that was destroyed by a powerful explosion last week. York Regional Police said they haven't concluded whether the incident is a hate crime or whether the swastikas were meant to cover up another crime. The owner of the business, a 30-year-old Muslim immigrant from Guyana, said his truck had been vandalized earlier and he had received threatening phone calls. Vaughan has seen a spate of anti-Semitic vandalism in recent weeks, including swastikas painted on 13 cars and homes.

Writer-in-Exile Bursary

TORONTO — A new bursary for writers in exile in the name of Jewish journalist and editor Wilhelm Cohnstaedt was announced last month by York University. The Writer-in-Exile Bursary was set up through the York University Foundation to sponsor a foreign writer enrolled in York's graduate program in communication and culture and sponsored by PEN-Canada, which is a freedom-of-speech advocacy group. The York Foundation has collected more than $37,000 so far out of the $100,000 goal for the initiative. York professor emerita Joy Cohnstaedt initiated the bursary to honour her father-in-law, who was active in the politics of Weimar Germany between 1918 and 1933 before fleeing to the United States, where he lived until his suicide in 1937.

New Bid for NWT Mine

RAMAT GAN — The Israeli diamond wholesaler DGI Group said last month it has formed a consortium that has set aside $2 billion (US) to buy diamond mines around the world, including the Ekati mine in the Northwest Territories. DGI, a leading worldwide diamond wholesaler, tried to buy the mine last year from its majority owners, Australia-based BHP Billiton, but was rebuffed. It said it is making another offer because of rumours that Ekati, Canada's first producing diamond mine, may be up for sale.

UJA Drive in Trouble?

HAMILTON — This year's Hamilton UJA campaign is on track to be short of its its record $1.1-million goal by about $80,000 due to lower donations and donors who have died, organizers say. The target was set to carry on the momentum from last year's record of more than $1 million raised, and the extra amount is committed to global Jewish needs. If the drive falls short, the community will be forced to choose between cutbacks to local services and "not keeping our moral commitment to Israel," men's campaign co-chair Lester Krames told the *Hamilton Jewish News*.

WORLD

Passion Challenge Nixed

PARIS — A French court has dismissed a legal challenge to *The Passion of the Christ* by three Jewish brothers who claimed the film could lead to attacks on Jews. The court ruled against Patrick, Gerard and Jean-Marc Benlolo, who claimed the film presented an erroneous version of the Gospels and would exacerbate anti-Semitism by portraying Jews as God-killers. The movie does not appear "to manipulate biblical texts" nor "have the obvious aim to attack the Jewish community," Judge Florence Lagemi wrote in her decision. The Benlolo brothers said they will appeal the decision. The film opened in France last week.

Deportation Upheld

WASHINGTON, D.C. — A U.S. immigration appeals court has upheld the removal of a former SS guard at Nazi slave labour camps in wartime Poland. Mykola Wasylyk, 79, faces deportation to his native Ukraine if his request to be removed to Switzerland is turned down by Swiss authorities. From April to November 1943, he served as an armed guard of Jews and other civilians at the Trawniki and Budzyn camps. He lives in upstate New York.

Jewish MP Blasted

LONDON — A British Jewish lawmaker was labelled a traitor after calling for economic sanctions against Israel. Labour MP Gerald Kaufman was heavily criticized by the president of Britain's Zionist Federation, Eric Moonman, after he made the comments at a constituency meeting. Moonman told reporters that although he felt Kaufman was pandering to a largely Muslim audience, "it doesn't mean he has to be a traitor to his own people."

Never Too Late to Go

LONDON — A 100-year-old London man moved to Israel. Simon Clyne is thought to be the oldest immigrant ever to move to Israel from Britain. Arriving last month, Clyne told reporters that it's "a dream come true to be here in Israel with my lovely family." He will live near his family on Kibbutz Ramat Rachel near Jerusalem.

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OKANAGAN JEWS HOST DAY: Okanagan Jewish Community president Mel Kotler, centre, presents MP Stockwell Day (Okanagan-Coquihalla), left, and Pastor David Kalamen of the Kelowna Christian Centre with a limited edition print by Lee Claremont titled *Hope*. At a Friday night service on March 26, Day and Rev. Kalamen spoke to the community about Israel, anti-Semitism and peace for Jews and the State of Israel. About 60 people, both Jewish and Christian, attended.

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Three teens arrested for vandalism incidents

By PAUL LUNGEN
Staff Reporter

Police have arrested three teenagers in connection with a string of anti-Semitic incidents in north Toronto that saw a cemetery, a synagogue and a day school vandalized.

Julian Fantino, chief of Toronto Police Services, said Steven Vandermey, 18, and two 15-year-old boys were each charged with three counts of mischief under $5,000, one count each of mischief over $5,000 and one count each of mischief relating to religious property.

Bizarre incident, police puzzled

see story page 32

"Let me be absolutely clear. Let me put everyone on notice. Any hate crime, against any group in this city, is absolutely unacceptable," said Fantino. "Working with the community, we will continue to track down those responsible, arrest them, charge them and put them before the courts where, I hope, the community's condemnation will be reflected in the sentences handed down."

Fantino said tenacious and focused police work, combined with "help from the community, from young people and adults as appalled by these crimes," led to the arrests.

Jewish community representatives appearing at a news conference with Fantino applauded the police. "Kol hakavod – may they go from strength to strength," said Bernie Farber of Canadian Jewish Congress.

The police, Farber said, have provided "a sense of security not just to the Jewish community, but to the wider community."

Frank Dimant of B'nai Brith Canada said the Jewish community will now be able to celebrate the festival of Passover with a sense of relief and freedom.

Responding to reporters' questions, Fantino said he had no information that the three alleged perpetrators were linked to any anti-Semitic groups. However, another unexpected link arose that shocked the staff and congregation at Beth Tzedec Synagogue: Vandermey's father, Frank, is a longstanding Beth Tzedec employee.

Gary Mansfield, president of the congregation, said Frank Vandermey, who works at Beth Tzedec Memorial Park, occasionally also worked at the synagogue. The congregation's cemetery is only a few blocks away from Bathurst Lawn Memorial Park, where 27 headstones, five wooden benches, a granite bench, a menorah, several plaques and signs were knocked to the ground.

"Frank has always been very courteous and an excellent worker. He is very trustworthy. We hope he will continue to work with us and for us into the future," Mansfield said.

"We understand he and his family must be going through a difficult time and we at the synagogue want to be as supportive as possible through this difficult time," he added.

Speaking at the news conference, Farber called on the attorney general to consider laying hate charges in connection to the vandalism. Under the Criminal Code, consent of the attorney general is required before such charges can proceed. He also suggested Crown attorneys should seek stiffer sentences since the offenses were motivated by hate.

"These are not just the crimes of youth, but serious Criminal Code offenses," he said.

The incidents that prompted the charges took place on the weekend of March 20-21. Seven windows at the Pride of Israel Synagogue on Bathurst Street, south of Steeles Avenue, were broken. Nearby, the Eitz Chaim Day Schools Patricia Avenue branch also had two windows broken, while seven swastikas were painted on the walls of Congregation B'nai Torah next door. Also in the neighbourhood, profanities and swastikas were written on a clothing donation box and several United Jewish Appeal signs were defaced with swastikas.

The vandalism came on the heels of another incident in the City of Vaugan where 13 cars and houses were spraypainted with swastikas. And in another incident, an Iranian immigrant was arrested for spray-painting anti-Semitic graffiti on construction hoarding in Bloor West Village.

The rash of anti-Semitic incidents startled the Jewish community, who held a rally against hate two weeks ago that attracted an estimated 3,000 people.

Four headstones toppled in Brantford Jewish cemetery

By PAUL LUNGEN
Staff Reporter

Four headstones were knocked over recently in a Jewish cemetery in Brantford, Ont., in what police believe was a random act and not necessarily a copycat of recent anti-Semitic vandalism in Toronto.

The incident at the Beth David Cemetery took place a few days after 27 headstones were pushed over at the Bathurst Lawn Memorial Cemetery in Toronto. Despite the similarity in the offences, police say Brantford cemeteries report many such incidents during the year and overall, the Beth David is not the main target for this type of early morning vandalism.

"It's nothing to take a report of 20 tombstones being knocked over in a cemetery," said Insp. John Bates of the Brantford Police Service. "Unfortunately, this goes on all the time."

Bates said police received a second report of four headstones in Mount Hope Cemetery also being knocked over only three days after the incident at the Beth David.

There was no graffiti or spray-painting of any slogans or symbols to indicate the incident at the Beth David was motivated by anti-Semitism, he added.

In Toronto, meanwhile, the occurrence at Bathurst Lawn was part of a wider spate of incidents in which a nearby synagogue and day school had windows broken and fundraising billboards were spray-painted with swastikas. Earlier, 13 houses and cars in Vaughan were smeared with swastikas. The incidents were widely reported and condemned by political leaders.

Continued on page 32

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'I felt a sense of obligation'

From the editor's desk

If the paths of our lives were lines of bright light, what images would they project in the grand vastness of heaven from our countless intersections with the lives of others?

In the case of one person I recently met, the line of his life would undoubtedly project a beautiful, eternal symmetry of glittering gold in settings of spectacular silver.

Allan Covens is an expert in gynecological oncology. Born in Montreal in the late 1950s, the energetic but understated doctor is now on the staff of Toronto's Sunnybrook Hospital with a teaching appointment at the faculty of medicine at the University of Toronto.

I met with Covens last month over a cup of coffee to discuss a medical emergency that took him in February to the Medical Centre of the Valley, a hospital in Afula, Israel, where the storied Jezreel Valley meets the verdant Galilee.

Despite his relative youth, there is no one on Earth more adept at the treatment of cancers of the cervix by laparoscopic surgery. Covens is a pioneer in the field.

From his base in Toronto, and with the training that took him to other hospitals in Ontario, the United States and France, Covens has pushed this medical frontier further than anyone else because of one overriding objective: to preserve the fertility of women afflicted with this particularly cruel cancer.

The routine treatment of cervical cancer is, generally, by radical hysterectomy, the removal of the entire uterus. Coven's treatment removes only the tumour and leaves the uterus intact.

But the number of women who are eligible medical candidates for his laparoscopic surgical technique is relatively small. The factors that determine that eligibility are the size of the tumour, the fertility aspirations of the patient and, of course, the patient's age and condition of health.

For those few women who are eligible candidates, Covens has brought them, literally, future generations.

One such eligible patient was a vibrant, life-loving 20-year-old woman in Natzrat Illit, who had recently completed her tour of duty in the Israel Defence Forces. Her PET scan test results suggested that the cancer in her cervix had spread to her lymph glands. But her overall health profile raised some doubts in the mind of her doctor, Yehuda Ben-David, as to the reliability of the results, for the carcinoma in her tumour was relatively small.

Ben-David had trained for two years under Covens in Toronto in the mid-90s. Indeed, he was the first of three Israeli physicians whom Covens has trained. And as the worldwide community of gynecological oncologists is small, they have remained colleagues and friends ever since.

Allan Covens

Ben-David acted quickly, responsibly and thoughtfully. He called his mentor in Toronto and consulted with him about his young patient's case. She was an ideal candidate in need of the type of surgery that Covens had pioneered. Yet Ben-David was not yet ready himself to undertake the minutely intricate and very demanding procedure.

His question to Covens, therefore, was inevitable from the moment Ben-David picked up the phone: would he fly to Israel to perform the surgery?

Covens did not answer immediately. He could not. There were the normal and reasonable concerns in his mind that were in everybody's mind about the security situation in Israel. (The latest suicide bomber had just killed eight people in downtown Jerusalem.) The decision would not only affect him. He had to think of his wife and three children as well.

Ben-David sensed his mentor's concerns. But he did not belittle them. He simply asked: "If you're not going to come, who is?"

The pure, plaintive poignancy of Ben-David's question persuaded Covens.

He rushed to make the necessary arrangements to get to Israel as soon as possible. He bought a ticket on the first available flight that El Al could find for him and arrived in Israel just before Shabbat. Surgery was scheduled for the following Sunday morning.

Prior to the surgery, Covens delivered a talk about the procedure to a number of doctors from Tel Aviv and Haifa who had been invited to the Afula hospital to observe his work. He also spoke to his patient and to her mother. The patient's grandparents, one a survivor of the Holocaust, the other a Lebanese Jew, were also in the room, hearing but not understanding the doctor's explanations to their children, tearful and worried, but hopeful for their granddaughter's young life.

The surgery lasted four and a half hours.

"I felt a sense of obligation," Covens told *The CJN* two weeks after he returned.

"I felt an obligation to the patient even though I didn't know her, to my colleague and to the country. We'll know the final results only after five years. There is, I would say, a 95 per cent chance that she has been cured. I am deeply satisfied that I went."

Where the path of Covens' life has intersected with that of his young patient from Natzrat Illit, there will forever be imprinted in the eternal vastness of time and heaven a bright geometric stylization of peoplehood, caring, community and belonging.

—MBD

SeeJN

SPEAKING OUT AGAINST HATE:

Johanna Herman, of Hillel, left, and Saffiyah Ally helped organize a rally at the University of Toronto last week called "Hate is Not a Joke." The event was a response to recent anti-Semitic vandalism in Toronto and acts of discrimination and hate at U of T.

Film on 'Italian Wallenberg' set to premiere

By RON CSILLAG
Staff Reporter

A gripping film about a quiet hero who rescued up to 5,000 Jews during World War II will bring Toronto's Jewish and Italian communities together this month.

The daring exploits of Giorgio Perlasca, a Christian who posed as a Spanish diplomat in Nazi-occupied Budapest and issued protective documents to prevent the deportation and murder of Hungarian Jews, will be the subject of *Perlasca: An Italian Hero* at a special showing April 19 at 8 p.m.

The Italian state-TV docudrama has been hailed as dramatic and compelling as the celebrated *Schindler's List.* Perlasca himself has been compared to Oskar Schindler and has been called "the Italian Wallenberg," referring to Swedish hero Raoul Wallenberg, who issued his famous fake schutzpasses to thousands of Budapest Jews in 1944.

But the name of Perlasca, who died in 1992 at age 82, does not jump off the page as do those of other war-era heroes. If anything, he downplayed his accomplishments until an Italian journalist found him in the late 1980s living in obscurity in Padua, Italy.

The story poured out, and in 1989, Perlasca was named by Israel's Holocaust remembrance and education authority, Yad Vashem, as Righteous Among the Nations. Israel made him an honorary citizen.

The highest national honours followed from Italy, Hungary and Spain. In 1990, he received the United States Holocaust Memorial Council's Medal of Remembrance from U.S. Supreme Court Justice Antonin Scalia.

Giorgio Perlasca

Until then, "the man never came forward, not even to his wife," says Walter Arbib, president of SkyLink Aviation, who saw the film on television late last year and has spearheaded the Toronto screening.

"His story is testament to human daring and compassion," says Arbib. "It is particularly relevant today."

Slated to attend the screening at the Varsity Theatre (55 Bloor St. W.) are Perlasca's wife Luciana, his son Franco, and Zsuzsi Gelleri-Dear, the Jewish secretary, now 83, who helped Perlasca issue the life-saving Spanish documents to Jews. It is hoped she will be reunited with one of them.

They will join leaders from the Jewish and Italian communities, as well as Toronto Police Chief Julian Fantino, local political figures, the journalist who found Perlasca and the actor who plays the hero in the film.

Perlasca worked for a meat-importing firm in Budapest during the war. When Mussolini fell in 1943, he declined to return to his native Italy and instead, made his way to Spain's embassy in the Hungarian capital.

There, he revealed himself as a former fighter for Franco's fascists during the Spanish Civil War and was given a job in charge of safe-houses that sheltered Jews who had already received protective papers.

When the Spanish envoy fled Budapest in late 1944, Perlasca boldly announced that he was the legation's new charge d'affaires, and changed his name to the more Spanish-sounding Jorge.

"At first, I didn't know what to do, but then I began to feel like a fish in water," he would later relate. "I continued giving out protective passes and looked after the Jews in the safe-houses flying the [neutral] Spanish flag. As the proverb says, 'Opportunity makes the thief.'"

Without sanction from the Spanish government, Perlasca continued to give out the passes, spirit Jews to safe-houses and use his own money to bribe members of the pro-Nazi Hungarian Arrow Cross.

In one famous instance, in the presence of Wallenberg, he rescued two Jewish boys from capture right under the nose of SS chief Adolf Eichmann.

It's estimated he rescued between 3,500 and 5,000 Jews from certain death.

After the war, he was repatriated to Italy, where he lived out his days. Of his erstwhile political leanings, he said, "I was neither a fascist nor an anti-fascist, but I was anti-Nazi."

There will be a free pre-screening of the film at 2:30 p.m. on April 19 for high school and university students.

Organizers say the evening will be especially relevant, as the day before is Yom HaShoah.

There will be a special fundraising reception on the Royal Bank's executive floor prior to the showing. Beneficiary charities of the effort include Villa Columbo charities, the Canadian Council for Israel and Jewish Advocacy, the Canadian Museum for Human Rights, Jewish National Fund, the Perlasca Foundation and the Baycrest Centre for Geriatric Care.

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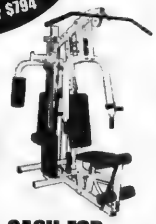

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Oslo the key to ending current Mideast violence, ex-envoy says

By SHELDON KIRSHNER
Staff Reporter

There may be a way out of the bitter cycle of bloodshed that stains Israel's increasingly tense relations with the Palestinians, Canada's former ambassador to Israel believes.

In a speech last week at Temple Sinai marked by both optimism and pessimism, Michael Bell said the now-defunct Oslo peace process, with its vision of a two-state solution, could be the key to ending the current violence, triggered by the outbreak of the second Palestinian uprising in September 2000.

"The parameters of a workable settlement have been established," noted Bell, a senior scholar at the University of Toronto's Munk Centre for International Studies

"Ultimately, the parties will have to return to the principles of Oslo, even if under another name," added Bell, whose speech was sponsored by Canadian Friends of Peace Now and ARZA Canada.

Bell, who was also Canada's envoy in Jordan and Egypt, speculated that Israeli Prime Minister Ariel Sharon's proposal for a unilateral withdrawal from the Gaza Strip could rekindle peace talks.

But he warned that Sharon's plan, which is opposed by about half his cabinet, could be a ploy to buy time, divert attention from the Greek Island bribery scandal that has enveloped his coalition government and relieve pressure on Israel to give up the West Bank.

The Gaza plan, which at best may be "a long shot," should be the first of a series of Israeli withdrawals from the territories, said Bell, the only Canadian diplomat who has twice served as ambassador in Tel Aviv.

"Gaza should not be the end of the process," he observed, but rather "a solid building block" that will create a "new dynamic" and enable Israel and the Palestinians to restore trust and resume negotiations.

Bell, who left the department of foreign affairs last summer after a 36-year career, urged the leaders of Israel and the Palestinian Authority to exercise "moral responsibility," jettison the legacy of mutual suspicion, distrust and hatred, and renew bilateral talks.

The status quo is untenable, and if the conflict doesn't end, Israel and the Palestinians run the risk of destroying each other, he said.

"They can't afford not to resolve their problems," said Bell, who was last posted to Israel from 1999 to 2003. "This poison must be excised."

Reviewing the Oslo era, which lasted from 1993 to 2001, he said it inspired much hope for a brighter future and brought Israel and the Palestinians close to an agreement.

But perhaps Oslo was pushed "too far, too fast" by former Israeli prime minister Ehud Barak and former U.S. president Bill Clinton, Bell said.

Apportioning blame for Oslo's collapse, Bell castigated PA President Yasser Arafat for not having sufficiently prepared the Palestinians for a final-status accord, and he criticized Barak for expanding settlements in the territories.

Michael Bell

Neither side, he said, really understood each other's needs and requirements.

The Palestinians made a catastrophic mistake by unleashing violence, which hardened Israeli public opinion and reinforced Israel's "Holocaust mentality," Bell said.

Arafat, whom he described as the "iconic embodiment" of the Palestinian people, either turned a blind eye to terror or was incapable of controlling it.

And Arafat's claim that the ancient Jewish Temple was never in Jerusalem is contradicted by the facts of history.

Barak miscalculated by giving Sharon, then the leader of the Likud party, permission to visit the Temple Mount in eastern Jerusalem.

Bell called Sharon's foray to the Temple Mount, which occurred just before the start of the second intifadah, an insensitive provocation.

Turning to the current situation, Bell faulted Sharon for generally relying on an "iron fist" policy to deal with the Palestinians.

> ***'Gaza should not be the end of the process'***

Speaking about Israel's broader policies, Bell said centuries of anti-Semitism, combined with Israel's attendant sense of insecurity, weigh heavily on Israeli decision-makers.

These factors tend to make negotiations more difficult and render compromise as weakness, he said.

In a reference to the despair that grips the region, Bell said Palestinians feel trapped by the growth of Israeli settlements beyond the Green Line, while many Israelis no longer believe in the possibility of peace.

Alluding to the mood in Israel, Bell pointed out that 200,000 Israelis have emigrated since the second intifadah began in September 2000.

The security barrier Israel is presently constructing is almost certain to lead to the de facto annexation of parts of the West Bank and sow despair among Palestinian moderates, he said.

Meanwhile, the Palestinian Authority is riven by massive corruption, it is losing credibility and ground to radicals and it has virtually split off into fiefdoms dominated by various warlords, Bell said.

Givat Haviva urges help for Israeli Arabs

By SHELDON KIRSHNER
Staff Reporter

Jews and Arabs in Israel must improve the lot of Israel's large Arab minority, says the representative of an organization dedicated to promoting equality and mutual understanding and respect in Israeli society.

In a recent appearance here, Givat Haviva emissary Shaul Kochavi said its work has become all the more important since police killed 13 Israeli Arabs in nation-wide demonstrations following the outbreak of the second Palestinian uprising almost four years ago.

As a result of their deaths, Arab-Jewish relations in Israel have changed for the worse and turned "kind of explosive," he told a handful of local supporters, including former Canadian minister of national defence Barney Danson.

Kochavi spoke on the day Israel assassinated the spiritual leader of Hamas, Sheikh Ahmed Yassin, and Israeli Arabs declared they would observe a "national day of mourning" in response to his death.

In an interview following his brief presentation, Kochavi accused the Israeli government of having failed to deal effectively with the fallout of those events, which he called a "bleeding wound."

He said the killings enraged Israel's one million-plus Arab citizens and have prompted Israeli Arab moderates to adopt "extreme positions" similar to those espoused by some Arab members of the Knesset.

In recent years, Arab parliamentarians such as Azmi Bishara have called for what, in effect, would be a secular state in place of Israel.

"Israeli Arabs are suffering from inequality, and now they're trying to get what they deserve under the law," Kochavi said.

In objective terms, they are "very close to being second-class citizens," he added. "Jews and Arabs, together, are fighting to change this situation."

In his talk, Kochavi – a member of Kibbutz Hazorea – cited several of the award-winning programs Givat Haviva has pursued to build co-operation between Jews and Arabs in Israel.

"Face to Face" brings Jewish and Arab high school and university students together so they can confront and overcome mutually held stereotypes and misconceptions.

"Goals of Peace" teaches Jewish and Arab boys and girls soccer skills and the value of cross-cultural interaction and dialogue.

In the "Earthdome" program, Arab and Jewish students build a structure made of soil and other natural materials.

In "Through Others' Eyes," they visit each other's homes to learn about photography.

"Women in Community" trains Arab and Jewish social workers to fight for women's rights in their communities.

Moreshet, Givat Haviva's Holocaust Research and Education Center, delivers lectures on the Shoah in Hebrew and Arabic, among other languages.

Founded in 1949, Givat Haviva is Israel's largest and oldest organization working for civil society, peace and democracy in Israel. More than 12,000 adults and children attend its workshops, seminars and courses every year. Former president Ezer Weizman ruefully called it Israel's "best kept secret."

Located on a 50-acre campus on a kibbutz half way between Haifa and Hadera, Givat Haviva was the recipient of the 2001 UNESCO Prize for Peace Education.

This past January, the Canadian government donated $110,000 to Givat Haviva's Women's Center.

In reaction to Israeli government cuts in social services, the organization has introduced new programs for disabled and disadvantaged youths, Kochavi said.

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Dry Bones
WE "KNOW" THAT IRAQI WEAPONS OF MASS DESTRUCTION DON'T EXIST
BECAUSE U.S. TROOPS CAN'T FIND THEM
WHICH PROVES THAT BIN LADIN DOES NOT EXIST
BECAUSE U.S. TROOPS HAVEN'T FOUND HIM EITHER

No longer forgotten refugees

According to the United Nations, some 725,000 Arabs from former British Mandatory Palestine became refugees when the Jews in the fledgling State of Israel refused to be overrun by invading Arab armies. Unwilling to accept a sovereign Jewish presence within the Middle East, most of the leaders of the Arab world these past 56 years – including those who have purported to lead the Palestinians – without concession to conscience or regard for their fellow Arabs' misery, have preferred to consign the Palestinians to squalid refugee camps rather than to relieve their suffering.

Ever since that fateful return by the 20th-century Jews to their historic homeland, the unresolved plight of the Palestinian refugees has occupied an unprecedented place and singular prominence in international affairs.

But the unsuccessful campaign to annihilate the nascent Jewish state and the stubborn refusal of the Jews to be annihilated created other other refugees as well: Jewish refugees. Between the years of 1948 and 1970 some 855,000 Jews were expelled from or fled their homes in Algeria, Egypt, Iraq, Lebanon, Libya, Morocco, Syria and Tunisia. They left behind their homes, personal effects, businesses, community assets and a unique Arab-Jewish heritage that had been fostered for hundreds of years. The World Organization of Jews from Arab Lands estimates that those Arab governments confiscated from the fleeing Jews more than $100 billion (US) in property.

In the world's nearly six-decade devotion to the cause of the Palestinian refugees, it has forgotten the injustices perpetrated upon the Jewish refugees, even though Resolution 242, adopted by the Security Council in 1967, calls for "a just settlement of the refugee problem" and makes no distinction between Arab refugees from former Mandatory Palestine and Jewish refugees from Arab countries.

Last week, a resolution was simultaneously introduced in the U.S. Senate and the House of Representatives by Pennsylvania Senator Rick Santorum (Republican) and New York Congressman Jerry Nadler (Democrat) respectively, that would compel American envoys to raise the Jewish refugee issue whenever the Palestinian refugee issue is raised, as "an integral part of any comprehensive peace." The joint resolution was the initiative of Justice for Jews from Arab Lands, a New York-based coalition of 27 Jewish organizations. Its executive director, former Montrealer Stan Urman and Winnipeg human rights activist David Matas, last year wrote the definitive study on the subject, *Jewish Refugees from Arab Countries: The case for Rights and Redress*, which was excerpted in the Sept. 25 issue of *The CJN*.

The legislative measure last week in Washington is only a first modest step. It must be followed by other nations walking alongside. We therefore urge Canada to join the march. In this way, justice might be done and the Jewish refugees forgotten no longer.

LET OUR PEOPLE GO...

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Shocked by vandalism

I was shocked to learn that some miscreants in my city toppled more than two dozen Jewish gravestones at Bathurst Lawn Memorial Park Cemetery. At this moment of grief, sorrow and frustration in your community, I extend my hand in support.

This particular incident is an eye-opener for all of us and points to the fact that we are all sitting upon a pile of gunpowder.

As a Hindu, I am worried because in my community, people are also being targeted by the same fundamentalists in India and all over the world. It is in our common interest to come closer and unite against these evil forces. I firmly believe it is time to tell the government to stop fundamentalists from coming to Canada through this country's faulty immigration policies.

I have faith in the strength of your community, but if my community joins yours, our strength will be multiplied many times.

I have started talking to members in my community about the necessity for Jewish-Hindu unity and in the coming days, you will receive more communications from us. Let us unite to protect ourselves. May God help us.

Shibashish Sarkar
Toronto

* * *

Embarrassed by self-determination?

On Tuesday, March 16, Jewish students at York University stood united against something that plagues and frightens the hell out of us: the vilification of the Jewish people. We were responding in one loud voice to a mock checkpoint set up by the pro-Palestinian group Solidarity for Palestinian Human Rights (SPHR) in the centre of our campus. I have never been more proud to be a Jew. It was the first time that, as an active Hillel member and Israel advocate, I have seen such unity between Jewish students from different backgrounds at York.

I was shocked to learn that Toronto's Jewish community was embarrassed by Hillel's response to the demonstration and that they have abandoned us. I want to make clear that our response was not just about Israel advocacy. The utter hatred for Israel inspired by the depiction of Israeli soldiers as "born to kill" has, without a doubt, anti-Semitic undertones. Doing nothing would have led to further anti-Semitic sentiment. The "checkpoint" deserved only one response: the one we as students who have to face this every week chose to make.

We ignored Norman Finkelstein, we ignored material that reads, "From Occupied Palestine," we have ignored information tables that vilify us, but this was too much.

In all of our events, there is always room for criticism and room to learn from our mistakes. I am not claiming our response went off without a hitch.

However, I urge Toronto's Jews to leave their boardrooms, come to campus and see what it is like to live as a Jew every day at this institution. Until now, we've been plagued with a lack of unity on campus. The community should be proud of our unified response.

One of the many reasons for anti-Semitism is that Jews are perceived as easy targets. On March 16, Jewish students at York became a force to be reckoned with. I am holding my head high. I am proud of our response to this vile act of "political activism" on the part of SPHR. And I am thankful for the involvement of York's staff and Jewish student leaders.

The Jewish community stood behind us after our sukkah was torn down this past fall. Why is it that the community rallies against our victimization, but is embarrassed by our self-determination?

Jonathan Moshevich
Toronto

* * *

Differs with Kirshner

I read Sheldon Kirshner's column ("Palestinians look to a one-state solution," *CJN*, March 18) and had to take it with not just a grain of salt, but the whole salt shaker. Kirshner writes, "The PLO moderated its position and renounced terrorism." If it were only so. He also writes, "The two-state solution was embraced by Palestinians" as part of the Oslo process. I believe the proper verb is "rejected."

Was it not then-Israeli prime minister Ehud Barak who offered Palestinians a state on 95 per cent of the West Bank and Gaza, and wasn't it Palestinian Authority President Yasser Arafat who walked away without a counter-proposal? Wasn't it Arafat who has never given up the demand for the right of return to Israel of the four million so-called Palestinian refugees, with the stated goal of creating a Palestinian majority?

I fail to understand what Kirshner is talking about.

Morris Sosnovitch
Toronto

* * *

Differs with Fulford

I take issue with two of Robert Fulford's assertions ("Canada, America and Israel and the future of freedom," *CJN*, March 18).

First, his suggestion that Canada did not respond adequately to 9/11 is at variance with the facts. Immediately after the terrorist attacks, Canada provided safe landing for many aircraft diverted from U.S. air space and was one of the first countries to sign on to the international effort against Al Qaeda and to send troops to Afghanistan. To this day, we maintain an active presence in that country and continue to work closely with the United States in cross-border security.

Secondly, Fulford's attempt to discredit criticism by the majority of Canadians of U.S. President George W. Bush's unilateralist policies as some form of psychological anti-American crutch is utter nonsense. In the most recent issue of the *Walrus*, Michael Adams, president of Environics Research Group, reports on an extensive survey by his company of the root causes of the current U.S.-Canadian divide. Here is one of his conclusions:

"The policy areas that most strongly express Canadian values are reflected in our social safety net, our universal health-care system and our multilateral approach to international relations. Many Canadians see these as the aspects of our country that differentiate us most clearly from the United States. And it's these policies the government must treat with the greatest care."

Mel Shipman
Toronto

* * *

Gibson and Chanukah?

I understand that Mel Gibson is considering making a film about Chanukah. Based on his recent money-making movie masterpiece, we will probably see the Maccabees depicted as stealing oil for eight days.

Neil R. Nathan
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The Madrid lessons

By EMANUELE OTTOLENGHI

The Madrid bombings teach us four important lessons about terrorism.

The first lesson is about the modus operandi of Al Qaeda and other similar organizations. The use of suicide bombers seems to be the trademark of such religious radicalism. But while the brand of radical Islam that Osama bin Laden and his like espouse undoubtedly emphasizes the role of the "martyr" and gives moral and religious backing to both suicide missions and their murderous results, the death of the Islamic warrior is not a strategy, but merely one tactical device.

In last month's Madrid bombings, security on Spanish trains was so lax that it was sufficient to place the explosives in the trains and activate them by remote control. Al Qaeda's main goal is to kill and maim in the greatest possible numbers and disrupt civilian life in the process. The suicide mission is a technique, a device used to maximize the chances of success of a military operation, a choice of weaponry rather than an ideological imperative, a choice in which the "martyr" is the cruise control system of a smart human bomb.

The second lesson applies to terrorism in general. A crucial aspect of terrorism is public exposure. There is a voyeuristic element in terrorism, in that it needs to make news. Since its aim is to influence an audience, it cannot go unnoticed. As each event raises the threshold of death, every act of terrorism needs to match previous attacks in the magnitude of the outrage it causes. The destruction caused by 9/11 raised terror to unprecedented levels, and 2½ years of conventional war in Afghanistan and Iraq, and of terrorism across the globe, have made public opinion more accustomed than ever before to images of death.

Mainland Spain failed to take notice when seven Spanish agents were ambushed, murdered and brutally trampled upon in far-away Iraq, just as two Israelis killed in a drive-by shooting in the West Bank hardly make headlines in the evening news anymore, even in Israel. As the war goes on, terrorism needs to up the ante. Madrid was its opening gambit in Europe, as 9/11 was in the United States. Terrorists will try to emulate both: Europe and the United States should both take notice that mega-death, rather than just killing scores of civilians, is the new goal of terrorists.

The third lesson stems from the second and it applies to Israel as well as to the West. Terrorism is still a show, but one with political aims. In Spain, it scored a spectacular initial victory when it won an election after a single event, and at a relatively low cost.

It remains to be seen whether the new Spanish government will keep its pledge to withdraw troops from Iraq, but the country's initial response to the outrage was exactly what the terrorists had hoped for – politics by other means, forcing a change in the course of history that legitimate means would not have achieved.

In Israel, terrorism has largely failed to achieve its goals because the collective psyche of Israelis (like that of Americans) works differently than that of Europeans: for both Americans and Israelis, terrorism is a form of blackmail of the worst kind, a sort of genocidal mafia whose aim is similar.

Terrorists have adopted their tactics because they assume that their enemies, if bled enough, will relent and go home – in the Americans' case, withdraw from the entire Middle East, in Israel's case, sink into the sea. Their failure to reach their goals has not dissuaded them from further pursuit though. If anything, their response to Israel's and the United States' determination not to budge has led to increasingly bolder operations.

An example is the recent Ashdod attack aimed at a toxic waste deposit. Had it succeeded (like the earlier failed attacks at the Pi-Glilot fuel deposits and at the Azrieli Towers in Tel Aviv), it would have killed hundreds, if not thousands.

The threshold has indeed risen, and mega-death is the target of current terrorism. This development, of which Madrid was a part, suggests that the only response civilized countries can give to the phenomenon is a renewed resolve to fight to the finish, with determination, pre-emption and ruthlessness. The alternative is to give in to the terrorists' demands, which in Israel's case are tantamount to national suicide. In the West's case, yielding would lead to the slow death of freedom.

The fourth lesson is political. Terrorism is not the mad reaction of the oppressed and downtrodden of the earth, reacting inevitably to despair. That explanation applies to the animal world, where instinct alone, not rationality, determines action and reaction. Human beings are different. Terrorism is a conscious choice, often the result of the combination of ideology – religious or secular – and resources, that seeks to achieve goals based on a rational calculation of costs and benefits.

Terrorists act upon the assumption that our will to fight is weak. Their strategy is to vanquish the West by depriving us of our resolve to resist their blackmail. They are persuaded that our societies' threshold of pain is very low and that if enough pain is inflicted, we will capitulate. Madrid proved them right, and Spain's electoral and political response will invite more attacks on Europe.

One can only hope that different countries with different governments will not be as short-sighted and cowardly as the new Spanish prime minister and his voters.

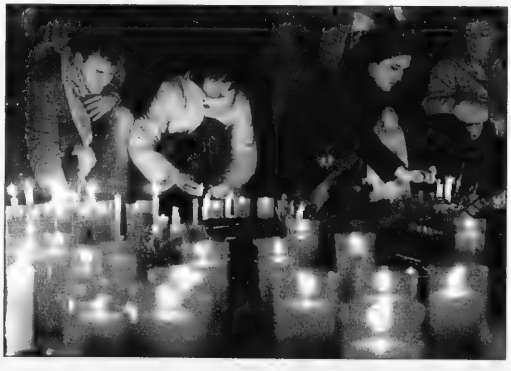
The Madrid bombings brought down a government willing to fight and replaced it with one willing to capitulate. It sent home a government that stood side by side with the United States in the war on terrorism and elected one that will stand with Europe as a rival to the U.S. vision in the war on terrorism, and it vindicated a political vision that bans violence from the toolkits of governance in favour of soft diplomacy, precisely at a time when the world is about to descend into barbarism again.

All this was achieved by a single, perfectly timed bomb that influenced the will of a sovereign nation. Madrid is therefore worse than Munich in 1938, because it shows a European mindset that failed to recognize the full nature of the threat the West confronts.

It took the fall of France and the Battle of Britain before England, who stood alone against evil, could be joined by others in the battle for freedom and the tide could change. Israel has stood alone in the last three years and confronted the onslaught of terrorism in its own Battle of Britain. Madrid showed us all too painfully that the moment the tide will change in Europe is still far off.

Emanuele Ottolenghi is Leone Ginzburg Fellow in Israel studies at the Oxford Centre for Hebrew and Jewish studies. He writes regularly in the Italian daily Il Foglio.

The carnage from the train bombings.



Memorial candles lit in memory of the victims of the bombing.

Spaniards protest against the former government immediately after the bombings. [RNS Reuters photos]

Why Poland matters

Each time he returned to Israel, he was asked if anti-Semitism in Poland is still prevalent. "Yes," he'd reply, "just as in other European countries." He'd add: "Polish Jews are tied to their bad memories and refuse to free themselves from them. They don't want to see a different Poland. I've the impression that they don't put similar questions to those who return from visits to Germany or France."

Rabbi Dow Marmur in Toronto

The speaker was Shevach Weiss, Israeli academic and parliamentarian, who recently retired as Israel's ambassador to Poland. He was born there and survived the Holocaust with his family thanks to Polish and Ukrainian neighbors. His return to his native land enabled him to help create a new climate of understanding between Poles and Jews.

A series of interviews Weiss gave on Polish radio have been collected in a book, now also available in Hebrew. Though throughout his tenure he persistently and vigorously drew attention to many acts of gross anti-Semitism in Poland, he has refused to describe the country as suffused with anti-Semitism. He has distanced himself emphatically from the statement by former Israeli prime minister Yitzhak Shamir that Poles get their anti-Semitism with their mothers' milk.

"In the eyes of the majority of the Polish elites, anti-Semitism is a source of great shame," says Weiss. He knows what he's talking about. He speaks the language, knows the country and was actively involved in Polish life. He has also been a great source of strength to Poland's small Jewish community there. Most Poles have responded to him with enthusiasm and generosity. Poland's staunch support for Israel is largely due to him.

In the words of Anthony Polonsky, the renowned expert on Polish history, the loss of the Jews has cut off a limb of Poland. Many Poles still feel the phantom pains. It seems that helping them to cope also helps us to heal our own wounds.

When some of us started the Polish Jewish Heritage Foundation of Canada, today active in Montreal and Toronto, most Jews responded, at best, with indifference and, at times, with hostility. They asked, often polemically, the same kinds of questions that Weiss heard in Israel. Those who were prepared to listen to answers, perhaps even to visit Poland, saw a more nuanced picture.

So we've persevered, with some success. We've been able to show that, in addition to the vestiges of the old anti-Semitism there's now also another Poland, aware of its loss of the millions of Jews who once lived there and determined to preserve as much of its Jewish culture as possible. It behooves us Jews to respond accordingly. I'm proud to have played a small part in it.

Living on my own

For the last three days, I've been watching a gigantic black spider slowly creep its way along my bedroom ceiling.

Since I first noticed it hovering above my closet, it has completed almost a full circuit of my room and is now comfortably perched above the foot of my bed. I suppose I should be grateful I missed it when it was above my sleeping face.

Barbara Balfour in Calgary

I'm not really sure what to do about this spider, to tell you the truth. Heaven forbid I ask someone else to take care of it for me, because that might send the message that I was either too inept or too cowardly to do it myself. Besides, in the granola-lovin' hippy area that I recently moved into, asking a neighbour to do the dastardly deed on my behalf could unwittingly invoke the rage of an animal rights activist. And with an enraged spider in my bedroom and an enraged activist in my hallway, I might as well live on my balcony.

I couldn't possibly ask my building manager, because I would have to see him every month when I pay my rent and thus endure the humiliation of reminding him about the tenant who didn't have the guts to kill a spider.

I also don't have the 10-foot ladder that I would need to reach my ceiling. It wasn't at the top of my shopping list when I left home and moved into my very own place three months ago. I do, however, have a wrinkled tomato in my fridge and a great pair of white knee-high pleather boots.

Every week, I go shopping at all kinds of quaint Italian and Austrian grocery/delis, where I spend exorbitant amounts of money on highly perishable imported food items. And every week, notice that all sorts of living creatures seem to get to these food items far faster than I ever do. Maybe that's how the spider on my bedroom ceiling got so big in the first place. I must say that it is far more well-fed than I am.

Living on your own comes with a special set of challenges, but it also has its own unique rewards.

Who cares about the first time I ever saw my name in print or the first academic award I ever won? The day I put up the shower curtains in my bathroom was the proudest day of my life. I figured out how to liven up a bathroom that had been painted an awful pea shade of green ("Go for butter yellow! Definitely butter yellow!" whispered a gay interior decorator in my ear) and how to pry open the unpryable blue shower hooks to install the curtains on the shower bar. One of the many things no one ever bothers to mention when giving you advice about life is that shower curtains never come with shower hooks, which to me is the most ridiculous thing I have ever heard of. It's like making you buy shoes without shoelaces.

For the holidays last year, I asked my friends to get me housewares. It's amazing to me that I have used my fondue set at least 40 times, yet my frying pan is still pristine. (Because you would have to be a moron to screw up melting cheese, or, for that matter, chocolate).

With all that calcium in my diet, I'll never get osteoporosis, but I suppose I'm now far more likely to die of scurvy.

And my stainless steel pots? They have the mysterious allure of things that have never been used. Maybe I should use one of them for the spider – to suffocate it, not cook it.

Minor inconveniences aside, I love my new place. I suppose that if I lived with someone else, the spider would only be a temporary problem – something I could shuffle along to the next room, where hopefully someone else could hurry along its ultimate demise.

But I'm not above peaceful cohabitation with another living creature. Even if has eight legs and lives on the ceiling – nobody's perfect.

And there's plenty of food to go around, too.

A barrier to identifying as Jews

From the moment I arrived at university, I have been involved in Jewish student life. I got to Halifax and realized that the Jewish life I had in Toronto would not be as easily accessible here. I quickly found myself actively engaged in the effort to make Jewish student life attractive and meaningful for myself and others. Nearly three years later, I have come to realize that this goal is not as easily attained as it perhaps once was.

Joanna Grossman in Halifax

When we were walking home from school a few weeks ago, a friend of mine mentioned that the second someone finds out he is Jewish, a discussion about Israel and Mideast politics always seems to follow. It seemed to him that it is difficult to publicly identify as a Jew without having to weigh in on Middle East politics. I think his argument speaks to a growing problem.

In a modern, multicultural age, we want to avoid restrictive labels. We do not want to be defined as one thing, recognizing that a single classification necessarily ignores the complexity of influences that make up an individual.

On campus, though, my involvement with the Jewish Students' Association has overshadowed the other roles and positions I have taken on. The significance of this, however, goes beyond the annoying implications of being pigeonholed. Rather, it speaks to what it means to be characterized as a Jew today.

If you are engaged in Jewish life, it doesn't mean you are deeply involved in Israeli politics. If you hold conservative religious views, it does not follow that you ascribe to conservative political views. If you are opposed to suicide bombings, it doesn't mean you support the most radical right-wing outposts. It's not logical or rational, but the link in many people's minds between religion and politics, between culture and current events, has become automatic, even natural.

The frustration this can engender is obvious. Religion isn't politics and one's propensity for Torah study doesn't exactly correlate to having passionate views about the policies of Israeli Prime Minister Ariel Sharon. As a result, it becomes difficult to stand among students and try to instil a desire to connect with Jewish values when that connection is immediately associated with political affiliation. While there is nothing wrong with holding strong political views, it is undoubtedly problematic to be assigned such views by default.

It is evident that Jewish communities are struggling. The rise of anti-Semitism, so much of which is connected to the Mideast conflict, has left us in a position where our security in the Diaspora can no longer be taken so strongly for granted. But while anti-Semitism can be a strong, motivating force for community solidarity, for young Jews confused about identity, hatred in their communities and on campuses serves as a further threat to their identification as Jews. As long it is perceived that hatred of Jews stems from Israel's policies, people will resist identifying with their Judaism as a way to avoid political tensions.

It is exhausting to take a defensive posture all the time, but it is even harder to justify a position when you are seen to have an automatic bias. Jewish students who advocate for Israel or articulate a pro-Israel position often have their arguments, no matter how well-constructed and logical, dismissed as coming from someone too close to the political situation in the Middle East, and thus incapable of objectivity.

The political climate has forced us to expend our effort on political advocacy. The attempt to influence public opinion is necessary, but at the same time, we must find more ways to connect with people on topics and issues beyond Israel and its policies.

With the focus on politics, we turn away from culture, learning and the diversity that makes the Jewish people distinct.

The Kirshner File

Immigrant identities nourished by food

The French statesman, Jean Anthelme Brillat-Savarin, is best remembered for one telling aphorism: "Tell me what you eat, and I shall tell you what you are."

Similarly, as Canadian food writer Thelma Barer Stein and others have noted, "You are what you eat."

Sheldon Kirshner in Toronto

As generalizations go, these comments ring true. And with Passover upon us, the culinary arts will be all the more appreciated.

The selection, preparation and consumption of food is steeped in culture and religion. Food solidifies group bonds, lubricates social relations and reinforces ethnic identity.

So it can hardly be surprising that food, glorious food, played an implicit role in the immigration of Jews – and Italians and Irish – to the United States in the late 19th and early 20th centuries.

During this period, millions of immigrants from poverty-stricken European countries flooded into America in search of a better life.

And what better defined this than access to an inexpensive and abundant food supply?

Almost universally, North America was regarded by new immigrants as a continent where hunger could be kept at bay.

Jewish immigrants from eastern Europe, who had experienced poverty first-hand, understood this imperative perfectly, writes Hasia Diner, a New York University professor of American Jewish history, in *Hungering for America: Italian, Irish & Jewish Foodways in the Age of Migration* (Harvard University Press).

"From biblical sources through modern writings, the intimate connection between food and holiness, between good food and good life, defined Jewish ideas of consumption," she observes in this original, illuminating and entertaining book.

Dietary laws obliged Jews to know what they had eaten, while knowledge of the anatomy of cows and chickens constituted sacred information.

Indeed, rabbis derived some of their authority from a familiarity with this data.

In short, eastern European Jews inhabited a universe shaped by a love of food. Memoirs, songs and stories reinforced the widely shared belief that good food and health were synonymous.

Chaim Zhislovsky, the socialist theoretician, recalled that his father, a rabbi, often spoke of culinary delights "like mushrooms marinated with little cucumbers."

The Jewish calendar, encompassing the Sabbath and major holidays, moved along a food trajectory. At the court of illustrious rabbis, tables groaned with appetizing dishes.

Sabbath meals were associated with chicken soup, roasted meat, gefilte fish, cholent, cakes and fruits. Memoirists wrote of the elaborate preparations and weeklong scrimping endured by the poor so they could enjoy the gustatory joys of the Sabbath.

As Diner puts it, "The Sabbath and its foods elevated… ordinary lives to transcendence and bore witness to the intimate connection between sanctity and food."

Holidays called for special dishes.

On Passover, matzah reigned supreme, and on Chanukah, the latke was ubiquitous. Hamantaschen took pride of place during Purim, and on Rosh Hashanah, there was honey cake, tzimmes and sweetened fish.

Famines that struck Russia – the home of millions of Jews – from the 1890s onwards reduced the Jewish masses to penury. And so the poor often subsisted on a diet of dark bread, potatoes and herring.

Wealthy Jews, on the other hand, partook of a cornucopia of rich foods that included meat, fruits, baked goods and dairy products.

America, the destination of the impoverished and the persecuted, empowered Jews who had been poised on the abyss of starvation. The United States challenged the notion that a balanced meal was the sole prerogative of the well-to-do.

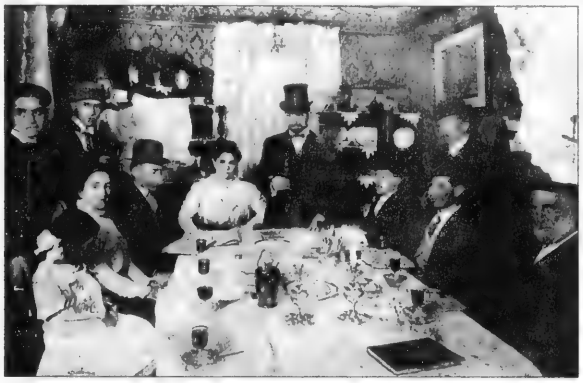
"By eating foods once the preserve of the Jewish upper classes, they engaged in an act of class reversal," Diner writes. "The formerly poor started to eat blintzes, kreplach, kasha-varnitchkes, strudel, noodles, knishes, and most importantly, meat every day."

The melting pot culture of the United States exposed Jewish immigrants to new foods. In the garment shops of major cities, Jewish workers consumed corned beef sandwiches, while Italians feasted on fried eggplant.

The Jewish propensity for Chinese food emerged in the 20th century. In 1928, the New York Yiddish daily *Der Tog* published an article titled "The War between Chop Suey and Gefilte Fish."

Like Jews, Italians immigrated to the United States, often out of a desire to leave behind the culture of food scarcity once and for all.

"Poor Italians believed that America offered good prospects for good food," Diner notes. They had heard that American workers were accustomed to three meals a day, some-



A family in Burks Falls, Ontario, seated at a Passover seder, circa 1912. [From the archives of the Canadian Jewish Congress]

thing unimaginable in Italy.

Poor Italians could only dream of jams, preserves, cakes, baked olives, dried figs stuffed with almonds and sausages sprinkled with Spanish peppers.

The working class relied on staples such as rice, corn, wheat and home-grown vegetables. Meat was virtually unattainable.

Day labourers survived on plain bread soaked in oil and salt or garnished with a mixture of crushed raw tomatoes and garlic.

Whatever their diets, Diner points out, the great majority of poor Italians spent most of their hard-earned income – three-quarters or more – on food.

In the United States, Italian immigrants learned to feast on meat and cheese dishes, which had sometimes been beyond their reach. "Once in America, Italians built their lives and diets around the consumption of foods that were familiar but had been inaccessible."

And in the United States, Italian immigrants aped the elites of their homeland by elevating food hospitality to a fine art.

Many Italians sold fruits and vegetables as a livelihood. "Selling food represented a chance to go into business for oneself and capitalize upon [Italian] community taste," says Diner.

As they prospered, they branched out into the more lucrative general market, transforming their businesses into huge corporations such as Del Monte.

Food was an essential ingredient in helping forge a unified Italian identity.

"Thus pizza and sausage drew together Italian men, regardless of their place of origin and their lack of exposure to these foods before coming to America," Diner writes.

Much of Italian public life – weddings, baptisms, funerals, parish events – revolved around food. "Food embodied where they had come from and what they had achieved."

By contrast, Irish immigrants did not generally have a love affair with food.

Recurrent famines and an almost universal reliance on the lowly potato left such a painful impact on Irish Catholics that food was not seen as a source of communal expression and national joy.

"To the contrary, when the Irish remarked upon food, they did so negatively. They spoke of hunger and lamented the absence of food in general."

In her view, alcohol, rather than food, was the cornerstone of the Irish social system and Irish collective identity.

But for Jews and Italians, food was honoured, celebrated and savoured.

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Jewish Life

Dusty pages from long ago

By ZE'EV GLICENSTEIN

Ask any Torontonian to point you to the corner of Agnes and Terraulay streets, and you're likely to receive a shrug because those street names don't exist any more.

But it was on that corner – the present-day intersection of Dundas and Bay, in the heart of Toronto's old, largely Jewish, Ward neighbourhood – that a bitter street riot broke out on the evening of June 8, 1911. Ultimately, thousands of people were involved in the melee, which lasted for three hours and resulted in eight arrests and multiple injuries. According to the *Toronto Star*, "a large force of police were required finally to quell the disturbance."

A Christian missionary group had been in the habit of using that corner on Sunday evenings to preach to the Jews. What made that night different from all other nights, however, was that two other orators, a Jewish socialist and a Zionist, decided to speak on opposite corners.

Both commanded sizeable audiences. So too did S. H. Rohold, the Presbyterian missionary who often attracted a crowd of casual listeners.

In those days, many Yiddish-speaking Jewish immigrants had poor English skills. Thus, according to the *Star*, the crowd became inflamed after the socialist translated some of the missionary's words.

"The excitement spread to the Zionist group, and a rush against the missionary was organized. Stones began to fly, and fist play was indulged in. Soon the air was black with a perfect fusillade of old tin cans, chairs, and all sorts of missiles. In the crowd were a number of women and children, who had considerable difficulty in escaping to shelter."

The police, caught unprepared, sent for reserves, and a large detachment of uniformed officers soon arrived. By this time, the mob had grown to "several thousand" in size and part of it was "surging violently around the missionary and his supporters. The police used their batons freely, and belabored the heads of the fighters."

Recriminations were exchanged for days afterwards. Rabbi Solomon Jacobs of the Holy Blossom Synagogue blamed the missionaries who "come into the district thickly populated with Jewish citizens, cast aspersions on their religion, wound their feelings, abuse the rabbis, and do their utmost to stir up trouble among peaceful and law-abiding citizens."

Dr. John Shayne, head of the Zionists, blamed the police for "us[ing] their clubs and batons indiscriminately, hitting men, women and children."

But as the missionaries explained in a letter to the *Globe*, their message to the Jews of Toronto was "the same as that given by the Christian Church the world over." They blamed the Jews for the ruckus and noted that "the offence of the cross with them has not yet ceased."

Thank goodness we don't live in those dark ages any more – or do we? Last summer, 92 summers after 1911, Toronto streets again became a spiritual battleground as Jews for Judaism waged an effective tug-of-war for Jewish souls with the missionary group Jews for Jesus. Today, as millions of moviegoers soak up powerful anti-Semitic stereotypes, the words of one Jewish Torontonian from 1911 (I picture a wise old Bubbe, sitting on her porch) seem especially relevant.

"Those people should mind their own business. Why can't they leave us alone, and not keep on trying to convert us, as they call it, and to save us from being heathens? We are no heathens, I tell you, no heathens. We have a religion, and we believe in it. We like it. It is good enough for us, and we are going to keep it. Let outside busybodies keep their hands off."

Mimouna on the Web

By MARK MIETKIEWICZ

Immediately after the close of Passover, when many Jews are putting away dishes or lining up in bakeries, Sephardi Jews from Morocco celebrate a much more beautiful tradition. They usher in Mimouna, a celebration of liberty, community values, friendship, togetherness, and an extraordinary show of hospitality. Today, a look at Mimouna on the World Wide Web.

Mimouna has a connection to the final day of Passover when the Israelites finally reached the Red Sea. Many of the day's traditions reflect that connection, such as going to the beach and putting (sometimes live) fish on the table in remembrance of the splitting of the Red Sea. It is also a day when expensive clothes are worn and tables are decorated in silver in remembrance of the Egyptian coins that were washed up after the Egyptians were drowned **[www.jafi.org.il/education/festivls/pesach/m2.html]**. The members of Moshav Gimzo celebrate Mimouna in style. Take a look at the photo album of their festivities **[www.gimzo.org.il/pictures/mimunalbum/]**.

The SephardiConnection website describes the day this way: "In marked contrast with the seder night, when congregants hurried home from the synagogue to begin the Haggadah, congregants on Mimouna's eve take the time to greet each other at the evening service with the consecrated formula *tarbah* (success), the special Mimouna blessing *Alallah Mimouna, Ambarka mas'uda*, to drink a little mahya and stop on their way home" **[http://sephardiconnect.com/pesah/mimouna.htm]**.

A page titled "Passover: History and Meaning of Freedom in Faith" continues the description. "On the eve of Mimouna, family members, friends and cousins visit each other's homes, going from house to house. There is a certain order to these visits. On their way home from synagogue services, Mimouna celebrants will visit the rabbi's family, the chazzan, their parents, friends and then their neighbours, in that order. Traditional embroidered dress is worn by members of the household. A big banquet, buffet and feast are hosted by each household. Some believe that Mimouna represents a symbolic new beginning of freedom from slavery, and so sweets are set out on a table with a white tablecloth decorated with flowers and wheat sheaves… In the sense of Mimouna being a new beginning, eating these sweets symbolizes a sweet year" **[http://tinyurl.com/24r3q]**.

Early the following morning, families in coastal cities get up and head for the seashore. They splash their faces with water and step barefoot in the ocean – to replay, in a sense, the miraculous crossing of the Red Sea.

But in Israel, Mimouna has emerged as a prime political event. According to an article in *Ha'aretz*, 30 years ago a Labor politician started the tradition of turning the house parties into gatherings for "all the people of Israel." Since then, it mushroomed into a day for politicians to be seen. Officials of all stripes made appearances, helicoptered from event to event and tried to score points. But lately it seems that the public has become jaded. "Once, when a prime minister would come, we'd feel he was bringing honour to the Moroccans. Now, we know they come for themselves, not for us" **[http://tinyurl.com/2s9up]**.

What about the origin of the name "Mimouna"? According to the French language page, La Mimouna, there are several theories. It may allude to the word "emunah," which means faith, or possibly to the word "mammon" and the coins that were washed up onto the shores of the Red Sea. Others suggest that the celebration can be traced to the anniversary of the death of Rav Maimon, the father of Maimonides **[www.sefarad.org/janine/dossier/20010409.html]**.

The preferred way to spend the day is at family picnics, where tents are pitched in recognition of the biblical phrase, "How goodly are thy tents, O Jacob." What to pack for the picnic? If your mother never taught you any Mimouna recipes, the Kfar Olami site has a couple of suggestions. Couscous Hiloo is very sweet. It calls for couscous, sugar, cinnamon, raisins, dates, apricots, almonds and almond milk. For something pungent, try the Moroccan carrot salad which has carrots, garlic, paprika, hot pepper, lemon juice and olive oil **[http://tinyurl.com/33vpw]**.

Meanwhile, Daniel Rogov provides a recipe for "mofleta," the first leavened bread eaten after the Passover holiday **[www.stratsplace.com/rogov/israel/mimouna_2002.html]**.

Enjoy and have a very Happy Mimouna.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Jewish Life

Jewish vs. Christian views of the Messiah

Books
Bernard Baskin

What are the essential theological differences that distinguish the saviour of Christianity from the Jewish Jesus? I think that there are five main areas of difference.

The first involves the question of the Messiah. The Church, of course, accepted the idea that Jesus was the long-awaited Messiah whose coming had been predicted by the Hebrew prophets. According to this tradition, the Messiah was to be a descendant of the royal house of David. He would restore the independence of Judea, establish God's kingdom and bring about an era of peace, justice and righteousness for all humankind. With the advent of the Messiah, there would be no wars, no class distinctions, no poverty. The Messiah would usher in a kind of utopian age.

Christianity asserts that Jesus was this Messiah. The Jewish affirmation is that he was not. Looking at the world today, it is hard to believe that the Messianic era has arrived.

In the second place, the Christ of Christianity is more than human. He is the son of God, not as you and I may be sons of God, but in a totally different way. He was conceived in a supernatural manner and his nature is divine. This divinity of Jesus is something Jews cannot accept. We do not compromise on monotheism. "You shall have no other gods besides me," reads the second commandment. The unity of God: this is the basic Jewish affirmation.

The church separated from the synagogue when it began to deify Jesus. Undoubtedly, contemporary Jews feared that a tangible God could lead to idolatry, to the worship of a human being, and would thus weaken veneration of the One God.

The third vital difference revolves around the concept of the resurrection. Christianity affirms that the idea of Jesus' resurrection gives humankind assurance of immortality. Easter is a more important day in the church calendar than Christmas. It asserts that the resurrection is proof of the immortality of the soul. Judaism also teaches that there is life after death. But it is based on the conviction that God, who created men and women, did not intend for them to utterly perish. Faith in immortality rests on the fact of God, not on any event in history.

The fourth point of difference is concerned with the necessity and the reason for the death of Jesus. From the Jewish point of view, he did not seek his death. He did not voluntarily surrender himself. According to the Christian Bible's account, one of his disciples had to be bribed to betray him. The last words of Jesus would seem to indicate his conviction that God had forsaken him.

But for the Christian church, he died voluntarily as a lamb of God, as a Passover sacrifice, in order that the sins of humankind might be redeemed, and in order that all who believe in him might achieve salvation.

Judaism believes that no human being can atone for the sins of others. Each person will be rewarded or punished according to his own actions. The person who sins can undergo a process of contrition and forgiveness in accordance with the Yom Kippur formula, "Repentance, prayer and charity can avert the evil decree."

Finally, there is a vital difference between the two religions in regard to an intermediator between God and man. Christians often direct their prayers not to God but to Jesus. Judaism recognizes no intercessor between man and God, or that such a mediator is essential or necessary. The humblest and the most powerful are on an equal footing before the Lord.

It isn't likely that believing Jews and Christians will ever reach agreement on who or what Jesus was. But, we do share a vast treasure house of common moral and religious traditions. If we are loyal to them, we can, despite essential differences, unite in a harmonious effort to fashion a society in which people will enjoy blessings of security, freedom and peace, and acknowledge their kinship as children of a universal God.

Responding to anti-Semitism

By RABBI YEHIEL BEN AYON

I remember reading an article a few years back about a young woman who had undertaken an emotional and difficult search for her birth mother. Happily, not only was the woman found, she was also willing to be put in touch with her daughter, whom she had given up for adoption as a newborn baby more than 20 years earlier.

Soon notified, the daughter was overjoyed.

First, however, the caseworker had a cautionary warning for her: "Your birth mother is not just anyone," she said. "She is a well-known Hollywood celebrity."

"Go on," responded the excited daughter. "Tell me, who is she?"

"Your mother," was the reply "is Roseanne Barr."

"Oh my God!" exclaimed the daughter. "Isn't she a Jew?"

It seems the fact that her birth mother was found, was a celebrity and was willing to be in contact with her was all eclipsed by the disappointing fact that she was a Jew.

One is just left to marvel at how the world perceives us Jews. We would like to think that we have come of age and that anti-Semitism in our times is outdated. We like to believe that after 2,000 years of Diaspora and persecution, culminating in the Holocaust and the founding of the State of Israel, hatred for the Jew is but a sad relic of history. We like to read of how hatred or stereotyping has become unfashionable and politically incorrect.

Just this week, we were informed about how the official sign language used by the hearing impaired has been modernized. No longer will an Asian be portrayed by slanting the eye, a homosexual by a limp wrist, or for that matter, a Jew by indicating a hooked nose. As commendable as these and other similar efforts may be, the eradication of racial hatred has yet a long distance to travel.

I believe that anti-Semitism, as despicable as it may be, will never be fully eradicated. Subdued, hopefully, but not gone for good. I believe dastardly anti-Semitic acts serve as a reality check of sorts, an unfortunate but necessary evil that helps to re-establish our very distinct identity as Jews – an identity some may prefer to forget or at least downplay. Anti-Semitism is a reminder.

Canadian Jews, Toronto Jewry in particular, were reminded of this recently. In the span of just a few days, our community was subjected to dozens of anti-Semitic acts: house doors spray-painted, JNF and Israel Bonds placards defaced with graffiti, synagogue windows shattered and tombstones overturned.

Perhaps a response to anti-Semitism would be our own assertion of who we are. Then perhaps God will not need to allow or grant these haters the power to express their hatred.

But hate they will. Anti-Semitism is of a perennial nature. Yearly, one is reminded of this in the immortal words of the Passover Haggadah: "*Shebechol dor vador, omdim aleinu l'chalotainu*" (For in every generation, they stand upon us in their intent of destroying us), "*v'Hakadosh Baruch Hu, matzilainu m'yadam*" (and God will save us from them).

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Reading circle brings together Jews and Muslims

By NATALIE RUSKIN
Special to The CJN

One of the first things Atif Khalil's parents did when they moved to Toronto from Saudi Arabia during the Gulf War was to register their son in a private Christian school.

They believed the conservative values of private school, rather than the secular ones in public school, would better preserve their son's Muslim identity.

Fifteen years later and somewhat distanced from his parents' intentions, Khalil, 28, says he's been questioning religion ever since his early private school days.

"I started getting a hold of counter-missionary material and I'd engage in discussions with my Bible teacher," he says.

Khalil's intense curiosity about spirituality has led to his involvement in an unprecedented type of dialogue: a Jewish-Muslim spiritual text circle.

Participants discuss mystical texts from respective faiths

Once a month for the past two years, Khalil has joined Rabbi Aubrey Glazer of Beth Tzedec Congregation to lead a reading circle for Jews and Muslims.

Khalil acts as imam for the group, heading up the Muslim portion of prayer.

Every month, participants meet at either a synagogue or a mosque and discuss a different mystical text from their respective faiths.

Immersed in an intense PhD program in Medieval Islamic philosophy and Sufism (Islamic mysticism) at the University of Toronto, Khalil admits he often learns more from listening to Jewish and Muslim dialogue participants than from his own studying.

"In the process of retaining and strengthening our own spiritual identities, we somehow paradoxically arrive at a deeper appreciation of the others," he says.

Each session begins and ends with a prayer and a prolonged moment of silence. There is often a drumming or musical aspect, as well as a period of meditation.

The idea for a spiritual circle was developed by Khalil and Rabbi Glazer, also a U of T PhD student, after 9/11, when Khalil says he "felt a need to engage in dialogue with people of other traditions."

But unlike other Jewish-Muslim dialogues that were developed to ease Middle East tensions, Khalil argues that his group meets to explore the religion of the heart.

"From what I know, this kind of dialogue, which is rooted in spirituality, doesn't really exist in other parts of the world.

"We're trying to get beyond the forms and structures," he says.

"Often in the more political dialogues, religious differences are diluted to arrive at some commonality – if politics comes up, there's almost always some sort of conflict."

That's why Rabbi Glazer believes there is an unspoken agreement in the group never to discuss politics.

"Our hope is that, through engaging in the common path of these religions of the heart, we'll be able to come with new eyes to the political aspect," Rabbi Glazer says.

Over the past year, Toronto campuses have become hotbeds for Muslim-Jewish dialogues about the Middle East conflict.

In an effort to prevent the kind of violent protests that broke out two years ago at Concordia University in Montreal, and in response to continuing politicization of Muslim-Jewish tensions in Canada, students have started dialogue groups at U of T and York University.

In early January 2004, a group called Shalom-Salaam@York held a public event to introduce peaceful dialogue to York's increasingly polarized main campus.

Later that month, a student group at U of T called Muslim-Arab-Jewish Dialogue (MAJD) introduced its own dialogue day to the public.

"Muslims and Jews lived together for many years, but they never had the opportunity to get to know each other" says James Sevitt, 24, one of MAJD's founders.

Although Sevitt's group is more political, he shares Khalil's passion for connecting with those of other backgrounds.

"Dialogue taught me that often you discover who you are through other people. Someone says something and you realize, 'That's a value I believe in.'"

But Prof. Martin Lockshin, director of York's Centre for Jewish Studies, cautions against taking the cathartic dialogue route.

"Dialogue is not about opening up entirely and saying exactly how we feel," he says, adding that years of experience with Toronto interfaith organizations have taught him that "if people disagree with me, that too will be dialogue."

But Khalil is intent on taking the debate out of dialogue. His goal in the spiritual circle is not to learn more about the conflict in Israel.

"I think the fact that I don't read much about what's going on in Israel has made me more of a suitable candidate for spiritual dialogue," Khalil says.

When asked if, as a dialogue leader, he should be informed of the latest developments in Muslim-Jewish relations, Khalil shakes his head.

"Political conflict by nature pulls people to either side," he says.

"The modern world is obsessed with ideology and politics, and it's only accentuated today because we're living in a secular culture that tries to marginalize religion," he adds.

"The media is quite instrumental in fanning the flames of antagonism," Khalil says. "I guess the press finds they sell more papers when they have people saying outrageous stuff."

RESCUER SPEAKS: Judy Feld Carr, third from left, spoke recently to Grade 7 students at the United Synagogue Day School's Bathurst campus about her efforts to rescue 3,228 Syrian Jews over almost three decades. Feld Carr secretly smuggled her last Jewish family out of Syria two years ago. They arrived in New York less than an hour before two hijacked planes hit the World Trade Center. Feld Carr's story was told in Harold Troper's book *The Ransomed of God: The Remarkable Story of One Woman's Role in the Rescue of Syrian Jews*. Pictured with Feld Carr, from left, are Ashley Gould, Rayan Peters, Jeremie Warshafsky, Alex Wolfond, Eve Teichman and Karli Feldman.

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Career guru offers job advice to modern workers

Barbara Moses

By CAROLYN BLACKMAN
Staff Reporter

People today are more likely than their parents or grandparents to evaluate their career choices, says Barbara Moses, the president of a career management company and author of several career planning books.

"If work was secure and did not interfere with other life commitments, there was no heightened consciousness about whether it had meaning or if it was satisfying," says Moses, whose latest book is *What Next: The Complete Guide to Taking Control of Your Working Life.*

Now, workers ask themselves what price they are paying to remain at their current job, she says. "They have become more sophisticated in thinking about their work. They have come to think of good work as a right, not a privilege.

"If people feel appreciated, and do not feel as if they have to constantly market themselves, they will stay. If work is perceived as being 'soulless', they will leave. They resent choosing between great work and a great life," she says.

> ***'If work is perceived as being "soulless", they will leave'***

Moses, president of BBM Human Resource Consultants Inc., is a columnist at the *Globe and Mail* who has been dubbed "Canada's Career Guru" by *Fast Company* magazine. She has appeared frequently on television, including the *Today Show* and *Canada AM*, and has been profiled in such newspapers as the *Los Angeles Times* and the *Chicago Tribune* and in *Parenting* magazine.

She says work plays a huge role in how we feel about ourselves. "Great work inspires us. Bad work can be soul-destroying."

She is fascinated, she says, with the conflict people feel between what they want and need in a job and what is available to them.

"[Studying work trends] is complex, because it brings together psychology, sociology, social psychology and career studies."

Her new book, geared to a broad audience, "is for young people, older people – anyone who works."

Featuring self-assessment tools, diagnostic instruments, quizzes and exercises, it enables readers to discover their talents, find their fit in 10 industry sectors, identify their best work configuration, overcome career challenges such as burn-out and boredom, and learn how express themselves in their work.

> ***'They should understand the choices available and rethink what they need'***

"Advice in the book is grounded in my intimate understanding of the workplace, and in an understanding of the complexities of people's lives today," Moses says.

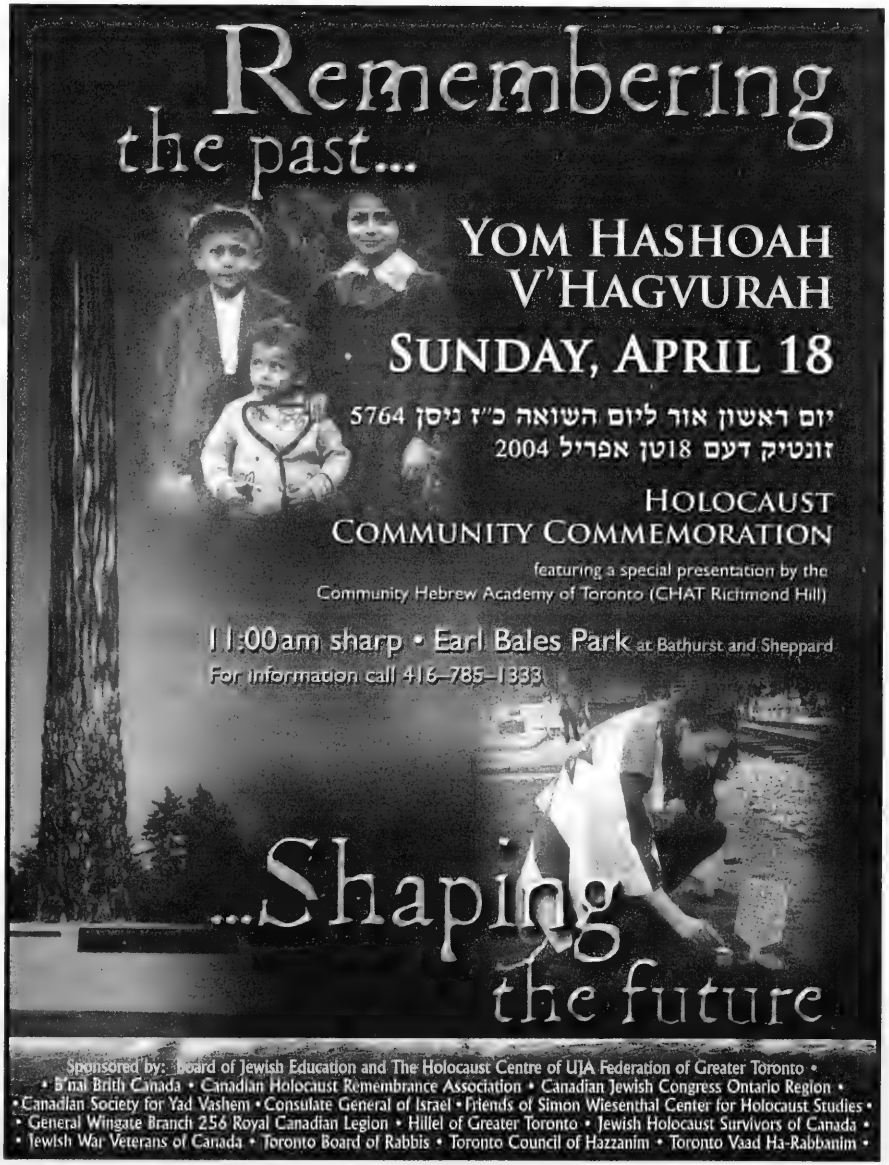
"There are more work options available. People can work part-time from their home, work in several different arenas, or become self-employed.

"They should understand the choices available and rethink what they need. The major mistake people make is not defining their problem. They must figure out why they are hurting, and understand what they really want."

The foundation for making a meaningful career decision is an understanding of what motivates them, their special talents, "and what makes their soul sing," Moses says.

She considers her book a gift to her readers. "I want to give them the feeling that they can master their challenge. Many people feel burned out and unhappy, and there is nothing wrong with them. I'm telling them what they can do about it.

"This is the new reality, and here is what you can do to cope with it."


Remembering
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V'HAGVURAH
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• Jewish War Veterans of Canada • Toronto Board of Rabbis • Toronto Council of Hazzanim • Toronto Vaad Ha-Rabbanim •

Clothing drive to benefit 300 Israeli students in need

By DANIEL HOROWITZ
UJA Federation

In an effort to help close to 300 needy Israeli students, UJA Federation has organized a collection drive for clothing, personal items, school supplies and other goods.

These students, at the Kfar Galim Youth Village, located just south of Haifa, come from families who cannot supply even the most basic of needs.

Kfar Galim, established in 1953, is a secular, co-ed youth village offering junior high, high school and technical college study programs for 1,100 students, including the approximately 300 residents of the boarding school.

So far Toronto UJA volunteers have taken several large hockey equipment bags filled with a variety of arts and crafts supplies, school supplies - including a generous donation from Motek and Greg Konopny of Office Supercentre - and toiletries, to the youth village. Clothing drive organizers hope that when the joint UJA-Israel Bonds Solidarity Mission departs on May 17, participants who will be visiting Kfar Galim, will be able to deliver many more necessities.

Gary Samuel, a UJA campaign canvasser, and a past chair of the Real Estate division, feels that this project is particularly important because it benefits children.

"So far I've donated some clothes, jackets, and toiletries, just extra stuff we had around the house," says Samuel. "I heard about these kids and what UJA was hoping to do, and it struck me as very important because we could help youngsters – directly – by responding to their specific needs. If that wasn't enough impetus, the fact that I'm a father myself, gives me all the reasons to get involved in a project such as this."

Barry Zagdanski, who, along with 23 members of his extended family, are currently in Israel until after Pesach, donated one duffel bag of necessary items for the youngsters of Kfar Galim, and personally carried another three bags himself. Zagdanski will be visiting the youth village and will deliver the goods in person. "I'm honoured to be the delivery man, and to take these important day-to-day necessities to the students at Kfar Galim," says Zagdanski. "These are youngsters in real need, and UJA is doing the right thing, at the right time for them. They, like all Israelis, are certainly going through enough these days, and if we can help them in any way, that's simply what we must, and will do."

UJA Federation volunteers of all ages are helping to collect clothing and other necessities for 300 students at the Kfar Galim Youth Village.

For more information, or to donate to the Kfar Galim Youth Village, please call Elana Barrett at 416.635.2883 ext. 177 or by email: ebarrett@ujafed.org

Viewpoint

Passover 2004

By ISAAC APTER
1st Year student at the Wolfond Centre for Jewish Campus Life @ the University of Toronto

"In each and every generation they rise up against us to destroy us..."

Isaac Apter

Following the recent increase in attacks against Jews and Jewish institutions, these words from the Passover Haggadah have again come to life for Jewish Torontonians, as well as members of Jewish communities around the globe.

The story of Exodus teaches us that we left Egypt as the Nation of Israel through the saving power of G-d. But Passover is more than just a simple tribute to this 3,000 year old event. The Haggadah, throughout the course of the Seder, literally asks us to re-enact and re-live Pharaoh's enslavement of our people. Today's irony is that we do not need to be actors in order to have a taste of this ancient cruelty. All we have to do is open the local newspaper to read about the latest batch of anti-semitic graffiti around the city.

This rise of antisemitism can only be described as a new antisemitism in so far as anti-Zionist or anti-Israel sentiment is believed to be its stimulus. In substance, however, it is not a new phenomenon. It is simply a recycling of mediaeval myths - the blood libel, tales of well poisonings and accusations of murder, refitted to a new context. Antisemitism has shown its ugly face throughout the generations.

Nonetheless, it is precisely at these times when we are facing such challenges to our continued existence that we must remember the second half of the phrase mentioned above from the Passover Haggadah: "…And The Holy One, blessed be He, rescues us from their hands."

So when I sit down for the Seder this Passover, I will be sure to appreciate my heritage as if I "personally came out of Egypt." As someone who has personally received hate emails in my inbox simply because I am a Jew, I hope to change my feeling this Passover from that of fear to fortitude, from sadness to joyousness. Even though these events are occurring today, we can be comforted by the knowledge that we have gotten through times like these in the past with the help of G-d. These are my traditions - my bond to the past, my strength in the present and my hope for the future.

Tracing the roots of Zionism to Toronto

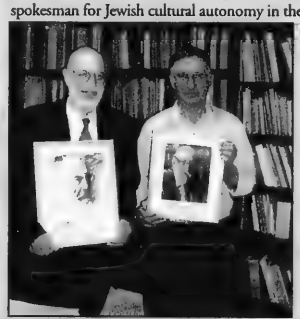
By WENDY LAMPERT
UJA Federation

When Toronto brothers David and Eleazar Birnbaum talk about their family history, it's with reverence and pride.

That's because their grandfather, Nathan Birnbaum, was a world-renowned Jewish religious thinker, writer and scholar who coined the term "Zionism."

Nathan Birnbaum is considered by many to be among the builders of modern Judaism. He was only 19 when he founded Kadimah in 1882, the first Jewish nationalist students' organization. In 1885, he founded and edited the first nationalist and Zionist journal, *Selbst-Emanzipation*, where he coined the term "Zionism." He was an early adherent of Theodor Herzl, and played a prominent part in the First Zionist Congress in 1897.

However, Nathan left the Zionist movement after he and Herzl developed ideological differences. He had begun to question the political aims of Zionism and to attach increasing importance to the national-cultural elements of Judaism. He became a leading spokesman for Jewish cultural autonomy in the Diaspora, stressing the Yiddish language as the basis of Ashkenazi Jewish culture. In the years preceding World War I he gradually abandoned his materialistic and secular outlook and turned to religion, eventually embracing Orthodoxy, which he practiced and preached until his death in 1937.



Brothers Eleazar and David Birnbaum (l-r) hold pictures of their grandfather, Nathan, and father, Solomon, in the Nathan and Solomon Birnbaum Archives in Toronto.

"My grandfather developed three major Jewish movements of the twentieth century; I'm very proud of that," says David.

David and Eleazar's father, Solomon Birnbaum, was a world expert on Yiddish and other Jewish languages, as well as Hebrew paleography, or the study of the development of ancient Hebrew writings and inscriptions. Their uncle, Uriel Birnbaum, was a poet and artist, some of whose works have been reproduced in stained glass at the Leah Posluns Theatre.

The brothers say the Birnbaum family tree can be traced back more than 1,000 years, and includes connections to key figures in Jewish history, such as famed biblical commentator Rashi and Rabbi Joseph Caro, author of the *Shulchan Arukh*, the medieval code of Jewish law.

"I've always had a sense of our history," says Eleazar of his family tree. "It gives me a sense of our place in the world – I'm a link in a chain," notes the professor of Near Eastern languages, who taught at the University of Toronto.

David, an architect and city planner by training, now spends 40 to 50 hours a week maintaining and developing the family archives, which include thousands of letters, reports, books and other writings by and about Nathan and Solomon Birnbaum and other members of the family.

"We get so many requests that this is a full-time job for me," David notes. "My grandfather had such a rich and intense life in many spheres, and people are interested in that."

The Birnbaum family's connection to Toronto began in 1964, when Eleazar was offered a job teaching at University of Toronto. David, who was living in England at the time, was persuaded by his older brother to join him in Canada.

"He wanted us to come, so we came with my family, and brought my parents," notes David. They all lived together in one house, where Solomon continued his work until shortly before his death in 1989 at the age of 98.

This prolific family has made an important imprint on world Jewish history.

"My grandfather and my father – they were great innovators," notes Eleazar. "Through them, I feel very much linked to our Jewish past, and to the Jewish future."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Support for Toronto's Jewish community flourishes

Faith and ethno-cultural groups lend support

By DANIEL HOROWITZ
UJA Federation

Following the ongoing series of antisemitic attacks throughout the Greater Toronto Area over the past few weeks, support from Toronto's non-Jewish community continues to flourish.

Many of the 3,500 people in attendance at the March 24th UJA Federation – Canadian Jewish Congress community gathering in solidarity against hate and antisemitism, were from outside the Jewish community, and since the event many have come forward to offer their support.

Representatives of two churches quickly offered their properties as new locations for UJA Federation lawn signs, many of which have been victimized by antisemitic graffiti in recent weeks.

Canon Linda Nichols of Holy Trinity Anglican Church in Thornhill put a UJA sign up on the front lawn of her church on March 23rd as a sign of support for the Jewish community, and the response has been overwhelming.

"We've had so many calls from all people, Jews and non-Jews alike, thanking us for doing this, for standing up to this type of unacceptable behaviour," says Canon Nichols. "During my sermon on Sunday, I addressed my congregation as to why I decided to erect the sign here, and they were all extremely supportive. Another member of the church plays bridge with Jewish men each week and he saw – firsthand – the pain they were in because of this rash of antisemitism. He was especially proud to see the UJA sign up here."

Reverend Brent Hawkes of the Metropolitan Community Church of Toronto was only too happy to lend his church – and support – to the Jewish community.

"I was at the March 24th rally, and I must say, it was an incredibly strong and emotional experience for me," says Reverend Hawkes. "The Board of the church, as well as our congregation were so thrilled and proud to see that we had placed a UJA sign on our property. Our congregants share a very strong sense of empathy for what our Jewish neighbours have been going through, and the calls and conversations I've had with members of our congregation have been overwhelmingly supportive."

In a letter sent to Canadian Jewish Congress Ontario Region, Reverend Samuel J. Bianco and Reverend Damian MacPherson of the Archdiocese of Toronto wrote: "Sometimes silence can be construed as consent. It is, therefore, incumbent upon us to forcefully express our condemnation and strongest protest against the recent antisemitic activities which… are totally contrary to our Canadian and Christian values."

In a press release, the Jaffari Islamic Centre in Thornhill wrote: "No cause could ever be assisted by such immoral acts. Personal freedoms of religion and self-expression cannot and should not be allowed to be compromised no matter what differences may exist between different groups."

"Any time this type of hate is perpetrated, the Christian community stands against it," says Canon Nichols. "It's like it says on the UJA sign itself, 'what will tomorrow hold if we don't act today?' That's true for all of us, regardless of background. It's a wake up call for everybody reminding us that we must be vigilant and let people know this type of activity is not what we want in this wonderful, multicultural city."

Thornhill's Holy Trinity Anglican Church proudly displays a UJA Federation lawn sign as a statement of support for Toronto's Jewish community. *(Photo by Eve Marks)*

Our Cup Runneth Over!

Members of the UJA Federation Business Cabinet hit the gridiron last week in a special Toronto Argonauts program held at the SkyDome. The event featured a guest panel of Argos insiders, including longtime Campaign volunteers and Argos co-owners David Cynamon and Howard Sokolowski. Moderating the discussion was mayoral runner-up, and former CFL Commissioner, John Tory. Participants had the opportunity to have their photos taken with the Grey Cup.

(Pictured l-r) Howard Sokolowski, a past UJA Federation Campaign Chair; Tom Wright, CFL Commissioner; David Cynamon, Chair, with Honey Sherman of UJA's Top Gifts; Ariella Rohringer, Vice Chair, UJA Federation Campaign 2005; and John Tory, pose with the Cup.
(Photo by Stephen Epstein/Big Dipper Communications)

Beauty of Toronto's synagogues captured for all to enjoy

UJA Federation's Ontario Jewish Archives (OJA) – which boasts the largest collection of synagogue records in Canada – along with Ryerson University, recently launched a virtual exhibit entitled *Toronto's First Synagogues.*

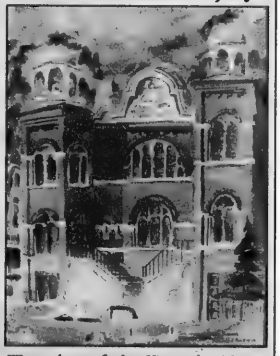
This collaborative effort, funded by Canada's Digital Collections of Industry Canada, captures the beauty and rich history of Toronto's oldest synagogues.

Robert Burley, a professor of photography at Ryerson University, and a prominent architectural photographer who has had his work displayed at exhibits around the world, presented the idea to Ellen Scheinberg, Director of the OJA.

"Mr. Burley contacted me to see if the images of the synagogues could be linked to the related archival documents, which he felt would help provide some background and context to his photographs," says Scheinberg. "That's exactly what we've been able to do with this exciting and innovative exhibit."

Tallis at Knesseth Israel Synagogue.
(Photo by Robert Burley, 2003.)

"The exhibit is intended to be tackled in three stages," says Scheinberg. "The first phase involves the inclusion of three of the original synagogues: the First Narayever, the Kiever and Knesseth Israel synagogues. Over the course of the next two years, we will attempt to include as many as 20 to 25 synagogues, which were established before the 1950s, to the site. We are also planning to add an educational component to the display, in order to link it to the high school curriculum within both the Jewish as well as public school systems in Toronto and North York."



Watercolour of the Kiever by Martin Mendelow, August 5, 1979. Ontario Jewish Archives, Accession #94-12/6.

Toronto's First Synagogues begins with an introduction written by Dr. Stephen Speisman, a Toronto historian, and Executive Director of Toronto Hebrew Memorial Park, which provides background information about the history of Toronto's Jewish community and the synagogues.

The site also includes many of Burley's photographs, which are integrated with close to 100 images of archival documents, photographs and works of art. There is also a multi-media section at the end of the display, containing audio and video clips.

For those interested in viewing this educational and dynamic exhibit, you can access it through: www.jewishtoronto.com/archives

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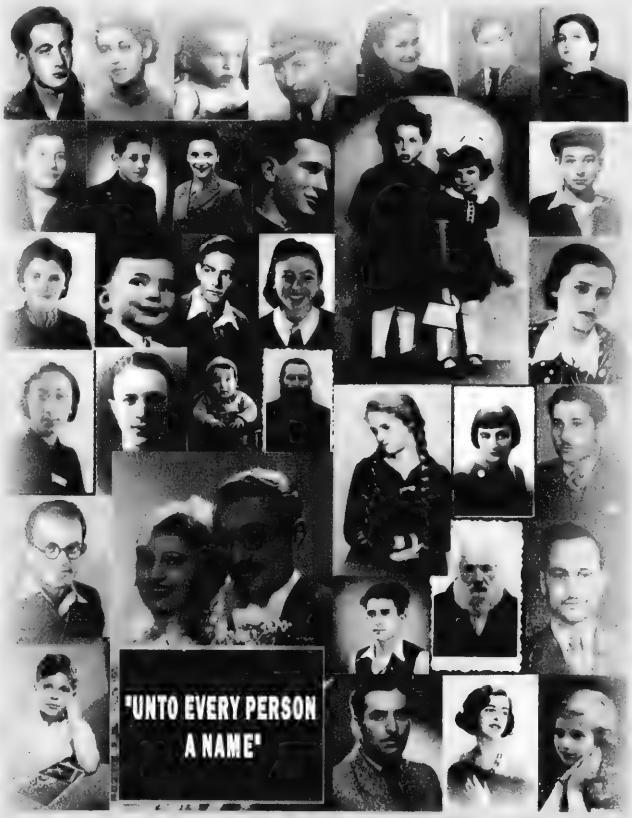

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Former Toronto rabbi works with students on Young Judaea program

By FRANCES KRAFT
Staff Reporter

Young Judaea's Year Course for recent high school graduates will be one of the beneficiaries – as a long-term program for overseas students – of a new $10 million (US) initiative of the Jewish Agency.

"A part of me feels guilty, because there are other sectors of society that could use that kind of infusion much more, but at the same time, in the long term... it will likely increase the chances of aliyah for the North American Jewish population, and that will ultimately benefit Israeli society in a different way," said Rabbi Howard Markose, the program's director of education, in an interview last week at the offices of Canadian Young Judaea.

Rabbi Howard Markose

Rabbi Markose, 46, was in Toronto following a stop in his hometown of Minneapolis, to promote the program, which was established almost 50 years ago. No stranger to Toronto, Rabbi Markose lived here for 10 years, serving as spiritual leader at Shaar Shalom Congregation and, prior to that, as assistant rabbi at Adath Israel Congregation.

He and his wife Judy, a former director of Camp Ramah Canada, left with their children to make aliyah a decade ago. For the past four years, he has served at Beth Sholom Congregation on the High Holy Days.

The Jerusalem-based rabbi's affiliation with the Young Judaea program, an affiliate of Hadassah, dates back to 1994, when as a new oleh he juggled a part-time teaching position there with four other jobs. He continued teaching part-time while serving as rabbi of Kehilat Moreshet Avraham, a Masorti congregation in Jerusalem, for seven years.

"I love what I do. I really enjoy the program," Rabbi Markose said. He believes it's a "natural next step" for teenagers leaving high school.

The multi-faceted, non-denominational program – which has 240 participants this year, including two Canadians, 169 Americans, more than 50 from Great Britain and the rest from the Israeli scouting program Tzofim – includes a community service component, which can be in one of several locations in Israel, as well as Jerusalem-based classes of 12 to 18 students, said the rabbi, naming about half a dozen Canadian universities that give credit for them.

Hebrew classes are mandatory, as is learning about Zionism. Other subjects include the Arab-Israeli Conflict, Introduction to the Jewish Bookshelf, Tanach and Jerusalem and Zionism. Credits are granted through the University of Judaism College-in-Israel, an affiliate of its namesake in Los Angeles.

"The great thing is that we learn about it in a classroom atmosphere, then set foot on the place we're teaching in class," said Rabbi Markose.

A compulsory campus activism seminar to help students learn to advocate for Israel, regardless of their political leanings, is also part of the program. The seminar predates current campus conflicts linked to the Israeli-Palestinian situation.

Tuition fees equivalent to $18,100 include airfare from New York, room and board, medical insurance and field trips. As a result of the new funding – which was approved following a meeting of 11 participants with Prime Minister Ariel Sharon and other high-level officials – scholarships of $5,000 (US) will be offered on a needs basis.

The grants are also being utilized for recruitment, said Rabbi Markose, adding that 300 students are expected to participate next year.

Other specific "tracks" of the program include Marva, which offers a taste of Israeli army service; and Shalem, a program with yeshiva-type classes for Orthodox participants who choose it. The regular program, whose participants reflect the spectrum of Jewish observance, offers kosher facilities and is publicly Shabbat-observant.

Because of the intifadah, program organizers have had to impose more restrictions, balancing supervision with promotion of independence, said Rabbi Markose. "It's a challenge," he said.

Although there are no formal expectations for most of the participants on their return – aside from the British contingent, which commits to two years as Zionist youth leaders – Rabbi Markose said, "We certainly want to encourage them to use their leadership skills...to share their experience on the Year Course. Our goal is to promote a love for Israel."

Further information may be obtained from Rabbi Markose at markose@hadassah.org.il, or from the Canadian Young Judaea office in Toronto. Applications are still being accepted, although the deadline has technically passed.

Health & Lifestyles

Relatives add stress commenting on eating habits

By LISA WEINBERG

About Nutrition

Q. I have a beautiful, healthy, active one-year-old daughter who is thriving, but my mother continues to put stress on my husband and me by continuously commenting on how small she is and what a light eater. I am tired of my extended family policing my daughter's eating habits. How do I handle this problem?

A. I am so glad you asked this question. I see at least one patient per week, where the parent is fine, the doctor and I agree there is no problem, but well-intending extended family or teachers believe otherwise and openly offer their advice and opinion.

We (mothers and bubbies) take the responsibility of feeding our children very seriously, so I do acknowledge that most of these relatives mean well. But please leave unsolicited opinions at home. If the child is thriving, meeting his or her age-appropriate milestones and growing (the rate of growth will vary widely among children), then there is *no* cause for concern. Please re-consider adding additional stress to a mother's life.

Q. There is so much conflicting information about vitamin supplements. Can they really prevent diseases like colds, cancer and heart disease?

A. Much research is being done in this field. There is no clear evidence that vitamins can prevent common colds, although some people believe vitamin C and zinc can make you feel better when you have a cold.

With regard to more serious illnesses like cancer and heart disease, there is no definitive answer about vitamin supplementation in prevention of these diseases. However, there is much interest in the study of phytochemicals, compounds found in fruit and vegetables, and their potential roles in preventing the onset of cancers. Phytochemicals act like antioxidants and protect cells from damage. There are hundreds of phytochemicals and the best way to get them is by eating a wide variety of vegetables and fruit. Focus on broccoli, Brussels sprouts and cauliflower. Phytochemicals are released when these are chewed and cooked, so taking a pill may not provide the best defence.

Q. I enjoy green tea. Does it have a lot of caffeine?

A. Green tea has about 50 mg of caffeine per cup, about one-quarter of coffee's caffeine content, but it is available in decaf now.

Q. I have read that selenium is a mineral we need more of and that it may be a preventive against cancer. What food sources contain selenium?

A. Brazil nuts are the best source. One-quarter of a cup, four to five nuts, will give you your daily requirement.

Q. I find I often crave a piece of cheddar cheese at the end of the day. Why is this?

A. Aged cheeses like cheddar have actually been known to release a relaxed feeling, and this is likely what drives your craving.

Q. For the past several years, I have been eating more fish – tuna and salmon mostly – and I am disturbed about the recent reports stating that these types of fish are high in contaminants. I was eating fish because I thought it was healthier. Now I'm thinking it's not. What are we to do?

A. This is a concern for many. Very large fish tend to be more at risk for contamination because they are older, and fish with high fat content, like salmon, store contaminants in the fat.

Here is the bottom line as it stands to date. When eating tuna, choose light over white tuna. It has half the mercury. Choose canned over fresh tuna more often. Avoid fresh tuna if you are pregnant and limit canned tuna if you are planning to get pregnant and for children.

For salmon, farmed salmon contains substantially higher fat content than wild salmon and therefore has higher levels of contaminants. Fish labelled Atlantic salmon is farmed. Otherwise it is labelled wild salmon. Wild salmon has a slightly stronger flavour. Most canned salmon is wild unless otherwise labelled.

The interesting issue though is that the levels measured in cooked salmon, both wild and farmed, appear to be about equal. It is believed that cooking methods like grilling or broiling allow the fat to drain off.

Scientists mostly still believe that the health benefits outweigh the risks in consuming fish.

When preparing salmon, remove all skin and brown areas of fat before cooking, then cook to drain away as much fat as possible.

Remember too that smaller fish species may be less at risk, so include all types of fish in your diet.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

See page 45 for further Health & Lifestyles.

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David Zimmer, M.P.P.
Willowdale

On Monday, March 22nd, in response to anti-Semitic vandalism across the city, David Zimmer, MPP, Willowdale, made the following statement in the Ontario legislature:

HATE CRIMES

"**Mr. David Zimmer (Willowdale)**: ... Ontario has long stood as a model for diversity, openness and tolerance. Toronto's citizens come from 169 countries, making it the most multicultural and multiracial city in the world. Sadly, however, even here, we are not immune from racism and intolerance. This past weekend, my riding, Willowdale, and other ridings saw vicious anti-Semitic attacks. At Bathurst Lawn Memorial Park Cemetery, 27 headstones were toppled, six benches were knocked over and a menorah was struck down. There was $20,000 in damage. But the real cost cannot be calculated in dollars. It is counted in tears, in sleepless nights, in locked doors and in anxiety. ...

How angry must a person be to destroy 27 grave markers - not simply one or two grave markers, but to spend the time and energy and anger in knocking over 27? How filled with hate a person must be to cause this pain to others.

I know everyone - everyone in this legislature wants to end this intolerance. We look forward to a day when racial and religious intolerance will be stamped out in every community, in every town and city, in every part of the world. But we must also do everything we can to eliminate it from here, from our own communities as well, because it still lurks. It lurks in the dark heart and in the evil mind. Our obligation is to be ever vigilant against it."

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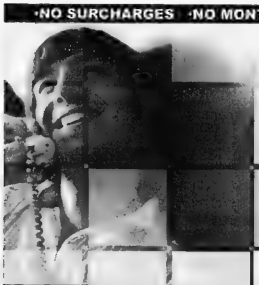

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The staff of The Canadian Jewish News
extend sincerest condolences to
our colleague and friend
Janice Atkinson
and her family
on the loss of their beloved
mother, wife, grandmother and great-grandmother
Lillian Ruth Gold

With deep sorrow we announce the untimely
passing of our **dearest colleague and friend**
Desiree Grevler ז"ל
The funeral was held on Tuesday, March 30, 2004
at the Hayarkon Cemetery
Shiva will be held at
12 Gur Yehuda Street, 3rd floor, apt. 10, Tel Aviv.
We extend our sincere condolences to
the Grevler family and close friends.
Public Affairs Office
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NOMINATION NOTICE
In accordance with Article 5 of our Constitution, the Nominations Committee of Associated Hebrew Schools has prepared a list of forty (40) candidates for election to the Board of Directors for the ensuing term.

David Bercovitch	Randi Handler	Mayeer Pearl
David Wm. Brown	James Klein	David Posluns
Dianne Cadesky	Ron Kobric	Gerry Richler
Sheldon Carr	Brian Lass	Barry Sacks
Randall Craig	Abe Lerman	Mark Satok
Brenda Dzaldov	Malka Lewittes	Dr. Zev Shainhouse
Terry Dykopf	Jeffrey Lipsitz	Terri Weintraub
Geoffrey Fages	Arla Litwin	Gabi Weisfeld
Ronitte Friedman	Goldie Litwin	Ian Zagdanski
Claire Glowinsky	Ellen Markin	Esther Zeppieri
Michael Goldrich	Michele Michaelov	Bob Zigler
Lindy Goodman	Elaine Osher	Mark Zigler
Jodi Gottesman	Aurelia Ostro	Sally Zigler
Pearl Greenspan		

Additional nominees will be accepted in accordance with Article 5 if properly received no later than 5:00 p.m. May 7, 2004. For further information please contact Arthur Landa, Executive Director, at (416) 494-7666, Ext. 200.

DATED March 31, 2004
TORONTO, Ontario

Sheldon Goodman, Chairman
Nominations Committee

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Wed., April 14, 2004
12 noon-2 p.m.
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On Campus

'Sept. 11 was used to protect Zionist interests'

Continued from page 1

"If they can't criminalize the Muslim community, there must be some major cataclysmic type of criminal activity… so they need something that would jolt public opinion into perceiving everything that is Islamic as terrorist. Without Sept. 11, they wouldn't have been able to do that," he said.

"Sept. 11 was used by the Israeli Zionists, who by now had their representatives in those sectors of people called neo-conservatives [who were] all steering American policy to protect Israeli Zionist interests."

Al-Asi was part of an event titled "From Ground Zero to Islamophobia: Who Are the Victims?" that was hosted by seven different campus organizations, including the Muslim Action Network, the Muslim Student Association, the Middle Eastern Student Association, the Pakistani Student Association and the Pakistani Student Federation.

According to the Anti-Defamation League, al-Asi has also accused Israel of carrying out the Sept. 11 attacks on the World Trade Center after the United States refused Israel's request to have the Americans suppress the Palestinian intifadah.

In an article that appears on the Muslim Student Association website (last updated in November 2003) at the University of Missouri, St. Louis, about Salman Rushdie, al-Asi defends the fatwa issued against the British author.

"Any Muslim who renounces Islam has, in Allah's judgement, forfeited his right to live," al-Asi said.

"In due time, sooner or later, Rushdie will surface and a Muslim around at the time and place will fulfill his duty. But at this point in time, there are history-breaking events and earth-shaking developments which shall never be overshadowed.

"The Israeli Zionist [sic] are the true and legitimate object of liquidation. A new generation of death-defying youth are motivated by Islam, and Islam alone, to challenge and destroy the racism and nationalism of Tel Aviv's politicians. Israel is running out of time and all the politicians know it."

In his own promotional material for his lectures and CDs, al-Asi describes himself as "sharing with us [the late Iranian leader] Imam Khomeini's insights and understandings from the real world."

Canadian Jewish Congress and Hillel of Greater Toronto have sent letters of complaint to York University, but they had not received a response as of *The CJN*'s deadline.

In its complaint, Hillel said that "the spread of such falsehoods" and "hateful words" is "harmful to York's academic environment," and it urged the university to monitor such events in the future and "publicly condemn the hateful speech… that instead of increasing tolerance and understanding of a serious issue, promoted intolerance and hostility towards a targeted group on campus."

"From Ground Zero to Islamophobia: Who are the Victims?" was promoted via e-mail as "an effort to raise awareness of and combat unfair discrimination and harassment, anti-Muslim prejudice and racism through constructive and proactive educational means and represent unity in diversity."

The evening began with a slide show of military personnel oppressing Muslim civilians around the world while a song played in the background that included the chorus "Why do we stand by spectating while our brothers cry jihad? We are bound by one conviction. We believe in Allah."

The other main speaker of the evening, Zafar Bangash, director of the Toronto-based Institute of Contemporary Islamic Thought, also spoke about 9/11. The institute is described on its website as "an intellectual centre of the global Islamic movement."

"There was Osama bin Laden sitting in a cave plotting these fantastic events and no one in the United States knew about this?" Bangash asked.

He also challenged the audience to consider whether bin Laden disabled the entire U.S. Air Force.

"It is standard policy that as soon as a plane goes off a flight path, the air force is mobilized to intercept the plane. Where was the U.S. Air Force?"

Bangash spoke about several conspiracy theories, including allegations that Canadian corporations defrauded Canadian taxpayers out of $2.5 billion in order to make banks Y2K compliant.

"Now this happened in Canada. You can imagine what goes on in the United States," he said.

Bangash also complained about the lack of leadership in the Muslim community in Toronto.

"Any screwball can get up… [and] give their two-bit opinion about Islam."

Referring to television appearances by Irshad Manji, the Toronto author of the best-selling book *The Trouble with Islam*, he said, "Even [a lesbian] claims to be a spokesperson for the Muslims," adding later that she doesn't belong in the Muslim community.

In a statement, York University said it "is committed to free speech and the right of individuals to express controversial opinions, provided statements made are within the laws of Canada, specifically criminal anti-hate law."

The school said it "is confirming the nature of comments made by a visiting U.S speaker at a student event at York. We understand that comments were made which were deeply offensive to members of the Jewish community. In response, the university will convey these concerns to event organizers and reiterate to our students that while free speech is a democratic right, mutual respect of others and conduct that rejects hatred is a fundamental responsibility of all York students."

Event organizers could not be reached for comment by *The CJN*'s deadline.

On Campus

U of T conference looks at Holocaust in Holland

By SHELDON KIRSHNER
Staff Reporter

The Holocaust in Holland, which decimated three-quarters of Dutch Jewry, was the subject of a day-long academic conference at the University of Toronto late last month.

Held at the Munk Center for International Studies under the auspices of the Chancellor Rose and Ray Wolfe Chair in Holocaust Studies, the forum attracted speakers from Holland, Israel, Canada and the United States.

Historian Michael Marrus, the occupant of that chair, opened the conference saying the topic was important because the Holocaust had a "devastating" impact on the Netherlands.

Citing a sombre statistic, he said that 102,000 of Holland's estimated 140,000 Jews were killed by the Germans. Seventeen thousand Jews were hidden by Dutch Christians.

The level of the massacre in Holland – whose tolerant treatment of Jews was widely regarded as a model of fairness – was one of the worst in Nazi-occupied Europe, he said.

In an attempt to explain the high murder rate, Ian Buruma, a journalist and a professor at Bard College in New York, suggested that Dutch society valued conformity and did not encourage resistance and heroism.

As a result, the law-abiding Dutch did not "stick out their necks" and "looked the other way" as Germany began to implement its anti-Jewish campaign.

Buruma, who is half-Jewish, also noted that Jewish survivors tended to be assimilated.

Pim Griffioen, a member of the Netherlands Organization for Scientific Research, argued there is no "monocausal reason" why 75 per cent of Dutch Jews perished.

Johannes Houwink ten Cate, a University of Amsterdam scholar whose paper was read by Marrus, said the Dutch civil service co-operated with the "Nazi apparatus" and that there was no shortage of local collaborators.

Griffioen agreed that Dutch and German administrators established "effective co-operation" in carrying out anti-Jewish measures.

When Dutch public servants began resisting Germany's anti-Semitic policy, they were told their intervention on behalf of Jews would not be tolerated.

According to ten Cate, Germany's occupation turned more brutal after the 1943 Battle of Stalingrad.

Ron Zeller, representing the Netherlands Organization for Scientific Research, said organized Dutch opposition to the occupation did not emerge until 1943.

In a paper on Dutch public opinion and the Holocaust, University of Leiden historian Bart van der Boom said the majority of people in Holland strongly disapproved of Germany's anti-Semitic policies.

"It's clearly false that the Dutch were indifferent," van der Boom said.

But he said the issues that most preoccupied them were food scarcities and Germany's forced labour policy.

Michael Marrus

Van der Boom said the average Dutch citizen assumed that the persecution of Jews was intended as a German show of force and a sign of Germany's intention to subjugate Holland. Few equated the deportation of Jews with Germany's plan to exterminate European Jewry.

"They did not think that deportations meant death for Jews," he said.

Most believed Jews would be put to work in labour battallions rather than be murdered.

Robert Jan van Pelt, a University of Waterloo expert on the Holocaust, said the Dutch failed the Jews by virtue of their inability to protect them.

Dan Michman of Bar Ilan University said that, contrary to the situation elsewhere in Europe, documentation on the persecution of Jews is fairly abundant in Holland.

That claim ran counter to ten Cate's assertion that more than 90 per cent of such documents had been destroyed by the Germans.

Deborah Dwork of Clark University said the German Jewish refugees who streamed into Holland after Hitler's rise to power in 1933 usually presented themselves as Germans.

They refused to give up their German identity precisely because the Nazis had tried to rob them of it, she said.

Henry Schogt, who was born and raised in Holland and who later married a Jew, said his parents opened their home to Jews during the German occupation.

"They made a choice to resist," said Schogt, a retired scholar. "We belonged to a minority of like-minded citizens."

In a lecture called "Remembering Anne Frank," University of Indiana English professor Alvin Rosenfeld described her as the 20th century's "best known victim."

Continued on page 22

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Moderates win Concordia student elections

By JANICE ARNOLD
Staff Reporter

MONTREAL – A moderate slate was elected to the executive of the Concordia Student Union (CSU) in a vote held late last month.

New Evolution, which was supported by Hillel, is seen as the heir to the current executive, Evolution, Not Revolution. Its administration has been marked by a significant reduction in the politicization that rocked Concordia University in the previous three years, when the CSU was dominated by a far-left faction.

New Evolution's Brent Farrington, currently a CSU vice-president, heads the eight-member slate, which pledged to increase services to students and downplay activism.

A record 4,671 voters participated in the March 23 to 25 election, representing about 15 per cent of the 30,075 undergraduates eligible to vote. In percentage terms, the turnout was about the same as last year, and well above the 10 per cent or less who usually cast ballots in previous years.

New Evolution, which takes office in June for the 2004-2005 year, received 2,336 votes, beating the left-leaning runner-up Concordians in Action, which received 1,664 votes. Four slates were on the ballot.

New Evolution's platform included a promise to get four-hour parking meters, a pledge to fight to maintain the tuition freeze and opposition to a computerized plagiarism program.

The elections also filled 30 seats on the CSU Council of Representatives, two on the university senate, and two on the board of governors. Hillel activists Rachel Guy and Adam Spiro succeeded in getting elected to the council.

Pledge to downplay activism

Another 14 students that Hillel supported because of what the Jewish campus group called their "moderate, representative views" were elected to the council. Hillel also supported Tyler Wordsworth, a current CSU executive member and one of two students voted onto the board of governors.

Hillel waged an active campaign to get the vote out, believing that apathy was the reason extremist groups had been able to take control of the CSU in the past.

Hillel past-president Noah Sarna said before the election that he was concerned students might become complacent because of the peace on campus this year. Because Evolution, Not Revolution has done such a good job, he said, there are far fewer grievances against the CSU than in the past and that might mean students wouldn't bother voting.

The Concordia University Alumni Association reportedly spent $25,000 on a communications blitz urging students to vote that included direct mailings and ads in several newspapers.

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Conference held at U of T

Continued from page 21

The Diary of Anne Frank has been translated into about 60 languages and bought by 25 million readers since its publication in the late 1940s.

He criticized the fact that Frank's Jewish identity has often been downplayed so that her story will appeal to a universal audience.

Frank's father, Otto, who survived the war, preferred her diary to be seen as an upbeat and inspirational protest against war and racism rather than as a tragic tale of a Jewish teenager who succumbed to a slow, miserable death in Bergen-Belsen.

The Diary of Anne Frank notwithstanding, the Holocaust was not widely discussed in Holland before the trial of Nazi war criminal Adolf Eichmann, said Buruma, who was born in The Hague in 1951.

By the mid-1960s, the fate of the Jews was inextricably associated with Holland's plight during the war.

And it was fashionable to be philo-Semitic and pro-Israel.

But philo-Semitism – and love of Israel – have gone out of fashion in Holland today, Buruma said.

He said he recently attended a soccer game there, where fans shouted "Death to Jews" and mimicked the hissing sound of gas.

The Dutch like to portray themselves as great anti-Nazi resisters, he said, but "various shades of grey" have since smudged that picture.

"A disturbing amount of Nazi anti-Semitic propaganda [has] stuck to [them]," he said.

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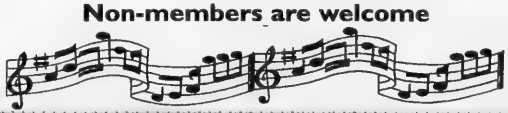

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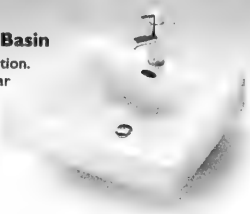

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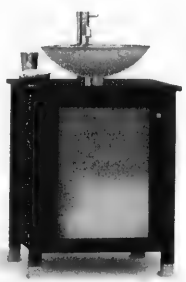

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On Campus

Yiddish classes to start at York U this fall

By CYNTHIA GASNER
Special to The CJN

York University's Centre for Jewish Studies is offering Yiddish language courses beginning this fall.

"This is an important development at York for our Jewish students and for those interested in a deeper understanding of life in eastern Europe before the Holocaust," says the centre's director, Prof. Martin Lockshin.

The courses are offered through the Committee for Yiddish of UJA Federation of Greater Toronto. Prof. Kalman Weiser, who is currently the Silber Family Chair for the Study of the Holocaust and Eastern European Jewry, will be the course director.

A Yiddishist and expert on eastern European Jewry, Weiser, 31, has been teaching modern and European Jewish history, the Holocaust and anti-Semitism at York for two years.

"We are fortunate to have Prof. Weiser begin this exciting track as it complements his work and study in this field," Lockshin says. "He is very popular among the students at York. All of his courses are filled to capacity."

Ethel Cooper, chair of the Committee for Yiddish, says the establishment of Yiddish courses at York is the realization of one of the committee's long-standing goals.

"Now, thousands of Jewish students, including those preparing to become Jewish studies teachers, will have the opportunity to reconnect with Yiddish, the thousand-year-old language that is the foundation of Ashkenazi Jewish culture."

Lockshin says students have asked for these courses and "we are happy to respond to student interest. By responding to a need, we are also raising the status of Yiddish, showing people that the university is giving appropriate recognition as Yiddish as an integral part of European Jewish identity."

He says the courses "complement" the Silber Family Chair for the Study of the Holocaust and Eastern European Jewry and York's Jewish Teachers Education Program, which trains the largest number of teachers for Jewish schools in Canada.

York University currently has more than 4,000 Jewish students, Lockshin says.

"We have a thriving Jewish education program and with [Toronto's] Jewish population moving closer to York University, it is likely that we will have an even larger share of Jewish students."

A native of New York City, Weiser has a PhD in Yiddish from Columbia University. He has taught courses on Yiddish at Columbia and the University of Washington at Seattle.

Weiser says the image of Yiddish has been in flux since the late 18th century.

"The Jewish enlightenment [haskalah] typically vilified the traditional vernacular of Ashkenazi Jewry as a marker of Jewish insularity and backwardness," he says. "As Jews modernized and integrated into general society in the 19th and 20th centuries, many left behind Yiddish because of its association with poverty and Jewish distinctiveness."

The Jewish population's socio-economic advancement, along with its acculturation, led to the decline of Yiddish usage in the 20th century. That decline was hastened by the Holocaust.

"Today, a new attitude toward Yiddish, especially among young Jews, is emerging as Jews become more at ease with their Canadian, American and Israeli identities and as distance and nostalgia grows from the immigrant generation," Weiser says.

"Yiddish is less and less associated with poverty and foreignness and increasingly being recognized as a storehouse of 1,000 years of Ashkenazi life."

Weiser says Yiddish is now firmly ensconced in elite universities in North America, Israel and Europe.

He adds that Yiddish is the original language of Jewish modernity – the language of 19th- and 20th-century Jewish politics, literature, theatre and music.

Weiser expects the Yiddish classes will attract not only Jews interested in learning about their ancestry and the language of the contemporary chassidic world, but also ethnographers, musicologists, linguists and historians.

"With record enrolments in Yiddish classes around the world, I think the research of Canadian Yiddish culture is an up and coming field," he says.

The first course in Beginners Yiddish will be held on Tuesday and Thursday afternoons from 2:30 to 4:30 p.m. and is open to credit or audit students. For more information, call 416-736-5823.

From left, UJA Federation Committee for Yiddish member Mark Egit; Prof. Martin Lockshin, director of York University's Centre for Jewish Studies; York's Yiddish course director Prof. Kalman Weiser; Ethel Cooper, president of the Committee for Yiddish; and committee member Marvin Schiff at a recent meeting to discuss details of Yiddish language courses that begin this fall at York.

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Seating is limited. To register please call 416-756-6363

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On Campus

Richler 'too hot to handle' for many universities

By JANICE ARNOLD
Staff Reporter

MONTREAL – Mordecai Richler once said, in observing that Jews needed a 75 per cent average to get into McGill University, while gentiles required only 60 per cent, that he failed on both counts.

One can only wonder what he would have thought of the two-day Richler Challenge last month at McGill, the first academic symposium of its kind on the writer, who died almost three years ago.

About 150 professors, students, writers, publishers and members of the public, as well as his wife Florence, participated in the event, organized by the McGill Institute for the Study of Canada. The goal was to examine Richler's literary legacy, as well as his impact as a polemicist.

It was not intended to be a dry dissection of his work – although there was some of that. The event had a show-biz feel to it: Hana Gartner, host of CBC's *The Fifth Estate*, acted as mistress of ceremonies, and it was filmed by Canadian Learning Television.

Despite Richler's status in Canada, the event's organizers said little scholarly attention is paid to him and, in fact, not a single "Richler scholar" could be found to take part. The closest was David Brauner, director of American studies at Britain's University of Reading, author of a paper comparing Philip Roth, Saul Bellow and Richler.

Richler's work is not taught much in universities in Canada or abroad. His novels are not easy to classify and don't fit neatly into literature or Canadian studies courses. One session was called "Is Richler Canadian Content?" – something Toronto writer David Macfarlane thinks would have "infuriated" Richler because he hated "the idea of limiting literature by national identity."

Although Richler often disparaged Western Canada, his work is more likely to be taught in universities there. Certainly, he rarely turns up at McGill.

University of Toronto English professor Donna Bennett said some women professors find Richler's protagonists too chauvinistic. She said satire also dates quickly and many young people today don't understand his cultural references.

Neil Besner, who teaches Canadian literature at the University of Winnipeg, thinks Richler is simply too "impolitic" for our "deferential culture."

"He's too raw, too apt to jangle sensitivities," Besner said.

As symposium co-organizer Ken Whyte, a former editor of the *National Post* and *Saturday Night* magazine who worked with Richler for 10 years, said, Richler "may be too hot to handle," but he believes academia has a responsibility to keep Richler's important contribution to literature alive.

Prof. Glenn Deer of the University of British Columbia agreed, saying Richler could be relevant to a new generation for what he had to say about the immigrant experience and inter-ethnic relations.

University of Calgary graduate student Blair Munro, obsessed with Richler since he read *The Apprenticeship of Duddy Kravitz* in high school, said if he has any say, he will see that Richler's work continues to be taught.

Retired Concordia University English professor Mervin Butovsky said Richler's depiction of Jews does not support the perception that he was a self-hating Jew. His writing shows a "humour bordering on sentimentality. It is essentially moral and didactic."

Butovsky said he captured how Montreal Jews of his generation, who had unprecedented opportunity professionally and economically, were haunted by the ghetto they grew up in.

Joel Yanofsky, author of *Mordecai & Me: An Appreciation of a Kind*, said Richler and the Jewish community had a "love-hate relationship."

"They were co-dependent; both sides needed the other. He liked pissing people off and they expected it… Jews wanted to have pride in him but couldn't. Mordecai Richler recognized he was a disappointment; he just didn't care."

Brauner said Richler's Duddy character is stereotypical, but he is "unashamed and unselfconscious of being Jewish, which is a rarity among the compulsively self-analyzing Jewish protagonists in American literature. Richler refused to patronize or normalize Duddy."

McGill sociology professor Morton Weinfeld said Richler's Jewish identity was at the core of his writing, fiction and non-fiction.

"He was raised in an intensely Jewish milieu and [at the] time of the Holocaust and birth of Israel… When he rebelled, he knew exactly what it was against."

Richler was insecure like many Jews, especially those who came from an immigrant, working-class background, he said.

Had Richler attended the recent conference on anti-Semitism in Montreal, he would have satirized the "palpable" insecurity, "but would have understood it."

Weinfeld said Quebec intellectuals misunderstand Richler if they think he was "anti-Québécois" for lampooning the language laws or exposing the province's anti-Semitic past.

Both Jews and francophones tend to be defensive and resentful of outside criticism, he pointed out.

"I think we should give Richler the benefit of the doubt."

Retired *La Presse* columnist Gerald Leblanc, who wrote a rebuttal to Richler's sensational 1991 *New Yorker* magazine essay about Quebec, was in no mood to do that. He is still angry over what he sees as Richler's "lies" and cavalier dismissal of Quebecers as racists. He considers Richler a "great" novelist, "but the other stuff is pretty heavy for me… I hate it."

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Attention on Mideast obscures brutal civil war in Sudan

"The most vicious ethnic cleansing you've never heard of is unfolding here in the south-eastern fringes of the Sahara Desert," Nicholas Kristof wrote in a riveting *New York Times* column ("Ethnic Cleansing, Again," March 24). "It's a campaign of murder, rape and pillage by Sudan's Arab rulers that has forced 700,000 black African Sudanese to flee their villages."

Kirstof provides many horrifying details on how the Arab rulers of northern Sudan continue, after 20 years of civil war, to oppress the blacks of the south – who are mostly Christian and animist – killing large numbers and driving others from their villages, especially those near the Sudan-Chad border.

The UN's Sudan co-ordinator, Mukesh Kapila, has characterized the situation as similar to the Rwanda genocide of 1994. He is quoted as saying: "This is ethnic cleansing. This is the world's greatest humanitarian crisis, and I don't know why the world isn't doing more about it."

Kristof writes: "Sudan's leaders should not be able to get away with mass murder just because they are shrewd enough to choose victims who inhabit a poor region without airports, electricity or paved roads."

Inaccessibility and the lack of modern amenities partly explains why so little international attention is being focused on one of the world's greatest on-going tragedies. The media can't easily get to the story. The opposite conditions apply to, say, Israel. In Jerusalem or Tel Aviv, journalists can descend in great numbers to report on a hot story, broadcast it from modern, well-equipped studios, and then return to their luxury hotels or apartments and otherwise lead normal, First-World lives.

The story in Sudan is also being suppressed because of the Sudanese government's hostility toward journalists. But even more important, surely, is the West's cultural indifference to the tragic circumstances of Africans in general. Some call this racism.

Consider, for example, the paucity of stories coming out of the Congo, where some four million people have died in the past five years alone because of war and its effects, or the lack of reports from Algeria, where more than 100,000 people have been butchered in a decade of civil religious strife. Taken in this context, the indifference to Sudan becomes the norm rather than the exception.

According to Reports

By PAUL MICHAELS

"In the 21st century, no government should be allowed to carry out ethnic cleansing, driving 700,000 people from their homes," writes Kristof. "If we turn away simply because the victims are African tribespeople who have the misfortune to speak no English, have no phones and live in one of the most remote parts of the globe, then shame on us."

Kirstof says Sudan should be hauled before the UN Security Council and the world community and be forced to halt its "pogroms." Good luck! The United Nations has been rendered next to useless by its blinding obsession with Israel, due to the power of the Arab/Third World automatic majority bloc and the increasingly appeasement-oriented European Union.

It is almost inconceivable that "the world community" will wake up and pay attention to the sad fate of hundreds of thousands of poor, brutalized people in southern Sudan.

Paul Michaels is communications director for the Canada-Israel Committee.

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שיאר פינינ

גידי קורן וחברים

בנפול אויבך
הופתעתי לטובה מעיתונאים קנדיים שלענו לכל מנלנלי העיתים שנינו את ישראל על חיסול יאסיר. הם חזיבירו שבמצב מלחמה חיסלו ארה"ב, אנגליה, צרפת, כל אחת בתורה ובזמן שהתאים לה, את אויביהן. ואיש אינו חולק על כך שישראל נמצאת במצב מלחמה עם החמאס.

ערד איש יקר שנפטר בשיבה רעה הוא אבו עבאס. בשנת שמנים וחמש הוא פיקד על הטיפת אנתיש התיידים האיטלקית אקילה לורו. אנשיו ירו והרגו תייר יהודי נכה, ליאון קניגהופר, וזרקו אותו לים עם כיסא הגלגלים שלו. בניגוד לשייך יאסיר- גלעזהופר לא הטיף מכיסא הגלגלים שלו להרוג אנשים. עם כיבוש עיראק תפסו האמריקאים את אבו עבאס. חרשות הפלשתינאית הקימה קול צווחה ודרשה את "הסגרתו" של הצדיק לידיה. לאחרונה חודיעו האמריקנים שהוא מת במעצר.

להזכיר לכולנו שהמאבק הפלשתינאי אינו רק אנטי ישראלי, אלא אנטישמי בוטה. אבל שישאר ביניהן.

מחלה ישראלית קשה
אחת התכונות הישראליות הפחות נעימות היא הוסר הפידגון. יש לי חבר שקורא לזה "עיקרון פָּאדל תָאופניים": כדי שאני אחייה למעלה-אתה חייב להיות למטה.

והמעשה הפנם מגיעל באמת. לפני מספר שבועות פורסמה כתבה מרגשת בידיעות אחרונות על בית ויול בבית חולים שיבא, שהוא הוסכל לילדים שמחלת הסרטן שלהם סופנית. הכתבה לא חסכה שבחים מנפלאות האנשים שעובדים שם וגם צייגה שזה המוסד היחיד בעולם שקיים לילדים כאלה (אולי לא ידעתם-אבל רוב הדברים החדשים בעולם הוממצאו בישראל-פשוט מטעמי צניעות החליטו שכמה מהם כדאי להעביר לארצות אחרות....). רק מה, בערד שקשרו כתרים לאלה שעובדים שם, שכחו את זאת שהגתה את הרעיון- ד"ר דפנה מיתר. מדוע? כי היא פשוט כבר לא שם. לא היינו יודעים על הגילוחות הזו אלמלא אילנית רוט, שביקה טופלה ונפטרה שם כתבה לעיתון "האחשת המדהימה הזו, ששמה לא תוזכר בכתבה, חיתה מעורה בכל שלב ושלב בבנית המקום-מאיסוף תרומות ועד בחירת ולוגות....." פוּיה.

תרגילי כושר
בימים אלה, שבהם רבים מאיתנו טורחים על כושר גופני,שלח לי דני את החברקה הבאה:
הליכה עוזרת לחארץ את חיק. כך, למשל, יכולים אנשים בני שמנים וחמש לבלות עוד שנתיים בבית וקנים ב 5000 דולאר לחודש.....
הסבמא שלי התחילה ללכת חמישה ק"מ ליום מגיל ששים. עכשיו היא בת 97 ואף אחד אינו יודע לאן היא הלכה....
הצטרפתי למועדון בריאות בשנה שעברה, חוצאתי 400 דולאר לחודש. לא הפסדתי גראם במשקל. רק אחר כך הסתבר לי שבעצם צריך ללכת לשם.....
יש ל***ירידיים*** עצומות. מול שחבטן שלי יחתר גדולה, כי היא מכסה אותן....
היתנון בעשיית תרגילי כושר כל יום הוא שמתים יותר בריאים....
אם אתה מתכנן ***cross country***- כדי שתתחיל במדינה קטנה....

אזרחי העולם
לפני מספר שבועות פורסם במוסף "הארץ" ראיון מרתק עם הסופר א.ב. יהושע על ספרו החדש, שמוקדש למח שקורה בישראל סביב גל המתאבדים הפלשתינאים (שליחותו של הממונה על משאבי אנוש"). בין השאר מתאר הסופר את כאבו ודאגתו מכך שמליון(!) ישראלים הגישו בקשה לאזרחות ופספורט פולניים(!). לא סוד הוא שבימים קשים אלה מבקשים ישראלים רבים שתניזה בידם אזרחות אלטרנטיבית. פולין עומדת להצטרף לשוק האירופאי, וכך יהפוך דרכון פולני למסמך רב ערך.

צריך להגיד כאן דברים קשים, ואני מתנגד בפני מי שהדברים לא כל כך יעמו לו (אפשר לפסוח לעמוד הבא). יש על הלב רוב היהודים שהגיעו לישראל עשו זאת משום שגורשו, או שהרגישו לא בטוחים באירופה, בארצות ערב, ואיפה לא. ועל אף שגדלו בארץ דור או שניים של צברים, "התנרשה החברתית" עדיין חזקה מאוד- יהודים אוהבים להימצא היכן שבטוח. ישראל היא כיום המקום הכי לא בטוח בעולם ליהודים, עם רמת אנטישמיות מאוד גבוהה. מאות של צעירים פלשתינאים מאמינים שהם יהפכו לצדיקים אם יתפוצצו וירגו תוך כדי כך כמה יהודים. אפילו הנאצים לא האמינו שהרג יהודים הופך אותם לצדיקים. חלק מיכם יגידו-או קיי, אז מה כבר אפשר לעשות עם אינפורמציה כזאת? לו אני ראש ממשלת ישראל, הייתי עושה כל מאמץ לסיים את הסכסוך, אפילו תמורת ויתורי שטח מפלגיים. שאם לא כך- אולי תהייה בסוף מדינה, אך לא יהיו בה יהודים. אבל שישאר ביניהן.

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items, and condense any that are too long.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

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Happy first birthday to Ezra and third to Eli Oppenheimer. Love from Zaidie Harold and Bubbie Jacquie Oppenheimer.

Paul & Sharon Karrer and Rachel Sadek and their families are thrilled to announce the engagement of Stephanie to Yehuda, son of the late Eli Sadek.

Paul, Andrea, Abby and Shimmy Skosowski welcome Miriam. Thrilled grandparents Benny & Glenda David, aunties Janine and Belinda and Great-Gran Babe.

Joshua Silverhart, son of Tom & Dr. Gayle Gordon Silverhart, had his bar mitzvah recently in Jerusalem. Grandparents, David & Polly Silverhart, and Dr. Alfy & Doreen Gordon of Halifax.

Dr. Joseph & Joyce Deitcher and Ron & Robyn Pasternak and their families are thrilled to announce the engagement of Elizabeth to Ryan.

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What's New

By REBECCA NADLER

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What's New Deadlines: Monday, April 19 is the deadline for the April 29 issue. Monday, April 26 is the deadline for the May 6 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 8

HOLOCAUST LITERATURE

The Israeli Cultural Centre and University of Toronto Jewish Studies Program present Israeli writer **Savyon Liebrecht** discussing "The Creative Process and Holocaust Literature: Between Reality and Imagination." 7 p.m. 15 Kings College Circle, room 179. 416-640-8521.

PASSOVER SING-IN

Join Holy Blossom for a community concert called "A Celebration Across the Generations" with **Beth Emeth Choir/Zemer Chorale, Holy Blossom Temple Singers, Lachan Jewish Chamber Choir** and **The Renanim Vocal Youth Ensemble**. 8 p.m. Tickets $10, proceeds to a children's charity. 1950 Bathurst St. 416-789-3291.

Saturday, April 10

***FREILACH* HAVDALAH**

The Beth Emeth Synagogue and Sisterhood present "A Pesach *Freilach* Havdalah Service" in honour of the 25th anniversary of the **Zemer Chorale**. Included in the show will be a performance of *Shirat Hayam* by **Charles Heller**, featuring **Cantor Louis Danto, Zemer Chorale, Beth Emeth Children's Choir** and songs by **Cantor Aaron Bensoussan**. Refreshments, music and dancing. $12. 8:30 p.m. 100 Elder St. 416-633-3838.

Wednesday, April 14

GENEALOGY AND THE WEB

Computer systems administrator **Neil Richler** will discuss "Downloading Your Ancestors: Genealogy and the Internet" at Holy Blossom Temple. 7:30 p.m. 416-789-3291, ext. 235.

POMEGRANATE GUILD

The Pomegranate Guild will meet at Beth Tzedec Synagogue for a tour of its museum exhibit "A Common Thread: The History of Toronto's Garment Industry," with curator **Dorion Liebgott**. 8 p.m. For information, call **Anna**, 416-638-3342.

Other news

VOLUNTEER TRAINING

A 30-hour training course for Jewish hospice and Circle of Care's volunteer visiting hospice program begins Thursday, April 15. The course is given in the evenings and on Sundays. Topics include care for the caregiver, body mechanics and pain management. 416-635-2860.

HUMANISTIC CONFERENCE

The Society for Humanistic Judaism invites the community to their biennial conference April 16-18 at the Ramada Hotel, 185 Yorkland Blvd., Highway 404 and Sheppard Avenue. The conference features more than 20 events and speakers. Full and partial registration available. Call 416-385-3910.

HOLOCAUST REMEMBRANCE

Join the community commemoration of Yom Hashoah, Sunday, April 18, 11 a.m. at Earl Bales Park, Bathurst Street and Sheppard Avenue. 416-785-1333.

SECRET OF GABI'S DRESSER

Te'Amim Music Theatre presents the world premiere of *The Secret of Gabi's Dresser*, a play by **Kathy Kacer** based on a young girl's real-life experiences during the Holocaust. Sunday, April 18, 1 p.m. at the Al Green Theatre of the Miles Nadal JCC, 750 Spadina Ave. Adults $20, children $15. For tickets, call 416-504-7529 or visit www.torontoboxoffice.ca. A $5 preview takes place Thursday, April 15 at 2 p.m.

YIDDISH CLASSES

Adath Israel Congregation begins

Continued on page 29

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What's New

Continued from page 28

the 17th year of conversational Yiddish classes on Tuesday, April 27 at 7:15 p.m. For information and registration, call **Louis Gula**, 416-495-0919.

HEBREW CLASSES

Keren Hatarbut Institute starts Hebrew classes the week of May 18 at 788 Marlee Ave. Tuesday through Thursday. Beginner, intermediate and advanced levels. To register, call **Joseph Klinger**, 416-787-0197.

Beth Joseph Lubavitch offers Hebrew classes for women, day or evening. Different levels. Call **Rachel Berkovitz** 416-635-6313.

WOMEN SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women presents a cancer awareness event on Wednesday, April 28 at 8 p.m. called "What Every Jewish Woman Should Know About Cancer," with **Dr. Ellen Warner** and **Dr. Steven Gallinger** and inspirational speaker **Rosie Sherman**. 470 Glencairn Ave. Free. All women are invited. RSVP 416-633-0409 or e-mail rpetlock@netscape.net.

GENETIC DISEASES FORUM

A free forum at 7:30 p.m. on Thursday, April 29 called "Jewish Genetic Diseases: Who's at Risk?" will include **Anthony Futerman**, department of biological chemistry at the Weizmann Institute of Science; **Dr. Joe Clarke**, director of the genetic metabolic diseases program at the Hospital for Sick Children (HSC); **Dr. Annette Feigenbaum**, department of pediatrics at the University of Toronto; and **Dr. Don Mahuran**, senior scientist at HSC. Moderator: **Rabbi Mendel Kaplan** of Chabad@Flamingo. At the Ontario Science Centre. For information and to RSVP, call 416-733-9220.

JOSHUA NELSON CONCERT

On Wednesday, May 12 at 7:30 p.m., Jewish African-American gospel singer **Joshua Nelson** will perform Jewish songs in gospel style at Shaarei Shomayim Synagogue. Nelson traces his roots to West Africa and was raised by his mother and grandmother in a strictly observant Jewish home. Presented by Associated Hebrew Day Schools of Toronto, United Synagogue Day Schools, the Toronto Heschel School, the Bathurst JCC and the Koffler Centre of the Arts. $18. For tickets, call 416-224-8737, ext. 1752.

BUSINESS LUNCHEON

Jewish Vocational Services (JVS) of Toronto is hosting their Second Annual Strictly Business Luncheon on Wednesday, May 19 at noon at the Fairmount Royal York Hotel with guest speaker **Richard Waugh**, president of Scotiabank. The luncheon celebrates the partnership between JVS Toronto, the business community and government. Corporate sponsorships available. Individual tickets $150. 416-787-1151, ext. 555.

CHAZZAN CONCERT

Shaarei Shomayim Congregation's Seventh Annual Concert Gala take places on Yom Yerushalayim, Wednesday, May 19 at 7:30 p.m. The concert unites **Cantors Yaakov Motzen** and **Shlomo Simcha Sufrin** of Shaarei Shomayim, **Naftali Herstik** of the Great Synagogue in Jerusalem and **Colin Schachat** of Jerusalem. Tickets, $55, $40 and $25. Call 416-789-3213 or visit www.shomayim.org.

NEW DOWNTOWN MINYAN

The Michael Bernstein Chapel, located in the Miles Nadal JCC, 750 Spadina Ave. welcomes everyone Thursday mornings at 7:15 a.m. and Sunday mornings at 8 a.m. for morning services. 416-924-6211.

JACS

Jewish Alcoholics, Drug Addicts and Families has programs for people in need, including a Teen Outreach Program for 10 years+, Wednesdays 6-8 p.m., and information nights, Thursdays at 8 p.m. Call the confidential phone line at 416-410-JACS.

JF&CS GROUPS

Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Successful Step-Parenting: a 6-session group program to help couples living in blended families build a solid relationship and to discuss strategies that will help children adjust. Begins Wednesday, April 14, 7:30-9 p.m.

Mothering Your Teenage Daughter: a 6-session group program for mothers to examine their relationships with their daughters. Begins Wednesday, April 14, 10-11:30 a.m.

Teen Anger Management: a 6-session program for teens to help them learn to deal with their anger in appropriate and acceptable ways. Begins Thursday, April 15, 7-9 p.m.

Parenting the Difficult Teen: a 6-week group program for parents of teens who have very difficult behaviours such as truancy, delinquency, defiance and possible addictions. Begins Thursday, April 15, 7-9 p.m.

Grandparents Are Forever: a 1-session workshop for grandparents whose grandchildren are experiencing separation or divorce. Topics include: grieving the loss of your child's marriage, maintaining love and security for your grandchildren and how to remain neutral during conflicts. Tuesday, April 20, 7-9 p.m.

PALS: an 8-week social skills group for children ages 9-11 who have trouble making and keeping friends and have difficulty in social situations with their peers. Thursday 6-7:30 p.m. Begins April 22 at the Promenade Mall, suite #313.

Single Fathers Group: a 6-week group program to help fathers redefine their roles while exploring the area of solo parenting. Monday, May 3, 7:30-9 p.m. at the Promenade Mall, suite #313.

FOR SENIORS

Lunch & Learn in Retirement hosts **Eleanor Lavender** on "You Oughta be in Pictures." Wednesday, April 14 at noon at Holy Blossom Temple.

Miles Nadal Jewish Community Centre Good Age Club, Sunday, April 18, 1 p.m. Participate in a **Neil Simon** play reading with special guest **Esther Arbeid**. 750 Spadina Ave. 416-924-6211.

LZA Seniors Cultural Club will be closed for Passover April 13. Weekly meetings resume Tuesday, April 20 at 10 a.m. June 9, *Fiddler on the Roof* at Stage West. Call **Libby**, 416-782-2059 or 416-630-9444 for tickets.

Earl Bales Seniors' Club: Casino Rama, April 14; Casino Niagara, April 29. Saturday dance, April 17. Sunday dance, April 25. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Closed for Passover April 8 and 15. April 22, Israeli movie. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

It's never too late to look after your bones. If you are a senior living with osteoporosis, register for the spring session of "Power," a 7-week wellness program that covers exercise, nutrition and education. A referral from your family physician is required. Classes start May 3. Registration is $70. Call ext. 2588.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog closed April 13 for Passover. April 20, lecture. Call **Anna**, ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Lure," a solo show by **Jeannie Thib**, and "KEEP," a site-project by **Patrick Mahon**, references the Passover seder meal. On view at the Koffler Gallery until May 2.

This summer, a bus will stop at the Miles Nadal JCC and drop off at Centre Camp. Enrol your child today. Call the camp office at ext. 378 or visit www.centrecamp.ca.

September 2004 BJCC School and Daycare has toddler daycare spaces available, a new extended Tic Tac Two morning program from 9-11:30 a.m. and new pre-school, nursery, junior kindergarten and senior kindergarten, morning options of 9-11:30 a.m. or 9 a.m.-1 p.m. Call ext. 248 to book a tour or for more information.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Intermediate Hebrew with **Cila Ben Aroya** for students who have completed beginner Hebrew or have an elementary knowledge of the language. Eight weeks, Tuesdays 7:30-9 p.m. beginning April 20.

Intermediate Yiddish with Mitch Smolkin, for students who have completed Yiddish for Beginners or who have an elementary knowledge of Yiddish. Eight weeks, Thursdays 7:30-9 p.m. beginning April 22.

Registration now underway for the centre's pre-school summer programs.

ART AND SOUL: More than 500 guests were welcomed to Baycrest Centre's recent gala Art and Soul by co-chairs Laura Mandell, left, and Marci Kroft. Proceeds from the event went to research into Alzheimer's disease and other cognitive disorders at the centre.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Steeles Memorial Chapel

Sam Firestone	Mar 17/04	346 Betty Ann Dr	Crotin, Faye Anne		Pollock, Frank
Pearl Altman	Mar 17/04	3560 Bathurst St	March 18, 2004		March 23, 2004
Myron Caine	Mar 18/04	85 Skymark Dr	961 Masson St		80 Antibes Dr
Albert Manley	Mar 19/04	8 Covington Rd	Grenn, Bessie		Shuman, Miriam
Lillian Winston	Mar 17/04	1044 Eglinton Av E	March 18, 2004		March 23, 2004
Richard Zaltz	Mar 21/04	110 Bloor St. W	Sugar, Eva		1121 Steeles Ave W
Freda Kuper	Mar 21/04	4266 Bathurst St	March 19, 2004		Marcus, Abe Louis
Ann Seaton	Mar 19/04	3560 Bathurst St	Smulovits, Aranka		March 23, 2004
Ann Zeidenberg	Mar 18/04	399 Cortleigh Bl	March 20, 2004		3270 Bathurst St
Sally Sherman	Mar 22/04	11 Townsgate Dr	180 Caribou Rd		Checroune,Elizabeth
Alan Berk	Mar 24/04	25 Nevada Av	Haas, George Gejza		March 23, 2004
Jerry Bondar	Mar 24/04	43 Lissom Cr	March 20, 2004		Linksman, Benny
Selma Freeman-Kagan	Mar 18/04	5 Fisherville Rd	Savin, Anna		March 23, 2004
Esther Soloway	Mar 25/04	42 Marathon Cr	March 22, 2004		

The unveiling of a monument to the memory of the late
Ida Frances Starkman ז"ל
will take place
Sunday, April 18th at 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Shaarei Tefillah Section
Relatives and friends are invited to attend

We would like to express our utmost gratitude to friends, family and neighbours for all of your concern and support during this very difficult time. Your shiva visits to 15 Robbie Ave., telephone calls, continued care and donations made on behalf of
ARTHUR FORGANG ז"ל
helped us tremendously. We thank you from the bottom of our hearts.
Elisha Wagman and Bernie Forgang

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MAX GREENHOLTZ ז"ל
will take place
Sunday, April 18th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Yavneh Section Lane E Position 88
Relatives and friends are invited to attend

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

Watch this space for weekly obituaries and notices

Coast to Coast

Ceremony to recognize Canada's first Holocaust Memorial Day

OTTAWA — In November 2003, Parliament passed Bill C-459, an Act to establish Holocaust Memorial Day, setting in place a day to commemorate the six million Jewish people who were murdered by the Nazis and their collaborators.

The first annual Canada Holocaust Memorial Day will be April 18.

"It is our duty as the Parliament of a great and civilized nation to ensure that the words 'never again' are inscribed in our hearts every bit as much as words can be inscribed in stone,"said Scott Reid, one of the five MPs who sponsored the bill.

A ceremony to recognize this milestone in Canadian history not only honours the memory of those who perished, but also acknowledges what Judy Wasylycia-Leis, another sponsor of the bill, described as "Canadians' determination to prevent history from repeating itself."

The event will be held in two locations, beginning at 2 p.m. on Parliament Hill, where the commemoration will include a wreath-laying at the eternal flame, a moment of silence and the Jewish War Veterans' colour guard.

Co-sponsors of Bill C-459 to be recognized

Participants will then slowly march to the Ottawa Congress Centre for what event chair Joel Dimitry described as "a moving ceremony."

Prime Minister Paul Martin will be the keynote speaker, and Israeli ambassador Haim Divon will represent the State of Israel.

The ceremony will recognize the five members of Parliament who co-sponsored Bill C-459, but the highlight will be the lighting of six candles: one representing the six million who died, one for the 1½ million children who died, one for the children of survivors, one for the righteous gentiles who saved Jewish lives, one for the Allied forces and one for the resistance fighters. The shofar will be blown and the names of Holocaust victims will be read aloud.

More than 1,500 people are expected to attend this historic Holocaust Remembrance Day ceremony, which is being sponsored by B'nai Brith Canada, the Canadian Council for Israel and Jewish Advocacy (CIJA), Canadian Jewish Congress, Canadian Friends of Simon Wiesenthal Center, the Canadian Society for Yad Vashem, the Embassy of Israel, the Ottawa Holocaust Remembrance and Education Committee and the Ottawa Vaad Ha'ir.

Buses will be provided for those who wish to attend from Toronto. Members of Parliament, senators and provincial and municipal dignitaries have been invited. Five busloads are arriving from Toronto, and large groups are planning to come from Montreal and Kingston, Ont.

For more information, contact the Yad Vashem office at 416-785-1333, 1-888-494-7999 or e-mail yadvashem@bellnet.ca

Montreal hospital pioneers new medical procedure

By JANICE ARNOLD
Staff Reporter

MONTREAL – The Jewish General Hospital (JGH) has become the first medical facility in North America to perform hip surgery that allows patients to be up walking the next day and offers a better chance of returning to their previous activities, including sports.

Orthopedic surgeon Dr. John Antoniou announced at a press conference that he had successfully performed a 1½-hour procedure on four patients at the JGH, all of them in their late 40s to early 50s. They went home four or five days after surgery and did not require any stay in a rehabilitation institution.

Antoniou said the metal-on-metal hip "resurfacing" technique he used is preferable to total hip replacement for younger persons, or even those as old as 65, who are very active physically. One of his next patients is 61.

One of the first four, 48-year-old engineer Phuoc Van Hoang, who had the surgery on his left hip 24 days earlier, was at the press conference. He demonstrated how he is walking at this stage, somewhat stiffly with a cane, but it's a vast improvement, he said. He also said he has no pain. Before the surgery, the pain was so bad he had to take sleeping pills to get any rest.

Replacement surgery is generally used for people with an advanced loss of cartilage in the hip joint, usually caused by osteoarthritis or rheumatoid arthritis.

The major advantage of the new type of surgery is that it preserves most of the hip bone and the natural shape of the hip, meaning the patient will have more normal balance and natural range of motion, Antoniou said.

The surgery uses the latest generation of technology, known as Articular Surface Replacement (ASR), a trademark name of DePuy Orthopedics, a division of Johnson & Johnson Inc.

About 200 surgeries in the world have been done using ASR to date, Antoniou said.

Resurfacing involves removing the diseased portion of the head of the femur, or thigh bone, and reshaping it. It is then covered with a metal cap with a short pin on it that fits onto the bone. The cap fits precisely into a metal cup that is implanted into the hip socket.

Patients walk the next day after new hip replacement

By contrast, a total hip replacement requires amputation of the head and neck of the femur, and replacing it with a ball on a stem. The stem, which is about six inches long and an inch wide, is inserted into the canal of the femur.

The ball is mated with a cup that is implanted into the hip socket, forming an artificial ball-and-socket joint. The cup is often plastic or separated from the ball by a plastic lining.

Hip resurfacing, a procedure that has been available since 1991, is much more common in Europe, where more than 20,000 such operations are performed each year. Antoniou said it is especially accepted in England, where about 10 per cent of hip surgeries are done with resurfacing, as well as Australia where the figure is close to 30 per cent. This is partly explained by the fact the technique and technology were largely developed in Britain.

Antoniou expects resurfacing will soon become much more popular in North America. Resurfacing has not been as accepted on this continent because older generations of implants did not always work that well, he said.

ASR is an improvement over other metal-on-metal devices because the clearance between the two components is just right for the formation of a thin layer of a lubricating joint fluid that reduces friction, he said. ASR also represents superior metallurgy to earlier hardware, featuring ultra-smooth surfaces and thinner metal.

In addition to potentially better function for patients, Antoniou said ASR should also wear better. Testing indicates it could last 25 or 30 years, which is an important factor for younger, more active patients, who tend to outlive traditional total hip replacement that lasts on average 15 to 20 years and has a higher risk of breakage.

Younger patients have often been counselled to delay surgery and be less active because of the limited lifespan of total hip replacement, Antoniou said.

If the patient must someday have further surgery, the resurfacing implants are easily converted into a traditional hip replacement, he said.

ASR is not licensed in Canada at the present time, but DePuy is hopeful the product will become fully licensed in the near future. ASR is not available in the United States, but is currently being sold in Europe where it is being made available on a patient-by-patient basis.

JGH orthopedics chief Dr. David Zucker said the wait for ASR surgery will be about four to six months.

"We're very excited that such innovative new procedures are being pioneered at the JGH," said hospital president Stanley Plotnick. "It's a privilege to be among the first to offer this new option to our patients."

"The orthopedics department of the JGH is one of the finest in Quebec. This groundbreaking achievement is testament to this excellence," added executive director Henri Elbaz.

Auto dealer to head Winnipeg's CJA campaign

By MYRON LOVE
Prairies Correspondent

WINNIPEG — As chair of the Jewish Federation of Winnipeg Combined Jewish Appeal 2004 campaign, auto dealer Larry Vickar is using his sales skills to help the community.

"Our goal is $4.5 million this year," Vickar says. "We have many deserving beneficiaries, but we need more resources for a couple of newer initiatives."

He cites the community's financial contribution to the Canada-Israel Committee, the leading Canadian Jewish advocacy organization for Israel.

The other new initiative that will need more community resources is the Grow Winnipeg campaign. Vickar notes that a number of Jewish Argentine families have come to Winnipeg – more than 100 over the past four or five years. As a result, he says, organizations such as the Jewish Child and Family Service and the Jewish school system will need greater financial support.

Vickar's work in both the auto industry and community service is part of his family's tradition. The Vickar family originate from Melfort, Sask.

Larry Vickar is a past president of the Manitoba Motor Dealers Association and was a national director of the Canadian Motor Dealers Association. For the past two years, he has been the CJA campaign vice-chair. He is also vice-president of the Jewish Federation of Winnipeg in charge of financial resource development.

The 2003 campaign raised more than $4.3 million, $31,000 more than the original goal. It was the sixth year in a row that the Winnipeg campaign has exceeded its goal and the 10th year in a row that the amount of money raised has increased.

The Women's Campaign also exceeded its goal of $875,000 last year, reports Gerry Koffman, CJA Winnipeg's executive director.

Koffman notes that in 2003, there were 220 new gifts worth $60,000 and that overall, about 7,000 individuals contributed to the campaign.

Winnipeg is the only community in North America that still has a two-line card so that contributors can designate how much of their gift goes to local needs and how much to Israel. Last year, 65 per cent went to the local community.

"I believe the keys to our success are our human resource base – we have hundreds of canvassers – and our missions to Israel," Koffman says.

"The missions help raise awareness in the community. We have had 130 people on our last three missions."

He also notes that many members of Winnipeg's Argentine Jewish community made gifts last year and did their share of canvassing. "They have become very much a part of the fabric of our community," he says.

יום השואה

Yom Hashoah
Public Reading of

Megillat Hashoah: The Shoah Scroll

A Community Commemorative Service at
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55 Yeomans Road - Toronto (416) 633-5500
Sunday, April 18 at 7:30 p.m.

with the participation of the Rabbinical Assembly
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The Renanim Vocal Youth Ensemble
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What befell the people Israel in Nazi Europe...defies description. Untold numbers were forced out of their homes, torn from their families, trampled in the dust, worked to death.
...Countless trains stuffed with human cargo sped to the camps, where from chimneys smoke ascended to God.
Megillat Hashoah 1:8-9,13

...Never will I be able to forget, and never will I have the power to understand.
...For these do I weep...
for those who sanctified God's name and the name of the people of Israel, refusing to be subdued, fighting to the death...
for infants who never learned to say "Mommy," for boys and girls whose youth was stolen from them.
Megillat Hashoah 5:13,15

Cemetery vandalism 'probably a random act'

'I think it is kids who do it. I don't think they realize it is an anti-Semitic act'

Continued from page 3

Allan Norris, past president of Congregation Beth David, said "my guess is it's a copycat from what happened in Toronto," but without anti-Semitic intent.

"I think it is kids who do it. I don't think they realize it is an anti-Semitic act. They may not have known it was a Jewish [cemetery]," Norris said.

The Beth David Cemetery is located in the centre of Brantford at the northeast corner of the much larger Mount Hope Cemetery. It is "in an out-of-the-way area on the grounds" and is used as a shortcut for the surrounding residential area, Bates said.

"My sense is that no one was specifically targeting the Jewish cemetery. It was probably a random act," he added.

Norris said many incidents of vandalism had been recorded in his 20 years of looking after the cemetery. "This isn't the first time and I guess it won't be the last."

The cemetery contains graves that date back to 1902, he said.

Brantford was home to one of the oldest Jewish communities in Canada, but "there are virtually no Jews left," he said.

At its peak in the 1960s, the city was home to about 150 families and seats in the synagogue were at a premium.

Every third or fourth store on the city's main streets was owned by a Jewish merchant, while others in the community made their living as professionals, Norris said.

However, the children of that generation moved to Toronto and their parents, now retired, moved to be with them. The synagogue was sold about three years ago but Norris remains and continues to look after the cemetery.

"I had all sorts of frantic calls from relatives," he said, but he assured them the stones will be righted as soon as the ground dries to permit heavy equipment to operate without causing even more damage.

Norris said Brantford's Jewish community has experienced anti-Semitic incidents in the past, particularly on one occasion more than 10 years ago when a gang of youths broke 47 windows in the synagogue while neighbours on the same residential street remained silent. "No one had the decency to pick up a phone and call," he said.

Bizarre incident leaves police puzzled

By PAUL LUNGEN
Staff Reporter

Swastika daubed on forehead

In one of the more bizarre incidents of anti-Semitism reported to police, a Toronto man said he was attacked by two strangers who got out of a car, ran after him and used a blue marker to daub a swastika on his forehead as they pinned him to the ground.

Toronto police say they are investigating the incident, though Det. Kevin Guest of 33 Division said, "We don't have any evidence that would support it.

"We're at an impasse. [The victim] can't identify the vehicle or the perpetrators."

The incident took place in the early morning hours of March 25, days after a rash of anti-Semitic vandalism rocked the Greater Toronto Area. Kerry Fletcher said he couldn't sleep and was out for a walk at around 2:30 a.m. in the Lawrence and Don Mills area. He saw a car speed through a stop sign and yelled at the occupants, using the "f" word and calling them "shmucks."

Fletcher said he was surprised when the car stopped, the doors opened and out came two large men, one white and one black.

"I bolted and ran," he said, but they caught him in a dark, public path.

"They flipped me over and said, 'Move and die.'" After landing some blows, they daubed the swastika on his head, saying, "'This is what you get, you f—ing Jew,'" Fletcher said.

He said he could only give a vague description of the car – it was a dark, older model – and he couldn't identify the assailants as his glasses were knocked to the ground. He was not robbed.

Though he realizes the odds of tracking down the perpetrators are remote, he said, "I just wanted to let people know it happened."

Guest said police responded when Fletcher called them the next morning. They photographed the swastika, which he said was not drawn correctly.

Given the lack of details and any corroborating witnesses, there is little police can do to track down the perpetrators, Guest said.

"To say the least, the circumstances are odd."

UIA Federations hosts second women's conference

OTTAWA — A second UIA Federations Canada's National Women's Leadership Conference will take place this May in Ottawa, following the success of the first conference two years ago in Winnipeg.

The event, which is being called "Many Voices: One Vision," is scheduled for May 16-18. Guest speakers will include Justice Rosalie Abella, author and journalist Irshad Manji and Ruth Bar-On, executive director of Israel's Crisis Management Centre.

"The conference is a wonderful opportunity to bring together women who have been volunteering with their local federations and to enhance their skills in leadership, community education and Jewish enrichment through workshops," said conference chair Donna Dolansky. "It will also lend great exposure to the host community."

"As our conference title indicates, our speakers represent a wonderful cross section of prominent Canadian women as well as women from overseas connected to our cause," said Torontonian Lesley Binstock Offman, co-chair of the national women's division with Alice Raby from Montreal.

Prof. Norma Joseph, chair of the religion department at Concordia University and a *CJN* columnist, will be the conference's scholar-in-residence.

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Jewish leaders meet with Prime Minister Martin

OTTAWA — In the wake of last month's spate of anti-Semitic attacks in and around Toronto, senior Jewish leaders from several organizations came together in a show of solidarity for a meeting March 29 with Prime Minister Paul Martin.

Joining the prime minister were Justice Minister Irwin Cotler, Minister of International Trade Jim Peterson and Elinor Caplan, member of Parliament for Thornhill.

Groups represented were Canadian Jewish Congress, the Canadian Council for Israel and Jewish Advocacy (CIJA), UIA Federations Canada, the federations of Toronto, Montreal and Ottawa, Friends of the Simon Wiesenthal Centre and B'nai Brith Canada.

"We came together as a unified delegation to convey to the prime minister the apprehension and concern in the community following these despicable acts," said CJC national president Keith Landy.

"We wanted to thank him and the senior members of his caucus who loudly and publicly condemned the recent incidents and to encourage such open denunciations as a template for responding to future acts of anti-Semitism and any manifestations of hatred."

Said CIJA co-chair Brent Belzberg: "We wanted to reinforce for the prime minister the notion that the resurgence of contemporary anti-Semitism is a global phenomenon that transcends borders.

"We appreciated [his] undertaking to enhance Canada's leadership role in the international campaign against anti-Semitism, both in the context of multilateral forums and Canada's bilateral foreign relations."

Acting CJC national executive director Manuel Prutschi urged Martin to stay the course in Canada's campaign against international terrorism both at home and abroad.

"We conveyed the community's concern that terrorism is, and will continue to be, a real threat to national security," said Prutschi. "We encouraged the government to make the case to Canadians that counter-terrorism measures remain necessary in a world where no country is immune to terrorist attacks."

CIJA co-chair Steven Cummings said the delegation "also sensitized [Martin] to the profound physical, psychological and financial impact of the heavy security burden the community is bearing and that this very need constituted an infringement on our rights as Canadians."

Cummings said Martin "gave a very sympathetic hearing to the human side of the various security measures the community is forced to undertake at our schools, synagogues and other communal institutions… we asked the prime minister to consider what the government could do to assist us in this process."

The delegation also engaged Martin in a discussion of racism and discrimination in Canada and the need to maintain civil discourse.

"We agreed that it would be advantageous for the government to explore its role in promoting core Canadian values, such as respect for diversity and pluralism, to help maintain civility and act as an antidote to expressions of hate irrespective of the source or the target," said CIJA's chief executive officer Hershell Ezrin.

Other members of the delegation included UIA Federations Canada president Shoel Silver; chair of UJA Federation of Greater Toronto, Leslie Gales; president of Montreal's FEDERATION CJA, Sylvain Abitbol; president of the Ottawa Jewish Community Council, Arnon Vered; CJC director of government relations Eric Vernon; B'nai Brith Canada national president Rochelle Wilner; B'nai Brith Canada executive vice-president Frank Dimant; B'nai Brith Canada director of communications Joseph Ben-Ami; and director of national affairs of the Friends of the Simon Wiesenthal Center, Leo Adler.

From left, Canadian Council for Israel and Jewish Advocacy (CIJA) co-chair Brent Belzberg, CIJA co-chair Steven Cummings, Prime Minister Paul Martin, Canadian Jewish Congress president Keith Landy, CJC government relations director Eric Vernon and CIJA CEO Hershell Ezrin met in Ottawa March 29.

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Todd Louie – President Ten Star Executive Financial Services Ltd.
Richard Lewin CA, LLB – Tax Lawyer, Senior Partner with the National Law Firm Heenan Blaikie

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Senior Vice President/ Managing Director / BMO Nesbitt Burns

S. Jonathan Kirshblum,
B.A., CFP, FMA, FCSI
Financial Planner
Investment Advisor

I met Jonathan Kirshblum almost three years ago when BMO Nesbitt Burns was attempting to recruit him from a competitor where he had been an advisor for over six years. In our first discussion, we had a meeting of the minds regarding what we saw as the future role of a investment advisor and what servicing clients' best interests had to entail.

We were both believers in the need to shift away from the traditional approach of servicing clients as a stockbroker, to a more holistic approach that considers an individual's whole financial life. This approach necessitates the advisor becoming an expert in financial planning and developing the skills required to analyze and integrate all of a client's financial affairs. This requires an in-depth knowledge of matters such as insurance, retirement planning, estate planning and education planning.

It is also an adoption of a strategic shift in the daily management of investments. The role of the individual stockbroker supported by his or her own firm's research is supplanted by an exclusive service offering: a) asset management by specialist portfolio managers from around the world, previously available only to pension funds and institutions; and b) daily monitoring of client holdings, diversification levels and risk exposure by objective third-party consulting firms. The added benefits of such a strategy are best understood within the context of one's own portfolio; generally speaking, assets can be better positioned with managers who consistently achieve performance objectives.

In the United States, investment advisors who have adopted this approach now service some 40% of individual investors. An advisor's transition to this approach requires intense education and a financial commitment. The move from commissioned broker to fee-based consulting is, in the first few years, a step backwards financially - which is one of the main reasons why many choose not to do it.

Jonathan embraced the transition because he understood that this type of approach serves his clients' best interests. His commitment to excellence is evident in his recent attainment of the CFP and FMA designations. Fewer than 10% of advisors in Canada hold either of the two designations, and even fewer hold both.

CFP stands for Certified Financial Planner and is an internationally recognized designation. Individuals who wish to attain the CFP designation must undergo thorough training, pass a challenging and demanding 6-hour examination, must already have had years of experience as an advisor, and finally, must meet ethical requirements set by the Financial Planning Standards Council. In the financial planning industry the CFP designation is considered the highest standard in Canada and internationally.

FMA stands for Financial Management Advisor. It is a designation bestowed on individuals who attain a mastery level knowledge of wealth management strategies that enables them to counsel individuals on complex wealth management issues beyond the scope of basic financial planning. It is designed for seasoned financial services professionals who want to obtain the specialized expertise required to provide wealth management services for elite clients.

On October 3, 2003, Jonathan was officially welcomed as Fellow of the Canadian Securities Institute (FCSI). This designation is awarded to financial services professionals who have met the most exacting standards for industry experience, advanced education and solid endorsement from their peers and superiors. It is recognized as the most senior designation available and highest honour conferred in the financial services industry.

We at BMO Nesbitt Burns congratulate Jonathan Kirshblum on his achievements and are pleased he has chosen our firm within which to build and grow his reputable wealth management practice. Throughout the years Jonathan has been recognized for his expertise in various investment strategies. He has written for the Financial Post and Investor's Digest and has been interviewed on several networks including ROBTV, the CBC, and CTV.

As part of our commitment to education, we have invited Jonathan to write four investment columns to appear in upcoming issues of the CJN on topics of financial interest for investors of various ages. We hope you will enjoy his upcoming columns.

You can learn more about Jonathan Kirshblum's services at the BMO Nesbitt Burns website www.jkirshblum.com or by contacting his office at (416) 359-8151.

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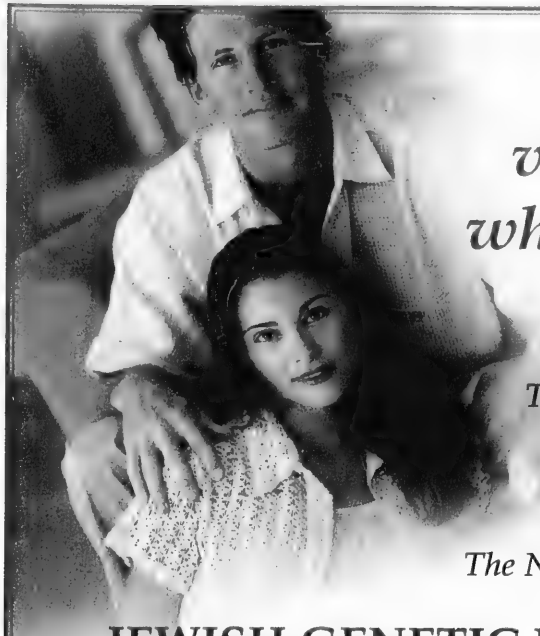

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Computing Mental Fitness

Computers keep your mind alert, seniors say. Now, research shows this could improve quality of life.

At the Bernard Betel Centre for Creative Living, fitness is more than physical. The popular monthly Brain Aerobics program gets members thinking on their toes with logic, math and word puzzles. But March's Brain Aerobics participants got a very special workout – using the computer keyboard and mouse.

"I wanted to attract people who didn't think they could ever use computers," says Jennifer MacLeod, Coordinator of Computer Services. "Many hesitate to pick up something new, but when we offer fun activities, they find themselves having a good time. That's the first step."

It's a crucial step, according to active Betel Centre member Cynthia Cohn. Using computers is a necessity of modern life, she says. "Our grandchildren do not write letters – they e-mail."

Cynthia, who has been computing since 1950, was excited to take the helm of the Centre's Computer Committee, helping plan courses and special events like the computer Brain Aerobics, which, she says, "really made me start thinking logically."

Even novices found themselves clicking away. "Once you get someone sitting in front of a computer," says MacLeod, "they start to think, 'Maybe I could learn this after all.'"

Brain Aerobics is usually held in the Betel Centre library, but based on member response, MacLeod would love to offer a repeat high-tech program in future. "It was overwhelmingly positive; I hope everybody who enjoyed it starts to think about taking a [computer] class."

Cynthia Cohn (second from left) enjoys Brain Aerobics, computer-style.

Cynthia originally came to the Betel Centre for watercolour painting classes, but now volunteers on the Ticket Desk and participates in Intergenerational programs, teaching crafts and story writing to elementary students.

She says computer classes help in unexpected ways. "There's a camaraderie in the classroom," she says, and "it's amazing all you can do; research, learn a new hobby or craft," or get involved politically. "Using computers keeps you very alert."

All of which adds up to healthier, happier living. One U.S. study found that stimulating intellectual activity could decrease Alzheimer's incidence by almost 50%. And Cynthia believes programs like computers or Brain Aerobics are important for another reason.

"When a person works, they have a schedule, go out at a certain time." Once retired, it's more important than ever to plan exciting activities. The Betel Centre is more than just a place to go, she says. "You make friends… and you'd be surprised how many of your old friends you meet here."

For computer classes starting in May, please contact Jennifer at (416) 225-2112, Extension 128.

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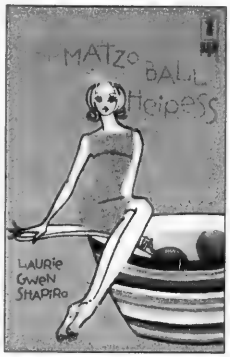
Hilarious novel depicts an unusual seder

By JUDY BART KANCIGOR
Special to The CJN

Why is this Passover different from all other Passovers? On all other Passovers I am knee-deep in cookbooks. Why on this Passover am I engrossed in a novel?

Laurie Gwen Shapiro, whose first novel, *The Unexpected Salami*, will soon be made into a major motion picture, has followed just in time for Passover with *The Matzo Ball Heiress*, a definite "floater" (as opposed to a "sinker,") if you know your matzah balls.



In the novel, Passover is approaching. Heather Greenblotz, heiress to the Greenblotz Matzah Company fortune, is looking forward to spending the holiday alone in her Manhattan apartment, as usual, with a very unkosher ham and cheese panini. You see, while every family in America celebrates with Greenblotz matzah on the seder table, the Greenblotz family is hardly the poster child for its products. And this year profits are down. What's a national institution to do?

But wait! Just in time to save the day comes an offer from the Food Channel to broadcast, live yet, the Greenblotz family seder. There's only one problem. There is no Greenblotz family seder, and the plucky, resourceful heroine must assemble family and would-be family members for this charade.

What follows is a hilarious romp from the Lower East Side of Manhattan to Amsterdam, as Heather tries to locate her divorced father and his gay lover. (Mom declines to attend as she will be scuba diving in the South Pacific.) Cousin Greg can make it with his girlfriend. Heather's business partner Vondra agrees to come, but not without her boyfriend, who just happens to be the United Nations spokesman for the Egyptian government. And that's just one side of the table.

Mixed into the festivities as she struggles to find her own Jewish identity is Heather's love interest, who keeps kosher and is observant.

I asked Shapiro, who lives on New York's Lower East Side, down the block from the Streit's matzah factory, how she researched the details of matzah production for the book.

"I'm a filmmaker and wanted to make a documentary about the Streits. I met a young woman who introduced me to members of the family. She suggested to me, 'Why don't you write a book? I'll make sure you get your matzah facts straight."

Later, Shapiro found a magazine from the 1950s with Passover recipes, which became the menu for the book.

Unlike Heather, Shapiro has never missed a seder. "Almost every Jewish person, regardless of the level of observance, celebrates Passover," she said. "This is a holiday that takes place in the home rather than the synagogue and revolves around food and family."

Aunt Esther's Passover Hawaiian Chicken was added in the late 1960s to the family seder repertoire. "It was always brisket and turkey, turkey and brisket. We needed something new," said Shapiro. "It was such a hit it that it has stayed on the seder menu ever since."

Ima Ida, the matriarch of Shapiro's father's family, moved to New York City from Jerusalem in 1920. "She and my grandfather were kids when their parents left Vilna for Palestine in the late 1800s and were among the original Zionist settlers," she told me. Ima's *berenjena* (fried eggplant) is a Shapiro family staple on the seder table.

AUNT ESTHER'S PASSOVER HAWAIIAN CHICKEN

½ cup matzah meal
salt and pepper for seasoning the matzah meal
oil for frying
4 boneless chicken breasts, cut in 2-in. pieces
2 large eggs, beaten
1 cup julienne cut peppers (green, red and yellow, mixed)
1 20-oz. jar duck sauce
1 20-oz. can pineapple chunks, undrained
1 cup chicken broth

Preheat the oven to 350. Season the matzah meal with salt and pepper. Heat the oil in a large skillet. Dip the chicken pieces in the egg, then the seasoned matzah meal, and brown on both sides. Remove. Saute the peppers briefly in the same pan. Place the chicken pieces and peppers in a large baking pan. Combine the duck sauce, pineapple chunks with their juice and chicken broth and pour over the chicken and peppers. Bake uncovered for 1 hour. Serves 4-6.

IMA'S BERENJENA (FRIED EGGPLANT)

1 large eggplant, peeled and sliced in ¼-in. rounds
2 eggs, beaten
matzah meal seasoned with salt and pepper to taste
oil for frying
2 15-oz. cans tomato sauce
salt, pepper and oregano to taste

Preheat the oven to 350. Dip the eggplant slices into the egg, then into the seasoned matzah meal, coating completely. Meanwhile, in a large skillet, heat the oil. Saute the eggplant until golden brown on each side. Repeat until all the eggplant is browned. Drain on paper towels. Mix the tomato sauce with salt, pepper and oregano to taste. In a large baking pan, arrange a layer of eggplant, cover with some seasoned tomato sauce, and continue layering eggplant slices with sauce ending with sauce. Bake for 30 minutes. Serves 4-6.

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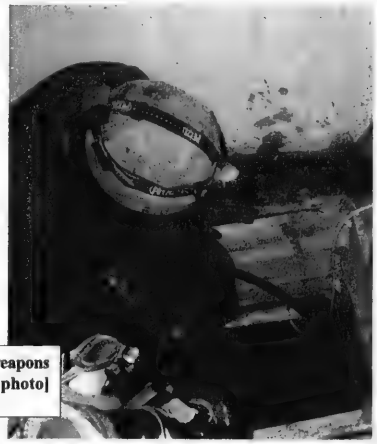
Israel closes West Bank and Gaza until Yom Ha'atzmaut



IDF soldiers seek out and find more weapons tunnels in Rafah. [Israel photo]

By DAN BARON
Jewish Telegraphic Agency

JERUSALEM — Israel has extended its closure over the West Bank and Gaza Strip until after Israel's Independence Day on April 26.

Defence Minister Shaul Mofaz told the Israeli Cabinet on Sunday of the move regarding the closure, imposed last month amid fears Palestinian terrorists would try to avenge the assassination of Hamas founder Sheikh Ahmed Yassin.

Mofaz made the announcement two days after a Palestinian teenager killed an Israeli settler in the West Bank.

Last Friday night, the 18-year-old infiltrated the Avnei Hefetz settlement and shot at the Zaga residence.

Hani, 14, was wounded in front of her five siblings.

Her father, Kobi, rushed outdoors with his pistol drawn – only to be fatally cut down by a burst of gunfire.

Israeli troops reacted swiftly.

Soldiers in the West Bank settlement shot the Palestinian gunman dead.

And on Sunday, a commando unit dispatched to his hometown of Tulkarm killed the Hamas man who masterminded the attack.

"Our noose on terrorism is closing tighter," said a senior Israeli security official, noting that the weekend also saw a sweep of Nablus, in which 23 Hamas fugitives were nabbed while planning to carry out suicide bombings inside the Jewish state during Passover.

Also noteworthy was the initial confusion over who carried out the Avnei Hefetz attack, given that the Hamas claim was rivalled by similar statements put out by Islamic Jihad and the Al-Aksa Brigade.

According to Israeli officials, this signified not only a lack of co-ordination between the terrorist groups, but a desperation on their part to claim a "success," given the relative lack of recent attacks they have managed to carry out.

The extended closure and similar measures are deplored by many in the nationalist-religious camp, who accuse Prime Minister Ariel Sharon of encouraging Palestinian violence with his plan to disengage Israel from the Palestinians by removing Jewish settlements in the West Bank and Gaza.

But when National Religious Party chief Effi Eitam and his counterpart from the National Unity bloc, Benny Elon, voiced criticism to that effect at Sunday's Cabinet meeting, Sharon quickly rebuffed them.

"Whoever feels uncomfortable is welcome to get up and leave, rather than sit in the government," political sources quoted the prime minister telling Eitam and Elon, whose parties hold four of the 23 seats in his governing coalition.

It was one of the strongest hints yet that Sharon believes he could survive as prime minister without the NRP and National Unity bloc. Political pundits have long seen a broad coalition government in the works, with the Labor Party – currently leading the opposition – joining ranks with Sharon's Likud.

Still, with Labor lingering on the sidelines until Sharon proves he means to go through with the disengagement plan – itself awaiting approval by U.S. President George W. Bush – the prime minister is talking tough.

In a newspaper interview published last Friday, he suggested that Israel could act against Yasser Arafat, calling the Palestinian Authority (PA) president "an insurance liability."

Arafat, who has weathered several such threats from Sharon since the two tangled in Beirut in 1982, shrugged the words off.

But Arafat could have a more serious threat on the domestic front. Mohammed Dahlan, a former Gaza security chief who hails from Arafat's own dominant Fatah faction, called over the weekend for a thorough overhaul of the PA.

"The Palestinian people are looking for a way out," Dahlan told the *Globe and Mail* last Saturday. "They are looking for a Palestinian leadership to take them to this exit." Dahlan added: "We have to change our role. We have to change our way of thinking, of working, of implementing our commitment."

Shoah insurance body issues compensation cheques

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON — The international commission charged with resolving Holocaust-era insurance claims is doling out $1,000 (US) cheques to survivors or heirs who can't document their wartime policies, but say they never collected on them.

Announced last week by the International Commission on Holocaust Era Insurance Claims, the humanitarian awards will go to 16,000 survivors or their heirs. ICHEIC continues to evaluate and provide payments for claims from survivors and heirs.

"These payments are a symbolic acknowledgment of the fact that many insurance policy proceeds were never paid to victims of the Holocaust," ICHEIC chairman Lawrence Eagleburger, a former U.S. secretary of state, said in a statement. "These payments represent the long-delayed efforts to morally address the wrongs done to Holocaust victims who invested their hard-earned savings in insurance policies for their families."

Some say process moving too slowly

Eagleburger appointed Samuel Berger, national security adviser under former U.S. president Bill Clinton, to serve as the ICHEIC's senior counsellor for the humanitarian claims process. Berger developed the criteria for evaluating humanitarian claims and supervised the payment approval process.

"Given the discretionary nature of judgment involved in evaluating these claims, it was useful to have someone with unimpeachable integrity and outside the process," said Mara Rudman, the ICHEIC's chief operating officer.

Berger was unavailable for comment.

The allocations will go to 4,867 recipients in the United States, 5,061 in Israel and thousands in other countries.

The awardees were chosen from a pool of 30,000 claimants whose policies were considered, Rudman said.

The criteria for evaluating the claims weren't released, but approximately 93 per cent of those receiving the awards are themselves Holocaust survivors.

More humanitarian awards are expected later this year.

Rudman said many claimants couldn't remember the insurance companies' names, but much of the anecdotal information they provided was quite strong.

Sources in the ICHEIC said some commission members wanted to give just $300 (US) to those lacking documentation, but Jewish groups on the commission fought for a higher amount. Rudman disputed that account, however.

The $1,000 figure is the same as the ICHEIC's minimum payment for claims from eastern European countries.

"This is just a humanitarian token payment for people that had some kind of recollection," said Roman Kent, chairman of the American Gathering of Jewish Holocaust Survivors and an ICHEIC member.

The announcement comes as the ICHEIC has finished collecting applications from Holocaust survivors and their heirs and is now processing the claims. The ICHEIC is to distribute more funds throughout the spring and early summer and would like to conclude its work by the end of 2004, as it is budgeted to do.

Of the 82,000 claims in the ICHEIC's system, half of the 17,000 that name an insurance company have been decided, Rudman said. As of March 5, $64 million (US) has been offered, not including the humanitarian payments, she said.

Some in the Jewish community applauded the announcement of the humanitarian awards, but others remain concerned the ICHEIC is moving too slowly.

"I for one do not celebrate the payment of $1,000," said Elan Steinberg, executive vice president of the World Jewish Congress and a member of the ICHEIC. "It is certainly something we agreed to with mixed feelings at best."

Steinberg estimates that between 150,000 and 200,000 Holocaust survivors have died since the ICHEIC was formed in 1998.

"Some of us want to see these payments accelerated and in more realistic sums," Steinberg said.

The ICHEIC has been accused of not working diligently on payments. It has been sued by some Holocaust survivors, and some members of the commission have urged Eagleburger to resign.

The ICHEIC underwent reforms in October, and is considering selecting an ombudsman to help survivors and heirs seek redress from the commission and illuminate the actions of insurance companies, which have been accused of slowing the payment process.

Founded in 1998 by the National Association of Insurance Commissioners, the ICHEIC has encountered repeated problems in the past two years. Eagleburger threatened to resign in 2002 over difficulties in securing co-operation from German insurance companies.

Economic cost of intifadah

The intifadah has cost Israel between $9 billion and $11.6 billion (Cdn) so far – not including defense costs – according to the Bank of Israel report for 2003. The amount comes to between 6.2 per cent and 8 per cent of Israel's gross domestic product. The report found that the intifadah, which began at the end of September 2000, was one of the main reasons for the recession between 2001 and 2003.

Terrorists hide in hospital

The army and Shin Bet security service arrested 12 wanted Palestinians in a raid on Bethlehem's psychiatric hospital. Most of the arrested men are members of Fatah's military wing. According to security sources, the operation foiled a double suicide bombing, which the arrested men had been plotting.

Tolerance Day in Israel?

The committee studying the Orr Commission's report on government policy toward Israeli Arabs recommended that Jewish and Arab Israelis should celebrate a mutual "Tolerance Day" each year. Justice Minister Yosef Lapid presented the holiday idea last week to Arab representatives, who said they would examine the proposal, but would not accept any Zionist symbols at the celebration.

Qureia: Attacking civilians bad

The Palestinian Authority's prime minister condemned suicide attacks on Israeli civilians. Ahmed Qureia said the attacks have damaged the Palestinian cause and given Israel cover to build its West Bank security barrier. Qureia also welcomed Israeli Prime Minister Ariel Sharon's plan to withdraw from Gaza, but said it should be followed by a withdrawal from the entire West Bank.

Poll: Palestinians back terror

A majority of Palestinians support terrorist attacks on Israeli civilians, according to a poll taken just before the March 22 assassination of Hamas leader Sheik Ahmed Yassin. Fifty-three per cent of Palestinians support the attacks, up 5 percentage points from a December poll. Some 87 per cent of respondents in the recent poll, taken by the Palestinian Center for Policy and Social Research, support attacks on Israeli soldiers, and 86 per cent favour attacks on Israeli settlers.

Sharansky blasts BBC

Natan Sharansky accused the BBC of a "gross double standard" toward Israel. The Israeli cabinet minister fired off a missive to the British global news service last week, accusing it of holding a "deep-seated bias" against Israel. Sharansky was reacting to BBC coverage of Israel's recent arrest of a 16-year-old would-be suicide bomber, as reporter Orla Guerin repeatedly accused the army of using the boy for propaganda purposes.

Files from JTA and Ha'aretz

South African Jews build new identity

By GEOFF SIFRIN
Jewish Telegraphic Agency

JOHANNESBURG — For South African Jews, this Passover falls at a time when the themes of oppression and liberation in the Haggadah resonate particularly strongly with the atmosphere in the country.

South Africa is celebrating a decade of democracy, with national elections due on April 14, the day after Passover ends.

The country's first free election in 1994, which marked apartheid's official end, brought Nelson Mandela's largely black government into power. Since then, South Africa has attempted to remake itself into what Archbishop Desmond Tutu calls the "rainbow nation."

It has put in place basic democratic institutions, such as a powerful constitutional court – headed by Chief Justice Arthur Chaskalson, who is Jewish – but faces enormous problems of poverty and land distribution and the absence of a strong democratic tradition, which could pose challenges to future political stability. The Jewish community also has gone through huge changes. One has been the accelerated emigration of its members to English-speaking countries such as Australia, Canada, the United States and England.

That emigration has reduced the size of the community from roughly 125,000 in the 1980s to some 80,000 today. The reasons range from the violent crime rate – among the highest in the world – to whites' difficulties in getting jobs and general anxiety about the country's political stability.

After some years of demoralization, the Jewish community recently has begun to rebound. It has placed in key leadership positions young, dynamic people who are less burdened by the baggage of apartheid and who are vigorously engaging in the new South Africa.

Examples of this young blood are Yehuda Kay, 28, national director of the South African Jewish Board of Deputies; Zev Krengel, 31, chair of the board's Johannesburg area council; Avrom Krengel, 35, chair of the South African Zionist Federation; Rabbi Craig Kacev, 32, acting director of the South African Board of Jewish Education; and Warren Goldstein, 32, recently chosen as the country's chief rabbi.

"The fact that I was at school during the apartheid years and only voted for the first time in the 1994 elections enables me to relate to South African society with a clean slate," Goldstein said in an interview with the *South African Jewish Report*, the country's main Jewish newspaper.

One example of the community's new outward-looking approach is a "Pesach Freedom Seder," organized by the board of deputies, which was held at the legendary African National Congress headquarters at Lilliesleaf Farm near Johannesburg. Lilliesleaf is where the core group of liberation movement leaders was arrested in 1963, resulting in a trial at which Mandela and eight others were sentenced to life imprisonment.

Jewish and non-Jewish religious and political leaders, including several Cabinet ministers, were invited to the seder. Also invited were Jewish activists who played a vital role in the country's freedom struggle.

The new Jewish leadership is also trying to heal an old rift in the community between conservative mainstream Jews and left-wing Jews who were active in the anti-apartheid struggle. Activists have been highly critical of the mainstream, accusing it of not speaking out sufficiently against apartheid.

Mainstream Jewish organizations, which never openly supported apartheid, maintained that speaking out too forcefully would ignite anti-Semitism in the government and society, and that criticism had to be moderate to protect the Jewish community. Only in the mid-1980s did the board of deputies publicly denounce apartheid.

The board recently hosted a meeting with 30 left-wing Jewish human rights activists and academics to discuss Jewish and South African issues. The atmosphere was positive, though the activists' views on Israel, Judaism and various South African issues often differ from the mainstream's.

The issue of Israel continues to be a source of anxiety for Jews: governmental and societal sympathies lie strongly with the Palestinians. But the government repeatedly has stated that its official policy is recognition of Israel's right to exist within secure borders, alongside a Palestinian state.

In the upcoming election, most Jews are unlikely to vote for the ANC, the dominant black political party, which grew out of the liberation struggle. Though the ANC is credited with effectively steering the economy through difficult times in recent years, many Jews believe it represents the interests of the black majority more than those of minority groups such as Jews.

Jews are expected to vote more for the Democratic Alliance, a liberal opposition party headed by a Jew, Tony Leon.

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Hamas' revenge plans aren't exhausted

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

Analysis

The terror attack at the Avnei Hefetz settlement should not be regarded as the act of revenge that Hamas has promised in response to the assassination of its leader Sheikh Ahmed Yassin.

The strike was no more, no less than what the organization was able to carry out for the time being – this is what Hamas could muster as it plots more ambitious terror strikes.

Immediately after Yassin was killed on March 22, the media was filled with warnings and predictions from commentators and politicians about a lethal wave of terror. The anticipated attacks were to come as a reprisal for Israel's decision to kill the Hamas spiritual leader. Such a wave of terror could, indeed, occur, especially with Passover upon us. Still, more than two weeks after the assassination, current circumstances should be put in perspective.

For months, Hamas has been operating in the absence of any internal restraints on terror attacks. Its desire to carry out a "mega-attack" was not born in the aftermath of the Yassin assassination – its effort to carry out major attacks stretches back almost two years, since the attempted attack on the Pi Glilot fuel depot in Tel Aviv. Just a few weeks ago, the Israel Defence Forces stopped a terror cell that intended to carry out a major attack.

The selection of Avnei Hefetz as a target reflects the difficulties faced by Palestinian terror organizations. With the newly constructed separation fence and assertive IDF and Shin Bet actions in major West Bank cities, the terror groups are finding settlements beyond the fence to be the easiest targets. It is simpler for terror cells to reach settlements than to cross the Green Line and infiltrate a city such as Netanya (whose Park Hotel was the site of a lethal terror attack on Pesach two years ago).

The weak link exposed by the Avnei-Hefetz attack was not the long separation fence, but rather a local fence that winds around the settlement. Defence establishment red tape, which has slowed efforts to close gaps in local fences around settlements, allowed the terrorist to infiltrate Avnei Hefetz. A long (12-minute) period passed before the terrorist was located, but once IDF troops reached him, they operated efficiently and well.

Hamas appears to have been the main force behind this attack, though Islamic Jihad also perhaps had a hand in it.

In the West Bank, the IDF has stepped up efforts to crack down on Hamas. Since Yassin's killing, Israeli security officials have received reports about Hamas mobilization efforts in the Nablus area, and about plots to send suicide strikers out before Passover.

A major IDF and Shin Bet security service effort last week, undertaken at the time of the Avnei Hefetz attack, led to the arrest of 26 Hamas men in Nablus.

U.S. Congress resolution urges equity and justice for Jewish refugees

Continued from page 1

"This resolution exposes a serious issue that has been ignored for years," Santorum said. "All refugees, regardless of their ethnic background, should be recognized and considered when international diplomacy is taking place."

The initiative was welcomed by U.S. Jewish organizations, including the Conference of Presidents of Major American Jewish Organizations and Justice for Jews from Arab Countries (JJAC).

JJAC executive director Stanley Urman said the resolution "for the first time establishes a balance for what has traditionally been a skewed perspective on Middle Eastern refugees. It sets the standard for how to address and resolve these issues."

It goes beyond "a declaration of lofty principles," Urman said. "It is a call for action that will be followed by concrete actions in Washington."

He said the resolution recognizes that Palestinians were not the only people made refugees following Israel's War of Independence.

"To recognize the rights of merely one refugee population is a fundamental inequity, illogical and unjust."

In fact, Urman said, the 850,000 Jewish refugees from 10 Arab countries outnumber the Palestinian refugees by more than 125,000. In addition, thousands of Egyptian Copts and Christians throughout the Middle East have also been forced to leave the Middle East since the late 1940s.

Palestinians were not the only people made refugees

The Santorum resolution borrows extensively from an executive summary of a report prepared by Urman and Winnipeg immigration lawyer David Matas called *Jewish Refugees From Arab Countries: The Case for Rights and Redress*.

Setting out specific points to be implemented, the resolution suggests American delegations to diplomatic forums "should ensure that the relevant text refers to the fact that multiple refugee populations have been caused by the Arab-Israeli conflict and any explicit reference to the required resolution of the Palestinian refugee issue is matched by a similar explicit reference to the resolution of the issue of Jewish refugees from Arab countries."

The resolution also calls on President George W. Bush to craft U.S. policy so that "the issue of refugees and the mass violations of human rights of minorities in Arab countries… be resolved in a manner that includes redress for the legitimate rights of all refugees displaced from Arab countries and recognition of the fact that Jewish and Christian property, schools and community property was lost as a result of the Arab-Israeli conflict."

In their report, Urman and Matas state that the status of Jews in Arab countries changed dramatically when Israel was established. Most Arab countries declared war against Israel or backed the war.

"Jews were either uprooted from their countries of residence or became subjugated, political hostages of the Arab-Israeli conflict. In virtually all cases, as Jews were forced to flee, individual and communal properties were seized and/or confiscated without any compensation provided by the Arab governments involved."

Afterward, the international community failed to address the rights of displaced Jews.

"Since 1947, there have been over 681 UN resolutions on the Middle East conflict, including 101 that refer directly to the 'plight' of Palestinian refugees. In none of these 681 UN resolutions… is there a specific reference to, nor any expression of concern, nor any international action taken to recognize, ameliorate or otherwise address the plight or rights of the hundreds of thousands of former Jewish refugees displaced from Arab countries," Urman and Matas write.

Urman said in the last two years, Israel has begun to gather data about lost Jewish property in Arab countries, laying the groundwork for a counterclaim to Palestinian calls for the return of property. One Jewish agency, the World Organization of Jews from Arab Countries, estimates that lost Jewish property totals $100 billion in today's dollars.

Urman said any future resolution of the Mideast conflict could include a plan floated by former U.S. president Bill Clinton that would see the creation of a $30 billion (US) international peace fund for all parties to the conflict. It would be modelled on a 1991 UN Iraqi fund to compensate victims of Saddam Hussein. Kuwaitis, Saudis and Israelis all received redress through that fund, he said.

Urman said JJAC is not advocating a bilateral solution to the Palestinian/Israeli conflict (Israel has denied responsibility for creation of the Palestinian refugee problem). Rather, the group foresees a model based on the Madrid peace conference, a multilateral meeting convened in 1991 in which Canada chaired the working group on refugees. Urman said JJAC would like to see Canada's parliament entertain a resolution similar to the one advanced by Santorum.

Menawhile, Eric Vernon, director of government relations for Canadian Jewish Congress, said Congress has played a role in publicizing the issue of "the forgotten exodus."

The advocacy group also included the issue in briefing papers submitted to the Department of Foreign Affairs and International Trade.

"This is something we will keep an eye on," Vernon said.

PRAYERS AND PROTESTS

A group of reserve police officers in riot gear waited near an access point on the Temple Mount in case they were needed as reinforcements after rioting broke out last week.

[Isranet photo]

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Jewish leaders criticize new EU report on anti-Semitism

SHARON SADEH and
SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd

STRASBOURG, France — A new report on anti-Semitism commissioned by the European Union Monitoring Center on Racism and Xenophobia (EUMC) identifies most of the perpetrators of anti-Semitic acts as "young white Europeans," influenced by extreme right-wing political ideas.

Other perpetrators were young Muslims and "people of North African origin," the report said, but it said the press has exaggerated the role of young Muslim immigrants in the incidents.

The new report, made public last week in Strasbourg in the presence of European Parliament President Pat Cox and EUMC director Beate Winker, contrasted with controversial findings of last year's EUMC-sponsored study, which the body shelved, citing incomplete data and controversial methodology, after it was leaked to the press in December 2003.

Last year's report predominantly blamed young Arabs and Muslims for rising anti-Semitism. This year, the report said: "Although it is not easy to generalize, the largest group of perpetrators… appears to be young, disaffected white Europeans." The report, including data on anti-Semitism and hostility to Jews in Europe since 2002, concludes, "There were many incidents of Jews being assaulted and insulted, attacks against synagogues, cemeteries and other Jewish property, and arson at a Jewish school."

Jewish leaders in the United States and Europe blasted the report, accusing the authors of purposely avoiding identifying who was responsible for anti-Semitic incidents in Europe.

Israel Singer, chairman of the World Jewish Congress, said that the report's authors were afraid to present the causes of the latest wave of anti-Semitism.

The 344-page report maintains that France had the most significant rise in instances of anti-Semitism, with 313 incidents, a six-fold increase since 2002. In Belgium the number of incidents doubled, while in Germany, the number of anti-Semitic incidents dropped, though increased in severity.

Jewish leaders said the report's defining the perpetrators of anti-Semitic acts as "young white Europeans," was mistaken and misleading, making it possible to keep the real identity of those responsible hidden, and added the majority are Muslims and supporters of the Palestine Liberation Organization (PLO).

The president of the European Jewish Congress, Cobi Benatoff, said he noticed "a number of contradictions" between the shelved report and the new one, but that he welcomed the latter's publication.

On the other hand, the general secretary of the European Jewish Congress, Serge Cwajgenbaum, said that the new report was "full of contradictions."

Blaming "young white Europeans" for anti-Semitic incidents, he said, directly contradicted police reports that specifically noted the perpetrators were Muslims. "How can you fight anti-Semitism without pointing to the identity of those responsible?" he asked.

Abraham Foxman, director-general of the U.S. Anti-Defamation League, called the report "disappointing."

Jewish community leaders throughout Europe were interviewed anonymously in a 50-page appendix to the report, in which most pointed to "immigrants" or "young people with Arab appearance" as responsible for the incidents. Jewish leaders told *Ha'aretz* that having their opinions appear in an appendix rather than as an integral part of the report showed that the EUMC did not believe these opinions to have research significance.

The new report recommends that European leaders make clear that they oppose anti-Semitism and racism, and that EU states give teeth to laws designed to stamp out anti-Semitism. The new report also calls for an institutionalized framework to be set up for efficient documentation of anti-Semitic acts. It notes that teachers have a definitive role to play in eradicating anti-Semitism and racism.

Minister for Diaspora Affairs Natan Sharansky said he welcomed the fact that after a long period of denial, the EU has decided to look squarely at the problem of anti-Semitism.

"The report proves what we have been saying for a long time: collaboration between the extreme right and Muslim elements in Europe creates a dangerous synergy," Sharansky said. "I call upon Europe's leaders to adopt the conclusions of the report and work harder against this affliction."

Israeli President Moshe Katsav said Israel and Jews have been disturbed for some time about the upsurge in anti-Semitism in Europe, adding that the issue is brought up in all meetings between Israeli and European leaders.

Katsav said anti-Semitism is a danger to democracies worldwide.

"In every country in which synagogues are torched, it will not be long before the parliament is stoned and democracy is in danger," he said. "Any attempt to link the upsurge in anti-Semitic acts to the conflict in our region, in effect, constitutes support for terrorism."

Next month, Katsav will travel to Berlin for a conference – a joint initiative with German President Johannes Rau, with the participation of OSCE heads of state – on ways to combat anti-Semitism.

Avner Shalev, the chairman of the Yad Vashem Directorate, called the EU report "important," but said that "at times the analysis shrinks from drawing firm and soul-searching conclusions.

"We hope that [EU] members… will look squarely at the problem of anti-Semitism in their midst and engage in deep self examination regarding its manifestations and motivations, and the underlying factors for both."

He urged EU nations to step up educational efforts against anti-Semitism.

The report "recognizes that one of the key means to combat anti-Semitism is education, especially education about the Holocaust," and Yad Vashem is ready to offer its expertise in this area to EU members, Shalev said.

With files from CJN news services.

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Argentine neo-Nazis face barriers in new try for legal status

By FLORENCIA ARBISER
Jewish Telegraphic Agency

BUENOS AIRES — An Argentine political group that espouses Nazi ideology faces new hurdles in its decade-long battle to win accreditation as a legal political party.

Three weeks ago, electoral prosecutor Jorge Alvarez Berlanda recommended that the accreditation petition from the New Triumph Party, known by its Spanish acronym PNT, be denied. Berlanda's recommendation will now go to an electoral judge, who will have the final say on the matter.

Started in the early 1990s by Alejandro Biondini, the PNT promoted the swastika, used the stiff-arm Nazi salute, celebrated Hitler's birthday and espoused a political ideology similar to that of far-right French leader Jean Marie Le Pen.

After a PNT leader died under mysterious circumstances, party officials said the leader was a victim of a Jewish "ritual crime."

Since 1997, Biondini's group has maintained an anti-Semitic Web site that links to Nazi sites and Holocaust-denial sites. Biondini himself makes comrades call him "Fuehrer."

The PNT has been trying to gain political accreditation for years. In 1991, the party argued the swastika it used was not a Nazi emblem but a solar symbol.

Three years later the group faced charges of violating a national anti-discrimination law.

Biondini made some changes in the party, but many organizations, political parties and government officials say the party's ideology remains unchanged.

"They are substantially Nazis and formally Argentine nationalists," said one Argentine judge, who spoke on condition of anonymity.

Last July, Biondini presented an official petition for legal accreditation. The PNT did away with the swastika and said the party rejects any form of racism or anti-Semitism.

Becoming a legal party would allow the PNT to participate in Buenos Aires' municipal elections, which would eventually lead to its participation in national elections, including free on-air TV time to promote its political message.

Prosecutor Berlanda's March 16 recommendation mentioned several calls from concerned parties to reject the PNT's petition, including requests by the Justice and Human Rights Ministry, the DAIA – Argentine Jewry's political umbrella group – several political parties, the National Institute Against Discrimination, the Simon Wiesenthal Center and the Association of Lawyers of Buenos Aires.

The prosecutor said he agreed with the recommendations.

"The material attached shows an exaltation of violence, hatred for the national and international Israeli community and the assertion of Adolf Hitler as a leader, frequently using Nazi symbols or similar ones," the recommendation reads in part.

Experts say the PNT's support base is small, though some say the group has links to the army and the nationalist arm of the Peronist party, which is associated with the ideals of former Argentine president Juan Peron.

Eye on Arts

By Bill Gladstone

GABI'S DRESSER BECOMES THEATRICAL DRAMA

Toronto children's writer **Kathy Kacer** makes her playwriting debut with an upcoming production of a script she prepared from her award-winning novel, *The Secret of Gabi's Dresser*, which Second Story Press published in 1999 as part of its Holocaust Remembrance Series for Young Readers.

Kathy Kacer

The story focuses on a young Jewish girl in Czechoslovakia who hides in her mother's dresser as Nazi soldiers search the house. The book won both a Jewish Book and a Silver Birch award.

Produced by Te-Amim Music Theatre as its first drama, the play is directed by **Mark Cassidy** and features cast members **Jill Morrison**, **Alan Lee**, **Alan Price**, **Nadine Rabinovitch**, **Blair Keyzer**, **Renee Strasfeld** and **Loretta Walsh.**

Angels include **Gerald Schwartz** and **Heather Reisman**, **Eva** and **Peter Friedmann** and the Ontario Trillium Foundation.

School performances take place at the Al Green Theatre in the Miles Nadal JCC the week before and after the play's premiere there on April 17 and 18. Discussions with Holocaust survivors follow the school group performances.

Te-Amim founder-director **Helena Fine** is herself the daughter of Czech Holocaust survivors who some years ago presented a production of *Brundibar*, the children's opera from Theresienstadt.

"This is a story that any school-age student can identify with," Fine said. "In a sensitive and appropriate way, it explores essential values for children, the importance of friendship, and the choices we face in life and family. It also makes the Holocaust experience and that era much more real to people of different backgrounds."

Adults $20, children $15. Saturday, April 17, 8 p.m. and Sunday, April 18, 1 p.m. A $5 preview takes place Thursday, April 15, 2 p.m. 416-504-PLAY (7529). www.Te-amim.com.

* * *

Jewish Gospel Singer: A sensation when he first performed at the Toronto Jewish Film Festival several years ago, Jewish African-American singer **Joshua Nelson** is returning to Toronto in May to give a performance of his electrifying Jewish gospel-style music.

Nelson traces his roots to West Africa and was raised by his mother and grandmother in a strictly observant Jewish home. The dynamic, Grammy-nominated performer is known for his rich voice and charismatic personality and for the enduring effect he usually has on his audiences.

His appearance is being co-sponsored by five organizations – Associated Hebrew Day Schools, United Synagogue Day Schools, the Toronto Heschel School, the Bathurst JCC and the Koffler Centre for the Arts – as "a collaborative effort to build and enhance community spirit," according to spokesperson Trevor Kahn.

Shaarei Shomayim Synagogue, 470 Glencairn Ave. Tickets $18. Wednesday, May 12, 7:30 p.m. Automated hotline, 416-224-8737, ext. 1752.

* * *

Yiddishkeit Corner: The Yiddish Culture Council of Toronto presents the Velvl (William) Katz Memorial Lecture, featuring **Prof. Eugene Orenstein** of McGill University speaking on "The Yiddish Creativity of Poet **I. J. Segal**". The program coincides with the 50th anniversary of Segal's death and includes readings from his poetry.

Workmen's Circle Hall, 471 Lawrence Ave. W. Admission $5, refreshments. Sunday, April 11, 2 p.m.

* * *

Names in the News: Jews are taught to identify personally with the Exodus story, as if we ourselves were slaves in Egypt. Toronto artist **Melissa Shiff** aids this task immensely with her new interactive video projection system. The gizmo somehow manages to project the viewer's image into the parting-of-the-Red-Sea scene from **Cecil B. De Mille's** acclaimed film, *The Ten Commandments*.

Shiff's "Passover Projections – Slaves to Memory: We Were Slaves in Hollywood?" recently went on view at The Museum of Jewish Heritage in Manhattan. www.MJHNYC.org/ calendar/index.jsp

* * *

For Blues & Jazz Lovers: In what has been hailed as the performance of a lifetime, **Jackie Richardson** stars and **Montego Glover** co-stars in *Cookin' at the Cookery: The Music and Times of Alberta Hunter*. The musical tribute to the celebrated jazz and blues artist includes classic works like *Sweet Georgia Brown*, *Rough and Ready Man* and *My Handy Man Ain't Handy No More*.

New Yorker Theatre, 651 Yonge St. $69.50-$24. Begins April 13 for 8 weeks only. 416-872-1111. www.ticketmaster.ca.

* * *

Music Notes

• Violinist **Gil Shaham** performs **Brahms** and **Beethoven** with the **Toronto Symphony Orchestra**, **Peter Oundjian** conducting. $98-$32. Roy Thompson Hall. Wednesday, April 7, 8 p.m. and Thursday, April 8, 2 and 8 p.m. (Latter concert is also broadcast live on CBC Radio 2.)

• The TSO performs a tribute to MGM's Glorious Hollywood Musicals with the **Mississauga Choral Society** and numerous vocalists. Tuesday, April 13, 8 p.m. and Wednesday, April 14, 2 and 8 p.m.

• International singing star **Aelita** presents "Songs from the Heart: A Journey Through Jewish Music," with pianist **Nina Shapilsky,** violinist **Rodion Bashoer** and baritone **Igor Emelianov**. Presented as part of a conference by Oraynu Congregation for Humanistic Judaism but open to everyone, the concert offers songs in Yiddish, Hebrew and English. April 17, Ramada Hotel, 185 Yorkland Blvd. $20. Reservations, 416-385-3910. www.oraynu.org

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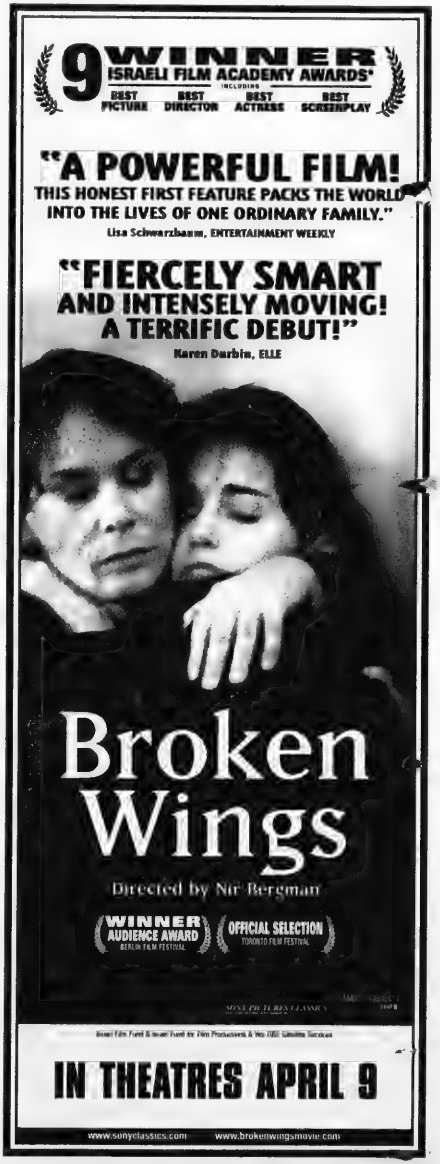


A fairy tale ending for author of children's books

By BILL GLADSTONE
Special to The CJN

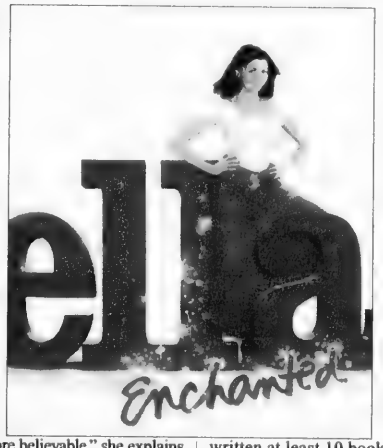
For New York-area author Gail Carson Levine, fairy tales sometimes do come true.

The highly successful children's author, who gave a reading recently at Toronto's Bialik Day School, is the creator of *Ella Enchanted*, a young person's novel that has been turned into a movie by Miramax Films. The film stars Anne Hathaway and opens April 9.

If being courted by a major Hollywood production house doesn't seem like the perfect fairy tale ending for a novelist, Levine has also seemed to live out every writer's fantasy by getting that first novel written and published

Previously a bureacrat in the state government for 27 years, she faced a daily two-hour commute to work each way from her home town of Brewster, N.Y., which is situated some 60 miles from New York. Seeking to use her time productively, she wrote *Ella Enchanted* on the commuter train.

Thus, she seems to qualify as one of those isolated "kitchen-table" women writers – the list includes such dedicated souls as Margaret Mitchell and Maeve Binchy – who persevere in solitude for years against great odds and ultimately triumph when their works set the public's imagination on fire.



Levine must also believe in the power of fairy tales because *Ella Enchanted* is based on one. "The story more or less follows *Cinderella* – there's even a pair of glass slippers and a pumpkin coach -- but I tried to make it more believable," she explains.

The title character is subject to an unusual curse, being obliged to obey all commands directed at her. Like Cinderella, Ella inhabits a rich fantasy realm containing princes, ogres, wicked stepsisters and even a fairy godmother who protects her.

The tale's happy ending may be fit for a princess but not all is a bed of roses for Ella along the way, Levine explains.

"What you want to do as a writer is to make your characters suffer. That's what makes a good story. It can be serious suffering or it can be comic suffering, but the characters need to suffer."

Levine has written at least 10 books for young people over the last decade, including six in a series called *The Princess Tales*. Having read the first Harry Potter novel, she expresses gratitude to author J. K. Rawlings "for bringing more kids to fantasy and for getting kids to read long books."

Her book *Dave at Night* tells the story of a boy in a Jewish orphanage in New York and is her only title to reflect a Jewish theme. "It's a fun adventure story," she says.

Ella Enchanted also contains classic storytelling elements that its author says will appeal to readers of either gender. "Once they get past the cover and the title, boys also like it a lot because it's an adventure novel."

Levine is currently putting the finishing touches on a book called *The Fairies of Peter Pan*, which the publishing arm of the Disney Corporation is due to publish next spring. "They've asked me to write the first book and set up the world," she says. "I've been having a ton of fun doing it."

She also enjoys giving the occasional course at the public library on creative writing for kids. She tells young would-be writers to keep writing, even if they don't finish their stories. "I don't think it matters if they don't finish. As long as they keep writing, they'll get better."

Ella Enchanted is published in softcover by Avon Books, an imprint of HarperCollins. It sells for $9.99.

Israeli film, Broken Wings, *is a heartfelt family drama*

By SHELDON KIRSHNER
Staff Reporter

The sudden death of a beloved husband and father, and its impact on a brittle middle-class Israeli family, is the theme of Nir Bergman's heartfelt Hebrew-language drama, *Broken Wings*, scheduled to open here on April 9.

Broken Wings, set in the port city of Haifa, focuses on the Ullmans, still in mourning after the recent passing of the light of their lives.

Dafna, the mother, can hardly function in her new role as a bereaved widow. Her children, Yair, Ido, Bahr and Maya, are not much better off.

Haifa's raw winter landscape reflects the unrelieved bleakness of their situation. The bright Mediterranean sun, which is usually associated with optimism, is conspicuously missing. The sky is a cold cobalt colour.

Having established a sombre mood, Bergman concentrates on character development, *Broken Wings'* strongest attribute.

Dafna (Orly Zilberschatz-Banai), a midwife in a hospital, has just returned to her duties after an abnormally lengthy period of bereavement. Yet she feels overworked and overextended. The liaison she establishes with a doctor (Vladimir Freedman), a Russian immigrant, lifts some of the gloom.

Yair (Nitai Gvirtz), her oldest son, has dropped out of school, his promising career in scholastic basketball in tatters. His only solace seems to be his girlfriend, Iris (Dana Ivgy).

Ido (Daniel Magon), Yair's younger brother, is having trouble dealing with his aggression. His reckless attempt to set a world free jump record by jumping into an empty swimming pool verges on the suicidal.

Bahr (Eliana Magon), Dafna's youngest daughter, appears to be well-adjusted, but she, too, is vulnerable.

Maya (Maya Maron), Dafna's 17-year-old daughter, is a budding singer and songwriter. Having had a special relationship with her late father, she misses him with every fibre of her being, and vents her anger on Dafna.

Bombarded by anguish, pain and confusion, the Ullmans are a study in grief. But instead of helping each other when their need is greatest, they wallow in self-absorption.

The dysfunctional Ullmans seem doomed, at least until a family crisis reunites them in a spirit of mutual self-help and caring.

Bergman, in his debut as a feature director, handles these wrenching scenes quite deftly. He stays clear of maudlin emotions and *Broken Wings* is thus stronger and more believable.

The ensemble cast, drawn from some of the finest young talent in Israel, does not let him down. Their respective performances are believable, as if they are improvising as they go along.

Orly Zilberschatz-Banai, left, in the film *Broken Wings*.

Maya-Maron is particularly effective. In one memorable scene, she breaks down as she sings a sad song dedicated to her dad.

Broken Wings is an unusual Israeli movie in that it is completely apolitical. Not a word is mentioned about the endemic Arab-Israeli dispute or the current Palestinian uprising.

A passing reference to the legendary American basketball star Michael Jordan is the closest Bergman comes to flirting with the passions of regional politics.

A Who's Who of Biblical characters

By JOSEPH SERGE
Arts Editor

The Bible is filled with hundreds of characters – good and evil – some playing major roles, others mentioned in passing.

Who's Who in The Bible, An Illustrated Biographical Dictionary (Reader's Digest) is a splendid collection of more than 500 such people from Aaron to Zophar taken from the Bible as well as the Apocrypha.

Even Alexander the Great, whose life story is told in Maccabees 1 is included. Daniel also foretells Alexander's career in Daniel II 3-4.

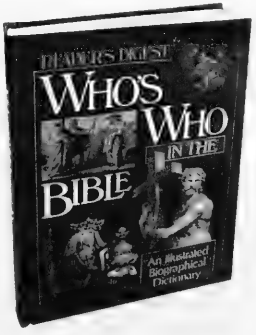
Moses gets the most space with 12 pages devoted to him in this dictionary. Abraham follows with 10, and strangely, God gets six pages.

Along with the major figures, some more obscure personalities like Ittai and Gehazi also get mentioned.

In some instances, the dictionary goes outside the biblical references and offers academic detail.

For instance, in the listing under Esther, the authors explain that some scholars count it as a work of fiction. (Their argument, the books says, is that the name Esther and Mordechai link with the Babylonian deities Ishtar and Mardek, "and may well hint at a Persian legend, which Jews in captivity began to retell."

Other scholars, though, see a basis in history for the story, due to its detailed knowledge of customs and its narrative style.



You also learn an additional six passages were added to the Esther story and today form part of the biblical Apocrypha.

The book is well illustrated, with more than 400 colour pictures, 10 maps, genealogies and many boxed sidebars providing information as diverse as "The Women in David's Life" and a description of the conquest of Canaan.

A fine addition to anyone's library.

Book portrays life and death in intensive care unit

By BARBARA SILVERSTEIN
Special to The CJN

As a nurse in the medical surgical intensive care unit (ICU) at the University Health Network's Toronto General Hospital, Tilda Shalof witnesses life and death drama every working day.

Shalof, who is passionate about her chosen profession, is also a writer. At a writers' retreat in June 2002, she began to chronicle life in the ICU from a first-person perspective, describing the experiences of both the patients and her community of co-workers.

She received positive feedback from the other writers at the retreat, she said, and "I knew I had a book."

Last spring, McClelland & Stewart bought the manuscript. *A Nurse's Story, Life Death and In-Between in an Intensive Care Unit* was published March 16 and Shalof has been on a book tour across the country.

She will be reading at the Bathurst Jewish Community Centre April 18 at 10 a.m.

"This is a dream come true in every way, personally to write a book and professionally to do something positive for nursing," Shalof said. "And to be to be taken on by McClelland & Stewart, a publishing house of such a high calibre, far exceeded my expectations. It's the centre of literary life in Canada."

Prior to *A Nurse's Story*, Shalof had written many short stories and she had completed an 800-page novel, but she had not been able to find a publisher.

But with the outbreak of SARS in the spring of 2003, there was considerable public interest in the plight of nurses, she said.

Dr. Mark Bernstein, chief of neurosurgery at Toronto Western Hospital read excerpts of the manuscript and helped her make a connection with McClelland & Stewart, Shalof said. "Dr. Bernstein got me in the door and I was offered a contract. I was told, 'We rarely take people off the street like you.'"

While the book is a realistic portrayal of the ICU, Shalof did not use any real names. "No one is identifiable. The people described are all composites."

She explained that patients in the medical surgical ICU all have life-threatening illnesses and require continual monitoring. "There's a lot of death. We see the sickest people in Ontario."

The book reveals "compelling secrets about the world of nursing," from the care of patients and contact with their families to death and preparing the bodies for organ donation, she said.

"I had some incredible stories to tell. In the book, I take readers to the bedside and show exactly what happens.

"I don't shy away from controversy. I raise all the ethical issues that patients and families of patients face. It's my hope that *A Nurse's Story* will help readers understand the world of the hospital better. It's also my gift to my profession and the public.

"There are some incredible recoveries, and at the other end of the spectrum there are many situations where we assist patients and their families in the last days and hours of the patients' lives."

She pointed out that there is also a lot of humour in the book. "There's no doubt that we use humour behind closed doors as a coping mechanism. Although the humour may be outrageous and irreverent at times, we are never disrespectful to the patients."

Shalof stressed that the shift work is demanding. She does 12-hour shifts two to three times a week, and like other members of her team, she has to work weekends and nights. But her colleagues make this gruelling schedule "all worthwhile," she said. "I love the calibre of people. The ICU is a place where doctors and nurses collaborate. Nurses have a lot of say."

Shalof has been involved in other aspects of nursing – teaching and research – but she said she's always been drawn back to hands-on patient care.

"I always want to go back to the bedside. That's where the challenges are. I love taking care of patients."

Shalof, 45, a longtime Toronto resident, is married to Ivan Lewis. They have two sons, Harry, 9, and Max, 6. She has been a nurse for some 20 years. Following her graduation from the University of Toronto in 1983, she worked at a cancer unit at the Tel Hashomer Hospital in Ramat Gan, Israel and at a veterans hospital in New York City. She returned to Toronto in 1987.

Website makes shopping for 'Jewish' movies easy to do

By LARRY ANKLEWICZ
Special to The CJN

One of the biggest complaints I hear when people talk about "Jewish" videos or DVDs is that they can't find them in stores.

A new website was recently created to help people solve that problem.

Israelonvideo.com, set up by Video Service Corporation, has a number of Jewish videos available.

The titles available through Israelon video.com include many children's films that are perfect for the Passover holidays, such as *The Seder on Planet Matzah Ball*, *Animated Haggadah*, *Passover at Bubbe's*, *Lamb Chop's Chanukah & Passover Surprise*, *Shalom Sesame-Passover* and *A Rugrat's Passover*.

Another wonderful movie available through Israelonvideo.com is the animated short *Something From Nothing*, which was produced here in Canada.

This delightful film tells the story of a young boy and the amazing blanket his grandfather made for him. As the boy gets older, the blanket rips and gets progressively smaller. Each time the grandfather is able to turn the remnants into something wonderful for the boy.

Meanwhile, a family of mice live under the floor boards of the boy's home. The boy befriends one of the child mice, whose name is Mazal, and they quickly become inseparable companions.

Israelonvideo.com also has titles that until now have only been available through SISU Entertainment in the United States (www.sisuent.com): *The City Touched by God*, *The Trojan Horse* and *The First Israeli in Space*.

The last film tells the story of Israeli astronaut Ilan Ramon, his training and his tragic flight into space.

A new release now available through this new website is *Tel Aviv Stories*, an Israeli comedy that tells three stories about unpredictable women and is available on DVD in both subtitled and dubbed versions.

Israelonvideo.com also sells many popular Jewish films such as *The Pianist*, Adam Sandler's *Eight Crazy Nights*, *The Producers* and *Fiddler on the Roof*. Most of these are available on VHS and DVD.

You can access the complete line of films and videos by visiting Israelonvideo.com, by calling Video Service Corporation at 416-597-8325 or 1-877-341-7577 or by e-mailing them at vidserv@globalserve.net.

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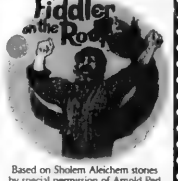

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Books & Authors

U of T law prof discusses his 17 books – and counting

By BILL GLADSTONE
Special to The CJN

Martin Friedland, the University of Toronto law professor and author of an impressive shelf of books, jokes that he's not about to change the "O.C." on his business cards to a "C.C." just because the Governor General recently upgraded his status within the Order of Canada from "Officer" to the much more distinguished "Companion."

Friedland, whose masterful *The University of Toronto: A History* appeared in 2002 to mark the school's 175th anniversary, is one of only about 400 citizens to receive the companion designation, the country's highest national honour.

Martin Friedland

Honours have been flowing steadily to the 71-year-old Toronto native and former dean of the law faculty. Last year he gave convocation addresses at U of T and York University and received honorary degrees from both institutions. His many other awards and honours include a recent medal from the Royal Society of Canada and a $50,000 Molson prize in 1995.

On a recent sunny afternoon, Friedland spoke with *The CJN* in his office in the elegantly pillared Joseph Flavelle House on Queen's Park Circle.

Reflecting upon the four decades of achievements that began soon after he was called to the Ontario bar in 1960, he said, "You just do one project at a time," adding that the 764-page U of T tome was "the perfect post-retirement project." He began the massive work at age 65 and it took him four years to complete.

Like each of his books, it was a "struggle" to write, he said. "I knew that it would be difficult to do but that it could be done. I never doubted that I would finish it, but I didn't know how well it would be received."

His determination not to let scholarship get in the way of the story paid off in the form of glowing reviews. He spent six months criss-crossing the country, promoting the book and giving talks about the university's history, which he said is, in part, a microcosm of our national history and the progression of ideas over the last two centuries.

Taken as an oeuvre, Friedland's body of 17 books reflect a wide range of subjects. Most are based on legal themes and have had significant influence on public policy. The first, *Detention Before Trial* (1965), was a detailed study of pretrial procedures in 6,000 court cases that led to changes to Canada's bail laws.

Similarly, *A Place Apart* (1995) spurred changes in the area of judicial appointments, while *Controlling Misconduct in the Military* (1997), which focused on the army's experiences in Somalia, likewise encouraged reforms. Other influential books and papers have focused on legal-social issues as diverse as traffic safety and gun control.

> *One of only some 400 Canadians to be named a Companion of the Order of Canada*

"All of my books are in different areas. The only time I repeated myself was in the three murder books, yet they're all different because they take place in different countries and involve different legal systems."

A professor emeritus since 1998, Friedland's roving imagination led him to write what he calls his "murder mysteries" – three non-fiction courtroom dramas chronicling intriguing crimes of the 19th-century. Each reflects a deep concern with the seeming arbitrariness of the criminal justice system.

"I was trying to make academic points about the frailty of the criminal justice system by using real cases, so I could show that even in the case of someone who might be hanged, there can be real doubt in the judge's mind about whether he is guilty or not."

In his first "true-crime" book, *The Trials of Israel Lipski*, which won a Crime Writers of Canada Award soon after its publication in 1984, Friedland revived an obscure but fascinating case involving a Jewish immigrant in London's seedy Whitechapel district.

"That was interesting for me because I learned a lot about Jewish immigration patterns and the anti-Semitism of the time, even the growth of Zionism. I got a feel for the times."

In writing *Lipski*, Friedland discovered he could generate suspense by not revealing the outcome of a trial until the closing chapters, leaving the reader guessing all the way through whether Lipski will be executed. He used a similar technique in the U of T history, typically beginning a section at a point of high drama, then filling in background and offering analysis.

Eager to do a murder book in a Canadian setting, he spent endless hours combing through old newspapers and transcripts for a good story. Eventually he happened upon a forgotten case that occurred in Valleyfield, Que., in 1895 and became increasingly fascinated. The resultant book, *The Case of Valentine Shortis*, appeared in 1986.

"I think I demonstrated, certainly to my own satisfaction, that the Shortis case influenced the 1896 election in which Wilfrid Laurier became prime minister. The case taught me a great amount about French-English relations, about the law of insanity and many other things."

While hunting for a suitable murder case set in the United States, Friedland edited *Rough Justice*, an anthology of essays on crime and literature (1991). His third murder story, *The Death of Old Man Rice*, was set in Manhattan and came out in 1994. Since then, he's been researching a fourth murder story based in India.

"I've got about three boxes of material here in the office and about 10 more at home. The case is centered in Calcutta, but it may be too complex to tell. There are a lot of false starts in these things."

One such false start involved a Jewish adventurer in British Columbia's Fraser River Valley more than 140 years ago. On a trip to Victoria, Friedland was intrigued to find that the first person buried in the old Jewish cemetery was a murder victim named Price.

"The tombstone said 'Killed in Cayoosh, on the Fraser River, May 1861.' So I thought it would be an interesting case. How did this Jewish man get to the gold-mining town of Cayoosh in 1861? What was his background? What happened to him? But I did a search and it turns out there wasn't enough material for me to proceed with a book."

His current writing project, tentatively titled *Criminal Justice in Canada Revisited*, is a sort of broad look at the diverse areas of law that he's investigated throughout his career. The volume is to be a kind of summing up of his many past endeavours and an attempt to knit them together into an integrated whole.

"I felt I had an obligation, in a sense, to take all of these individual topics I've worked on and say something intelligent about the criminal justice system as a whole."

It's a moot point whether the project's broad scope is a hint the prolific professor is planning to slow down. But why should he, just when he seems to have reached this new pinnacle of achievement?

As the interview concluded, Friedland spoke of his family's various involvements within the Jewish community and reminisced about his immigrant father, a former womenswear merchant whose universe centred around Queen Street and Spadina Avenue in Toronto's garment district. No doubt the latter would have been proud and thankful at how fully Canada has smiled upon his wise and industrious son.

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Canoe trek to raise funds for juvenile arthritis

By LEILA SPEISMAN
Staff Reporter

From left: Randy, Kira, Mary and Joshua Gangbar in a relaxed moment at last year's Voyageur trip.

When people think about arthritis, they generally associate it with the elderly. But the condition can also affect young people.

Just ask 15-year-old Joshua Gangbar. When he was three, he was diagnosed with juvenile diabetes, and since then has had to deal with pain, swollen joints, injections, drugs, doctors' appointments, medical tests, operations and physiotherapy.

His family is dealing with Joshua's situation by raising funds for research into juvenile arthritis at the Hospital for Sick Children. And they are doing it in an innovative way – not by art auctions or dinners, but by getting sponsors for a family canoe and camping trip.

"I'm not a fundraiser. I'm a doctor," said Joshua's father Randy. "But the family, Joshua included, does a lot of camping, so that made sense to us."

"I went to [hospital officials] and asked for their wish list, what they [would] really want to help in the fight against juvenile arthritis. They said that what would really help is a full-time pediatric fellow."

This would entail raising some $55,000, far more than the $10,000 the family had envisioned.

Randy decided to go on a special, five-day trek down the French River to the Old Voyageur channel into Georgian Bay and back. They called the project "Joshua's Voyageurs," and established a special fund in that name at the hospital.

"I didn't want there to be any overhead," Randy said. He managed to get equipment, computer services and food donated, and paid for the other costs himself.

They didn't know what the response would be, but they didn't expect to raise some $80,000.

Juvenile arthritis is one of the more common chronic childhood diseases. It affects about one in 1,000 children under age16. It is diagnosed when there is continuous inflammation of one or more joints that lasts for more than six weeks, and for which no specific cause can be found.

The inflamed joints can be swollen, hot and painful, often making it difficult for the child to eat, walk, dress and write.

Sometimes the disease can cause generalized inflammation, which can lead to high fevers, rash, heart inflammation and anemia, deformities and even serious eye inflammation, which in turn sometimes leads to blindness.

Only about half of the children affected grow out of the disease.

His father said Joshua has a moderate case and remains active. However, he has had two surgeries on his jaw, which still doesn't open completely.

> ***'We didn't know if he had cancer or just what was going on'***

Randy said that when Joshua was three, he began to limp.

"We didn't worry too much at first," he said. But when it persisted, he and his wife, also a physician, became concerned and took him to the Hospital for Sick Children.

Joshua became quite ill – all his joints were inflamed, and he was in a lot of pain.

"We didn't know if he had cancer or just what was going on."

This past fall, the family got the final diagnosis. It was good news because he did not have an acute disease, but bad news because the condition was chronic.

Joshua now gets injections of a long-acting anti-inflammatory medication, and takes Indocid, another anti-inflammatory.

Despite his condition, "he isn't a kvetch and doesn't pity himself," his father said, adding that he is a whiz at video and computer games, plays soccer and goes skiing and camping.

A family faced with this kind of situation can choose one of two paths, Randy said: either wallow in misery or become active. The Gangbars decided on the latter.

Daughter Kira, a student at Montcrest School, convinced her fellow students to change their annual Jump Rope for Heart project to a Jump Rope for Juvenile Arthritis. They raised $12,000 for the cause. Kira has also started to give speeches about juvenile arthritis.

Originally, Joshua's Voyageurs was intended as a one-shot project. But "I couldn't walk away," Randy said. The family is planning another trip this summer. They want to get more corporate sponsors and establish a more secure funding base. The website www.joshuasvoyageurs.org gives information about juvenile arthritis, and has a diary and photographs of last year's trip. For more information, call Gangbar at 416-544-9884.

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390 DRIVING
392 DRY CLEANING/LAUNDRY
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481 SEWING
482 SIGNS
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REAL ESTATE Section

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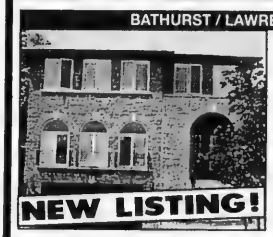

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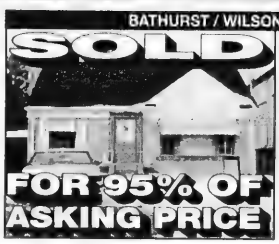

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Arts & Travel

Jews and the American entertainment media examined in captivating book

By SHELDON KIRSHNER
Staff Reporter

Since the advent of the nickelodeon in the early 20th century, Jews have played a prominent role in the American entertainment industry as exhibitors, producers, directors and, to a lesser degree, actors.

This facet of Americana was recently explored by The Jewish Museum in New York City. And in conjunction with the exhibit, Princeton University Press published a fat, handsome coffee table volume, *Entertaining America: Jews, Movies and Broadcasting*, written by J. Hoberman and Jeffrey Shandler.

The authors are eminently qualified to analyze the subject. Hoberman, the senior film critic of the *Village Voice*, teaches in the department of cinema at New York University. Shandler is a professor of Jewish studies at Rutger University. They contribute most of the erudite and informative essays in this book.

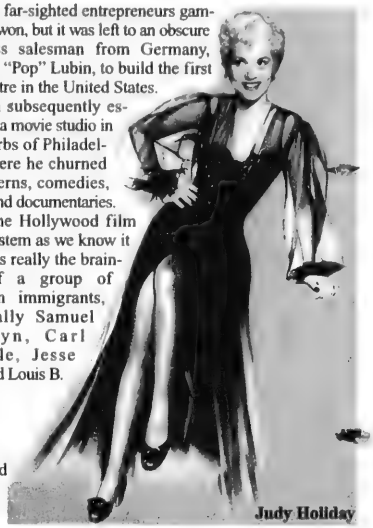
As they remind us, Jews were in the forefront of the formation of the modern entertainment industry in the United States.

Nickelodeons, the cheap entertainment of the day for the working class and immigrants, preceded silent movies. Recognizing the potential of the nickelodeon as a cultural opiate of the masses, garment manufacturers from Marcus Loew to William Fox enthusiastically embraced it.

These far-sighted entrepreneurs gambled and won, but it was left to an obscure eye glass salesman from Germany, Sigmund "Pop" Lubin, to build the first film theatre in the United States.

Lubin subsequently established a movie studio in the suburbs of Philadelphia, where he churned out westerns, comedies, dramas and documentaries.

But the Hollywood film studio system as we know it today was really the brainchild of a group of European immigrants, principally Samuel Goldwyn, Carl Laemmle, Jesse Lasky and Louis B. Mayer.


Judy Holiday

After talking pictures supplanted silent movies, the industry was dominated and shaped by moguls, producers and directors such as Jack Warner, Harry Cohn, Irving Thalberg and David Selznick.

In front of the camera, Theda Bara (born Theodesia Goodman), the daughter of Polish Jews, was one of Hollywood's first stars, appearing in 38 films before her popularity faded in 1919.

Bronco Billy Anderson, the original movie-star cowboy, was in fact Max Aronson, a travelling salesman from Arkansas. He retired in 1915, just as Charles Chaplin (who was not Jewish) was on the ascent.

During the 1930s, Sophia Kosow, otherwise known as Sylvia Sidney, loomed large in movies, mainly in *City Streets* and *Madame Butterfly*.

And in the 1940s and 1950s, after the heyday of the Marx Brothers, who elevated comedy to an art, Judy Holliday (Judith Tuvim) wowed fans in a slew of films, particularly *Born Yesterday*.

John Garfield (Jacob Julius Garfinkle), who achieved fame in *The Postman Always Rings Twice* and *Gentleman's Agreement*, died of a broken heart, victimized by the McCarthyist witch hunt.

And where would broadcasting have been without the likes of William Paley (CBS) and David Sarnoff (NBC)?

Radio, which peaked in the 1930s and 1940s, enabled vaudeville performers like Jack Benny, George Burns, Fanny Brice, Eddie Cantor and the inimitable Gertrude Berg to reach a national audience.

Berg, the most recognizable Jewish matriarch in the American popular imagination, enjoyed a 35-year career in *The Goldbergs*, which rivaled that of the iconic *Amos 'n' Andy*.

For all their success, Jewish entertainers could not stem the tide of anti-Semitism protesting the visibility of Jews in radio and on screen.

Examining this issue at length, Hoberman and Shandler cite the anti-Semitic diatribes of auto manufacturer Henry Ford and the accusations of a succession of now-forgotten scribblers who claimed that Jews were undermining America's moral fibre and lowering esthetic standards.

In comprehensive fashion, the authors also look at more recent developments in the industry – studying the rise of Barbra Streisand and Roseanne Barr (Barsky), offering analyses of the film *Exodus* and the TV sitcom *Seinfeld* and charting the place of the Holocaust in American cinema.

In short, *Entertaining America* stands as a valuable, captivating resource in tracing the relationship between Jews and the billion-dollar entertainment media.

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Aspirals gymnasts show well at Valentine Classic

By ELI SHUPAK
Special to The CJN

Nine-year-old Ilana Enoukov earned a gold medal in a free routine in level two of provincial competition at the fourth annual Valentine Classic at St. Elizabeth High School in Thornhill.

Enoukov was one of 15 competitors representing the Toronto Aspirals rhythmic gymnastics club at the season-opening event. The club also had 12 performers gain public exposure through intermission routines.

Ilana Enoukov

Israel-born Enoukov and Mariya Zekel were among the top Jewish athletes at the competition. Zekel, 11, placed fourth in a level five free routine and sixth overall with ball and ribbon.

Dalia Kagramanov of Richmond Hill finished fifth overall and fifth using the ball apparatus in category four.

In rhythmic gymnastics, competitors use ropes, hoops, balls, clubs and ribbons as extensions of their bodies in routines set to music. The performances take place on a carpeted mat that is 13 x 13 metres.

Sima Studin, the general manager and president of the Aspirals, says young athletes develop in ways that go far beyond excellence in rhythmic gymnastics. Many gain confidence and often perform better in school.

Aspirals, one of the largest clubs of its kind in the province, caters primarily to girls from ages four to 16. It also offers a small gym program for kids three-to-five years old run at the Bathurst Jewish Community Centre, its home base for the past seven years.

Aspirals also operates out of a newly formed centre in High Park, with other locations in Thornhill, Richmond Hill, Aurora, and Woodbridge.

A rhythmic gymnast growing up in Ukraine, Studin reinvolved herself in the sport in Canada when it captured her daughter Rebecca's fancy.

"She got interested at age five and we took it from there," Studin said of Rebecca, who competed with the Aspirals at the senior national level before retiring seven years ago at 16. She remains involved today as one of the centre's coaches and its choreographer.

Aspirals' unique coaching philosophy caters to each child individually, working in small groups to help everyone reach their potential.

"We believe active kids become active adults and we try to promote that," said Studin, whose members practice anywhere from one to 15 hours a week, depending on their level and interest.

As part of the Valentine Classic, participants collected more than 100 articles of warm clothing for the needy at Firgrove Public School, an inner city school.

The Toronto Aspirals will host an invitational competition at the York Stars club in Markham on April 23 before travelling to Brock University in St. Catharines for the provincial championships in May.

FLIP OVER FOR ANSWERS TO CROSSWORD.

Two for Bridge

By ERIC KOKISH
and BEVERLY KRAFT

Beverly: "With two boards to go, it seemed certain that Italy, ahead by 21 IMPs, would win the 2003 Bermuda Bowl. However, on the penultimate board, Italy's Bocchi/Duboin (uncharacteristically) went wrong and presented 10 IMPs to their desperate American opponents.

"It was exciting watching the action 'live' on my computer, thanks to the efforts of Bridge Base Online and e-bridge. Thousands of us watched these free web-casts from home. I had just returned from Monte Carlo after our Canadian women's team had lost in the quarterfinals to USA2, but Eric was still there, fulfilling his dual role as coach of USA1 and Vugraph commentator. There had been many lead changes and a lot of tired Bridge through the first 127 deals of the match and I had felt Eric's pain as his team repeatedly missed opportunities down the stretch. Tell us about the incredible ending, Kokes."

Eric: "There was a definite sense of Italian fear in the Vugraph theatre, mingled with hope from the beleaguered American supporters. Italy's lead was down to 11 IMPs and anything was possible now.

"With only E/W vulnerable, the Americans needed to make a non-vulnerable game in one room and collect a non-vulnerable two-trick set or a doubled one-trick set in the other to tie, or gain the equivalent of a full vulnerable game swing to win.

Board 128. Dealer West. E/W Vulnerable

North
♠ 2
♥ A J 9 3
♦ K Q 10 9 8 6 5
♣ 5

West
♠ J 10
♥ 5 4 2
♦ A 7
♣ K 10 7 6 4 2

East
♠ A 6 5 4 3
♥ K Q 10 8 6
♦ 4 2
♣ A

South
♠ K Q 9 8 7
♥ 7
♦ J 3
♣ Q J 9 8 3

Closed Room

West	North	East	South
Duboin	Rodwell	Bocchi	Meckstroth
Pass	1♦(i)	2♦(ii)	Pass
2♥	3♦	Pass	Pass
3♥	Pass	4♥	All Pass

(i) Precision, 2+♦ (ii) Hearts and spades

"The Closed Room result was a poor one for Italy. Bocchi/Duboin over-reached to 4♦, after stopping at 2♥ and went four down for -400.

"Suddenly, all the Americans needed to tie was +100 from Hamman/Soloway, +200 or more to win. But how could they achieve any plus score with the E/W cards? N/S were unlikely to get higher than 3♦, and if E/W competed to 3♥, the terrible breaks would be impossible to overcome.

Open Room

West	North	East	South
Hamman	Lauria	Soloway	Versace
Pass	1♦	2♦(i)	Dble(ii)
2♥	3♦	Pass	Pass
3♥	5♦	Dble	All Pass

(i) Hearts and spades; (ii) Cards

"Sure enough, Lauria/Versace stopped at 3♦. The Americans could not win and were unlikely to tie by passing out 3♦, but Hamman kept his team's hopes alive by protecting with 3♥.Now all Lauria had to do to give Italy its first Bermuda Bowl in 28 years was . . . pass.

"But he didn't know that, of course, although he believed the match was very close. Had he competed to 4♦, we might still be playing, but Lauria boldly jumped to 5♦, ironically paralleling Bocchi's decision to bid game when his side had stopped in a partial.

"Soloway doubled and led the ♣A, Hamman contributing the neutral seven. While Soloway was deciding what to play next (two rounds of trumps would have led to -300 or -500 and an American victory), Versace left the room, leaving Lauria to play both his own cards and dummy's. Soloway switched to the ♥Q. Lauria won the ace and returned the ♥J, ruffing East's king in dummy. Declarer ruffed a club with the ♦8 and ruffed the ♥3 with the ♦J, hoping to fell the 10 in West. Now Lauria was 'sure' to go two down, reducing the Italian supporters to a near-catatonic state. Lauria reached over to dummy to lead the king of spades, jack, deuce, ace.

"Everyone 'knew' that Soloway would cash the ♥10 and that the ♦A would provide the second undertrick for -300. However, Hamman had given Soloway the wrong count in hearts. On that basis Lauria was out of hearts, so it couldn't hurt to play a spade as Hamman might be ruffing it, and if he couldn't, it wouldn't matter.

"When Soloway played a spade, the Italian supporters who had not given up had something to cheer about as Lauria would be able to discard his heart loser on the ♠Q and escape for -100. The match would be tied and the teams would play another eight boards to break it!

"But that is not what happened. Lauria, either because he was expecting Soloway to cash the ♥10 or because he didn't see what Soloway had played, reached out and detached the ♠7 as his discard from dummy. We saw it happen on the Bridge Vision screen and heard the card caller name that card on the microphone. After West followed suit with the ♠10, Lauria saw what had happened. He tried to replace the ♠7 with the king, but the Tournament Director, after confirming the facts, ruled that the ♠7 was a played card, as declarer had detached it with the intent of playing it. It was an unfortunate mental error, but an error nonetheless, and the ruling was a clear decision on a point of law. So Lauria had to lose the ♥3 after all and was down 300. The Americans gained 12 IMPs, just enough to win the Bermuda Bowl by a single IMP, 304-303."

Beverly: "It's over now, sweetie, you can exhale."

ספרותנו

יעל זליגר

בגדאד אחמול, מאה: ששון סומך, 2004

בגדאד אחמול הוא סיפור אוטוביוגרפי של ששון סומך שנולד בבגדאד, בירת עיראק חי בה עד גיל 17. זו איננה יצירה ספרותית אך פרקי הזכרונות מרתקים; תמונה מופלאה של חיי הקהילה היהודית בבגדאד בשנים שקדמו להתחלותה. פרקים אחדים פורסמו בעבר במוסף הספרותי "הארץ", אך עתה הם מופיעים במקובץ, בתוספת רישומים שלא התפרסמו עדיין. בסוף הספר בחר סומך להביא שורה של צילומים שתורמים להמחשת האווירה בבגדאד היהודית בשנותיה האחרונות.

ששון סומך הגיע ארצה ב- 1951. בשנת 1968 סיים דוקטוראט בחקר הספרות הערבית באוניברסיטת אוקספורד. לאחר מכן שימש כשלושים שנה פרופסור לספרות ערבית חדשה באוניברסיטת תל-אביב. כמו כן פרסם ספרים רבים בחקר יצירתו הספרותית של השלום הערבי. בפתיחה מספר סומך שכאשר הגיעו יהודי עיראק בשנים 1950 – 1951 בהמוניהם לישראל, המושג "יהודי" היה בתודעתם מי ששייך לקהילת יהודי בבל ומדבר בדיאלקט היהודי, הייחודי לבגדאד ולדרום עיראק. יהודי בגדאד היו גאים בוותק שלהם בארץ נהריים ובעברם השופע יצירה תרבותית ורוחנית.

לסומך זכורונות מאוד נעימים מילדותו בבגדאד; "מה שמאכלס את זיכרון ימי הילדות שלי הם הכוכבים הבגדאדיים המנצנצים לרוחב השמים ולאורכם בלילות הקיץ. כי-על-כן, במשך חודשי הקיץ החמים והיבשים עולים תושבי בגדאד לגגות הבתים, שם הם נמים את שנתם..." את ימי חופשת הקיץ היה מבלה בקריאה בלתי פוסקת של ספרים, בערבית ואח"כ באנגלית.

אמו של ששון באה ממשפחה מיוחסת ולמדה בבית ספר "אליאנס". היא הייתה אשה יפה ומהדורה ולשונה אנגלית וצרפתית. אביו, בן-דודה של אמו, היה משכיל ועבד כפקיד בבנק בריטי.

בזכרונותיו נדד ששון הילד למנגו ה"קובול" – ימי רביעי שבהם כל ידיד וקרוב יכול היה לבקר ללא הודעה מוקדמת. הוא זוכר באהבה את נהר החידקל, זירה לפעילויות משעשעות. (בימי מלחמת המפרץ של 1991 ששון צופה בסלויזיה ומבכה על הריסות הנהר וגשריו, גוף מולדתו.) הוא מספר על השכנים, רבים מהם יהודים (כולל משפחת סמי מיכאל) ואחרים נוצרים. משנות בית הספר התיכון היהודי "שמש" הוא זוכר פעילות פוליטית רבה; חלק היו קשורים לתנועה הציונית המחתרתית וחלק לתנועה הקומוניסטית הבלתי-לגאלית. לקומוניסטים, הוא מציין, הייתה השפעה רבה על האינטלגנציה הצעירה אף שהמפלגה נרדפה עד צוואר בעיראק. זה היה אף הגיל שבו הוא מתחיל לנסות ידו בכתיבה וכך ילך בדרכם של עוד כמה צעירים שהחלו כתיבתם בבגדאד כבנים רג'ואן, נעים קנן וסלים פתאל.

ומה ידע על היהדות? בילדותו לימדה אותו סבתו את קריאת שמע. בבית הספר התיכון "שמש" היו לומדים שעה בשבוע תנ"ך ויהדות. המורה היה רב מדרבי בתפיסותיו שהיה מרבה לספר סיפורים מן המקרא ומימי בית שני. בשלב מסויים השיג הילד ששון את התרגום הערבי למקרא והחל לקרוא את ספרי התנ"ך בזה אחר זה.

את קורות המהומות הקשות שפגעו ביהדי בגדאד בתג השבועות של שנת 1941 ("פרהוד") מספר המחבר כאירוע בן יום-יומיים שבו נצר חלל שלטוני בבגדאד. באותם יום-יומיים השתוללו המוני פורעים בעיר, רובם משבטי הבדואים. משפחתו לא נפגעה אך היה זה אירוע טראומתי לכל קהילת בגדאד. השנים שחכפו ל"פרהוד" היו אמנם שנות התאוששות ליהדי עיראק אך עקרונית זו הייתה בשורת הסוף וכ- 10 שנים לאחר ה"פרהוד" הגיעו יהודי עיראק בהמוניהם לישראל במבצע "עזרא ונחמיה".

עוד מספר לנו ששון סומך על חבריות, נערים ונערות וכן על אהבתו למתקרי לשון ולשירה.

וכך הוא מסכם ואומר: "כל זה היה בבגדאד של אתמול. על עיראק של היום איני רוצה להכביר מילים, שכן פרקים אלה שאובים מתוך זיכרונותיי האישיים ומתוך זיכרונותיהם של אנשים קרובים. אבל גם היום אני פוגש עיראקים גולים, מוסלמים ונוצרים, שזוכרים לטובה את ימי שבתם בשכנות ליהודים בבגדאד ובערים אחרות."

אני מאוד ממליצה על הספר בגדאד אחמול בעיקר לקוראים שאינם יודעים הרבה על פרק זה מההיסטוריה שלנו.

Devah's Simple, Crunchy, Crispy Passover Potato Kugel

1 box Manischewitz Stuff-It mix
2 lg. pkgs. frozen hash brown potatoes
1 lg. pkg. frozen chopped onions (or 4 large fresh onions)
vegetable oil for frying
1 lb. fresh mushrooms sliced (optional)
1 red pepper, green pepper or both, sliced (optional)

Preheat oven to 375°F. Sauté potatoes, onions, mushrooms and peppers until golden brown. Prepare Stuff-It mix as directed on package. Place potatoes on the bottom of shallow roasting pan with mix on top. Sprinkle salt and pepper to taste. Bake for 1 hour at 375°F in 2 (3 qt.) round casserole dishes.

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Money Matters

Rabbi Jay Kelman

Judaism has always regarded the misuse of public funds to be a most grievous sin. Whereas Jewish law stipulates that a worker be given opportunity to correct his inefficiencies and be given ample warning before dismissal, one is mandated to remove immediately and without warning those who violate the public trust. Additionally, due to the difficulty of properly reimbursing those who were wronged, it is doubtful whether tshuvah (repentance) is even possible. It is for this reason that when electing public officials – be they in our shuls, schools or on government benches – we should follow the advice of Yitro and seek "men [or women] of accomplishment, God-fearing people, men of truth, people who despise money" (Exodus 19:21). It is because of the extreme importance and difficulty of properly serving the public that every Shabbat we offer a blessing to "those who involve themselves in the needs of the community faithfully."

The nature of public work is such that hard painful decisions are often necessary, decisions that will inevitably hurt some people. While the faithful public servant is exonerated, as such consequences are a necessary by-product of the mitzvah of serving the public, absent the pure motivation of "acting for the sake of heaven" one must bear full responsibility for the pain caused. This is truly a heavy burden and public life should be avoided by those who cannot meet this standard.

The Shulchan Aruch rules that one should not initially appoint those who have a shady reputation, even if they relate to events of years past. The stakes are too high to hope that the rumours are not true and that the person has truly changed. While this ruling is codified in the laws of appointing religious functionaries, it appears that the same rules would apply to all public servants. However, once a person is already serving in a public capacity, they cannot be removed on accusations alone. Hard evidence – that is, the testimony of two honest witnesses – is necessary. The Chafetz Chaim, a man who spent his life stressing the importance of not speaking or even believing lashon hara, adds that a credible persistent rumour of wrongdoing, provided it comes from those who have "no axe to grind" may also be grounds for dismissal. However, for a sitting public servant who has done tshuvah for past wrongs and is currently performing properly, dismissal would not be allowed.

CROSSWORD PUZZLE

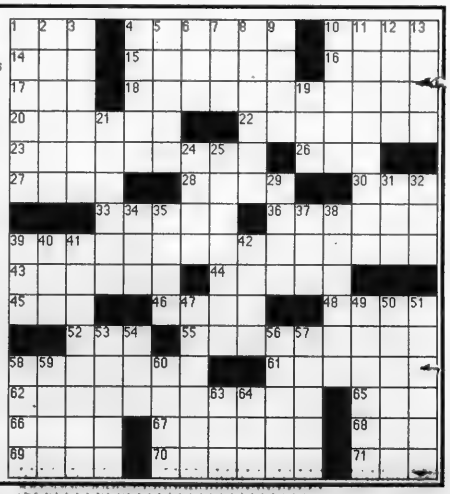
(Answers to the crossword are on page 50.)

The Canadian Jewish news

Sustenance
© 2004, Bernard Mann

Across
1. Cleopatra was done in by one
4. "It's either us ___ ____!" (2 words regarding confrontation)
10. Mounties' orgn.
14. Cher starter, for a coupon
15. "___ ____!" 2 words that describe the Coyote, Road Runners' animated nemesis
16. Alas! as said by Ovid
17. Building annex, sometimes
18. Jewish penicillin
20. Copy again for sending to the computer
22. Positive atomic particles
23. Mountain ridges of, in Spanish
26. U.S. battle medal
27. Other, otherwise
28. Days of old
30. ___-haw!
33. Master Jewish photographer ____ Arbus
36. Hotels or cities like Eilat
39. Some mavens get nourishment from puzzles such as this one
43. Mountain ridges
44. French pan-fried rolled treat
45. Sheep sound
46. Mouthwards
48. Celebes buffalo
52. Seventeenth Greek letter
55. Copy a litho by imitation? (3 words)
58. How many husbands, by name, did Eve need? (2 words)
61. Save from peril
62. These nourish us well, in soup, especially at Passover
65. G.I. kitchen staff
66. Edgar _ ____ (middle initial and last name of The Raven's author)
67. Attained top company position (well, maybe not chief post)
68. Abraham's nephew
69. Split apart
70. Several wheels of a certain Swiss cheese (abbrev.)
71. U.S.N. junior officer

Down
1. Disinclined (to), having a dislike for
2. Sun or sunshine, in Strasbourg
3. Heart beats
4. Spielberg has won more than one
5. HMT ____, British troop ship sunk off Algerian coast in 1943, first vessel to be destroyed by a missile
6. ___-light
7. Involuntary tracheal twitch sound
8. There may be 10 ___ ___ 100 acres, a Yosemite wildlife biologist might say about a large-antlered ruminant herd
9. Fort ____, Florida
10. Takes leisure
11. "The Chattanooga ___-___"
12. Jean de ____, 13th c. French poet-painter
13. Retriever's litter
19. Land east of Eden in which Cain wandered
21. ____ card ("what's in your wallet?")
24. Lip or N'____
25. Headgear with alpha slogan like "Achiever Here"
29. Irish tongue
31. Make a mistake
32. Airport monitor abbreviation
34. Ending for v- and mort-
35. Charlie Chan 2-word utterance, expressing his understanding
37. Psychic message receiving
38. Takes an oath
39. Boxer might throw one
40. Unpassed proposed amendmt. to the U.S. Constitution
41. Notice to students to dress in this British college's style? (2 words)
42. Charles ___ Wingate, British general who trained the Palmach, self-defense force of the Yishuv in the 1930's and 1940's
47. Acronym for Rabbi Moshe ben Maimon (doctor-philosopher Maimonides)
49. Coin with a bison
50. Two prepositions meaning atop
51. Banned weapons trials
53. Harassed, as in college initiations
54. Meter starter
56. Pennsylvania Senator Spector
57. Spanish coins
58. Poet Khayyam
59. Back of the neck
60. Two words that go with a sigh
63. Summer drink
64. Comic strip genius Stan ___



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50th Anniversary Gala

Thursday, June 17th, 2004 – National Trade Centre

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Congratulations!! The Mount Sinai Hospital Auxiliary is celebrating its 50th Anniversary at a very special Gala in June. The legendary **TOM JONES**, will be the evening's featured entertainer.

Mark the date in your calendar and join us for an evening including: an amazing silent auction, a raffle draw for a C240 Mercedes Benz Classic Sedan, superb Treasure Bags (with the chance to win one of two Rolex watches generously donated by Royal de Versailles Jewellers). Invitations will be mailed in April - this is indeed a Gala you won't want to miss!

The Mount Sinai Hospital Auxiliary is grateful to our lead sponsors: CIBC World Markets, RioCan, Apotex Foundation/Honey & Barry Sherman.

Mount Sinai Hospital Auxiliary's Living Legacy Endowment Fund

The Living Legacy Endowment Fund has been established to generate income that will be available to the Auxiliary to meet special requests from the Hospital apart from the Auxiliary's ongoing pledge. This fall, a luncheon has been planned in support of 'Living Legacy', to honour Tobie Bekhor and Florence Cooper, 2 pillars of the community.

All funds go to the establishment of The Centre of the Women's and Infant's Program at Mount Sinai Hospital. For further information on Auxiliary events, please call Mount Sinai Hospital Auxiliary at 416-586-8290 or visit www.mtsinai.on.ca/auxiliary.

Upcoming Events

Auxiliary Awareness Week

April 19 – 23, 2004

In honour of the Auxiliary's 50th Anniversary, there will be a week-long photo display in the hospital lobby (just outside the fabulous MSH Auxiliary Gift Shop) along with information about all Auxiliary programs including Baby's First Comfort, Labour of Love, Donation Card Program, and spectacular events such as Wine Down Easy, The Gala, and other special fundraising events. **Come and visit!**

Mount Sinai Hospital Foundation Run/Walk

June 20, 2004

RUN WALK for The Best Medicine

Location: Queen's Park, downtown Toronto. For more information go to: www.mtsinai.on.ca

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This Week

National

New *Star* publisher believes in 'necessity of Israel.' ***Page 3***

Teen gives bar mitzvah gelt to Shaare Zedek. ***Page 17***

Synagogue and church share a home. ***Page 30***

Arts & Travel

Gabi's Dresser hits the stage. ***Page 35***

A new magazine for conservative readers. ***Page 36***

Books & Authors

Warsaw Ghetto uprising commemorated in evocative book. ***Page 37***

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Gov.'t plans to fight racism

Cabinet drafting 10-point program

By RON CSILLAG
Staff Reporter

Liberal MP Art Eggleton dropped the hint at the recent Toronto rally against anti-Semitism and later confirmed it to *The CJN*: the federal government is about to unveil a sweeping, multi-point action plan to fight racism and educate Canadians about its dangers.

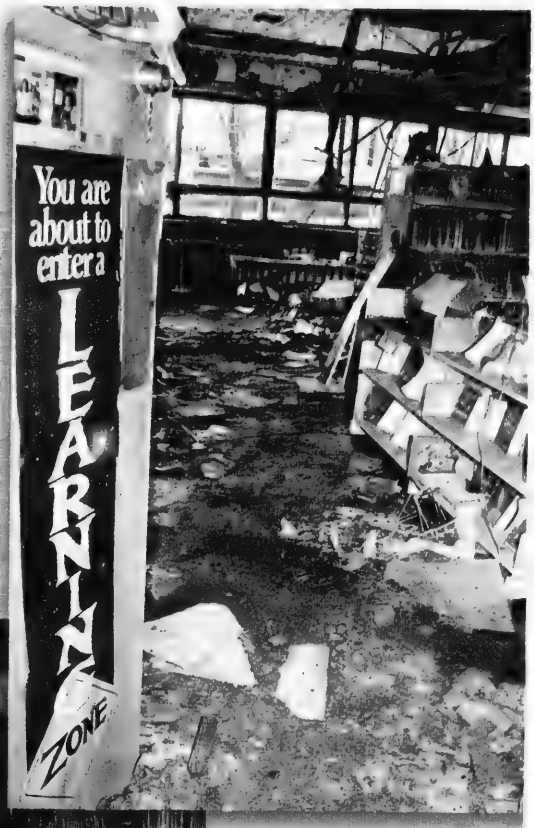
Designed in part to counter growing anti-Semitic hate crimes in this country, the plan, still in the final stages of cabinet approval, will promote anti-racism messages through advertising, earmark funds for community-based programs and request that police forces establish special hate crime units, if they don't already have them.

'Effective and comprehensive approach'

The 10-point blueprint will mark an "effective and comprehensive approach," federal Justice Minister Irwin Cotler told reporters last week, only days after appearing at a press conference to denounce the firebombing of a United Talmud Torahs school in Montreal, where he had been a student.

Cotler, who had clearly appeared shaken by the Montreal attack, said the plan "has a panoply of initiatives. It has an education component. It has a legal component and it has an inter-cultural dialogue component" in order to "mobilize a constituency of conscience in this country."

Continued on page 33



Justice Minister Irwin Cotler surveys the damage at the United Talmud Torahs elementary school in St. Laurent from the fire bombing in the early hours of Apr. 5. Visibly shaken, Cotler vowed to bring " the full force of the law to bear" on those who commit such "cowardly acts of racist hate crimes. We will not be silenced, we will not be intimidated. And we will act." ***Please see story on page 20.***
[Howard Kay photo]

Shabbat: Shemini
Candlelighting: 7:43
Havdallah: 8:48
Greater Toronto Area

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Blair promises to help garner support for disengagement plan — see page 31

CANADA

New Shul in Okanagan

KELOWNA, B.C. — A new shul, Congregation Succot Shalom, held its first event, a seder on the first night of Pesach, at The Laughing Moon, a Kelowna restaurant owned by a local Jewish couple. The shul, which is Conservative in its practices, will hold services in members' homes until a permanent location is found. Sam Larry, a longtime community activist, is its religious leader.

Israeli Bid For Hollinger

TORONTO — A consortium led by Israeli billionaire Chaim Saban, creator of the *Power Rangers* children's TV series, is trying to buy all the assets of Hollinger International, which owns the *Jerusalem Post* and Britain's *Daily Telegraph*, the *Times of London* reported last week. The consortium includes German media magnate Axel Springer, publisher of German tabloid *Bild*, and is supported by the venture capital firm Hellman & Friedman. Saban and Springer face a competing bid from New York-based buyout firm Kohlberg Kravis Roberts & Co. KKR reportedly has close ties to Conrad Black, Hollinger's former CEO who was forced out amid allegations that he received unauthorized fees from the company. A successful bidder is expected to be named next month.

WORLD

Vienna Jews Vulnerable

VIENNA — Jews in Vienna have been increasingly confronted with physical attacks over the past two years, according to the Austrian Jewish community. In a statement on the European Union Monitoring Centre's report on anti-Semitism, released earlier this month, the Jewish community expressed concern that the report found the "taboo against anti-Semitism" had been greatly weakened in Austria. The statement said that in addition to abuse and insults, there had been a rise in reports of anti-Semitic graffiti, offensive letters and vandalism. It said Orthodox Jews had been most affected by both physical and verbal attacks.

Seder in Rio

RIO DE JANEIRO — Some 100 Christians and several Jewish leaders attended a joint Passover seder in Rio de Janeiro. The April 1 seder was held in Rio's largest synagogue and led by Brazil's only woman rabbi. Rabbi Sandra Kochmann, assistant spiritual leader of the 1,000-family Reform temple ARI, discussed the meaning of Pesach and each of the seder foods and prayers. Father Jesus Hortal, the rector of the Pontifical Catholic University, explained the meaning of Easter and distributed chocolate eggs. "We must build bridges of understanding," said Rabbi Sergio Margulies, ARI's senior rabbi.

Seder in Kosovo

PRISTINA — The American Jewish Joint Distribution Committee sponsored a seder on the first night of Passover for the few Jews who remain in Kosovo and Jewish soldiers stationed there. The seder was moved from Prizren, where Kosovo's two Jewish families live, to Pristina because of security concerns. Ethnic tensions have recently flared anew in Kosovo, leaving 28 dead and 600 wounded.

Apologize, Envoy Told

KIEV — The Israeli ambassador to Kiev should apologize to Ukrainians or leave the country, a Ukrainian lawmaker said. In an article earlier this month, Socialist lawmaker Ivan Bokiy wrote that Ambassador Naomi Ben-Ami's involvement in a recent meeting that condemned anti-Semitic articles in the *Silski Visti* newspaper was an act of interference in Ukraine's domestic affairs. Bokiy said the Israeli envoy was in effect helping the Ukrainian government to silence independent media. In the same article, the lawmaker, who is known for his anti-Semitic remarks, compared "Chabad Zionism" to fascism. A Kiev court ordered the paper to stop publishing because of its anti-Semitism, but it continues to publish using legal loopholes.

Intern for Sharansky

NEW YORK — The North American Jewish Student Alliance (NAJSA) is seeking one person per semester to intern in the office of Natan Sharansky, Israel's minister for Jerusalem and Diaspora affairs this summer and fall, as well as in spring 2005. Those interested in the internships, jointly offered by the Jewish Agency's Israel Program Center-Internship Program, can apply at www.najsa.org. NAJSA is a student-run, democratic, non-denominational organization that accepts all Jewish students in North America.

Passion Breaks Box Office Record in Italy

ROME — Mel Gibson's controversial film on Jesus' last hours broke all box office records for a first-night showing in Italy, its distributor said last week.

The Passion of The Christ took in 1.22 million euros (about $1.5 million US) last Wednesday, beating the 1.11 million first-night takings for *Lord of the Rings: The Return of the King*, it said.

The film opened last week across Europe and the Middle East and is reportedly also doing very well in the largely Catholic countries of Ireland, Portugal, Poland and Croatia. It is also breaking box office records in Arab countries. Only a few states, including Bahrain and Kuwait, are not showing it.

In Italy, no viewer restrictions have been imposed on the violent film about Jesus' crucifixion.

It has stirred controversy in many countries where it has been shown, with critics denouncing it as anti-Semitic and a distortion of Christian teaching. Gibson belongs to a conservative Catholic sect that rejects 1960s-era reforms to Catholicism absolving Jews of responsibility for Jesus' death.

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Incoming *Toronto Star* publisher has big plans

'I believe in the legitimacy and necessity of Israel'

By SHELDON KIRSHNER
Staff Reporter

For a man who doesn't even see himself as a journalist, Michael Goldbloom hasn't fared too badly in this rough-and-tumble profession.

"My experience in journalism is quite limited, and I don't consider myself to be a journalist," Goldbloom, the incoming publisher of the *Toronto Star* and the former publisher of Montreal's only English language daily, the *Gazette*, said in a recent interview.

Currently the *Star*'s deputy publisher, a job he has held for almost a year, Goldbloom officially assumes his new position on May 5 at the annual meeting of Torstar Corp., the Toronto-based company that owns the *Star*, Canada's largest daily in terms of paid circulation.

Now 51, Goldbloom comes on board, as the paper's first Jewish publisher, with Toronto still embroiled in a no-holds-barred newspaper war and with some Jewish readers claiming that the *Star* – which is small-L liberal in its orientation – is anti-Israel.

Taking his mandate seriously, Goldbloom observed: "A newspaper is a public trust and a unique enterprise in a democratic society."

The son of Victor Goldbloom, a pediatrician-turned politician who represented the Montreal district of D'Arcy-McGee as an MNA, and Sheila Goldbloom, a retired McGill University professor of social work, he is a soft-spoken, deliberate person of many parts.

While attending Harvard University and McGill, where he respectively studied modern European history and literature and law, Goldbloom was a summer reporter and a weekly columnist at the *Gazette*.

Shortly after graduating from McGill, he

Michael Goldbloom

wrote editorials on legal, constitutional and political issues for the newspaper for about a year.

For a decade, from 1981 to 1991, he practised labour law in Montreal. And between 1991 and 1994, he was president and chief executive officer of the YMCA in Montreal, where he resolved a serious financial crisis and revitalized volunteer and staff leadership.

In his third year at the Y, a headhunter told him the *Gazette* was seeking a bilingual publisher who understood the unique character of Montreal and Quebec.

As *Gazette* publisher from 1994 to 2001, Goldbloom placed new emphasis on explanatory journalism and increased profitability. But when the Aspers of Winnipeg purchased the daily, Goldbloom said, his days were numbered.

"We had a divergence of views on how to run the paper," he said. "They wanted me to leave, and that was the best thing for me to do."

Goldbloom, a founding member of the English rights group Alliance Quebec, subsequently spent time as a visiting scholar at the McGill Institute for the Study of Canada.

Continued on page 14

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Fighting the illness

From the editor's desk

Last month, York University professor Martin Lockshin spoke to a large gathering of high school students in Toronto who had come together in a North York park to rally in solidarity against the rash of anti-Semitic incidents that had uncharacteristically broken out in their city.

"Anti-Semitism is a vile illness, a scourge that affects gentile society," Lockshin told the gathering. "While we Jews are the targets of anti-Semitism, it is the non-Jews who are affected by the illness. It is the non-Jews of conscience who must lead the fight against the illness that affects non-Jewish society. Anti-Semitism is a problem of gentile society, not of Jewish society. Progressive and liberal gentiles should be the ones leading the fight against manifestations of anti-Semitism in Canada, in Europe, and against the meteoric rise of anti-Semitism in Arab countries."

Alas, "non-Jews of conscience" and "progressive and liberal gentiles" in Canada are now being tested. And, in Prof. Lockshin's words, it is they who must now lead the fight against the vile illness that so infects individuals that they try to burn down a school.

And they must do so urgently.

For the horrific firebombing last week of the library at the United Talmud Torah Schools in St. Laurent has introduced a new, ominous element in the nature of the anti-Semitic threat in Canada's largest Jewish communities: violence against people and not just property.

It is therefore deeply gratifying that the elected leaders of all levels of government in Ontario and Quebec appear to be rising to the test.

The National Assembly last week unanimously condemned the firebombing. Premier Jean Charest set the tone and the content of the debate.

"Since Sept. 11, 2001, the world has entered a period of political instability. We must say it, recognize it. Sadly, our newscasts are often a continuation of tragedies that are motivated, in fact, by hate and intolerance… I hope, together as witnesses of these acts of intolerance, of lack of respect, we will always have the chance, the courage to rise up and say: No, this doesn't represent who we are."

Parti Québécois leader Bernard Landry also invoked images of the horrors of the Nazi regime and the silence and inaction of the civilized world that preceded them.

"To burn books," Landry said, "in all circumstances is a crime against the best of what is inside of men and women – a crime against the spirit, a crime against humanity."

A day earlier, Prime Minister Paul Martin compared the attack to cancer, which he urged "we must all utterly condemn and draw together to fight."

But the true measure of the resolve of our "non-Jewish leaders of conscience" in the fight against the illness that we know as anti-Semitism will be in their deeds.

Their words are vital and thus very welcome. Moreover, they set forth the examples that create the policy climate in which remedial steps can be taken to combat the illness.

But without palpable remedial steps that include security and law enforcement measures, educational initiatives and ecumenical courage, the illness will not be checked.

This particular strain of the illness, we know, is being fed by the lies and deceptions about Israel, Jews and Judaism emanating from radical, fundamentalist Jihadist haters and their followers.

And it has already attacked the Canadian body politic.

* * *

A weekly publication such as *The CJN* must always contend with production challenges that militate against our ability to bring as up-to-date as possible a record of the news and events of the preceding week to our readers.

The Passover and Easter holidays this year presented our staff with very severe production challenges. Normally, we have five full working days to produce an edition of the paper. But due to the fact that Yom Tov Pesach fell on Tuesday, Wednesday and the following Monday and Tuesday, and that Easter fell on the intermittent Friday, we were left, essentially, with only one day – Thursday April 8 – to lay out and produce the issue you are reading right now.

That would have been very difficult, though not impossible, to achieve.

Therefore, to avoid that predicament, we actually began production of the this issue during the production schedule for the preceding one. But, instead of going to press on April 12, a usual Monday press date, we had to go to press on Thursday, April 8. Thus, none of the news reported in this issue will have occurred after April 8.

* * *

I am pleased to introduce a new weekly column by Avrum Rosensweig on the Inside Back page of the paper.

Rosensweig has already developed a considerable following through his monthly contributions to *The CJN*. Thus, we have asked him to provide our readers with more of the poignant, edgy, street-smart, sassy, creative and local insights for which he is widely known and admired.

—MBD

SeeJN

MOTHER AND CHILD REUNION:

This young immigrant soldier and her mother were reunited in Israel this Passover through a program that brought 30 Jewish men and women from the former Soviet Union to the country, where their children are serving in the Israel Defence Forces. The Keshet program, sponsored by the Jewish Agency for Israel and funded by the International Fellowship of Christians and Jews, marked the first time most of the parents had been to Israel.

Rabbi defends authenticity of modern Orthodoxy

By FRANCES KRAFT
Staff Reporter

Rabbi Jacob Schacter has some advice to offer modern Orthodox Jews who may feel marginalized within the greater Orthodox community.

"Some… have a sense that modern Orthodox ideology is less genuine or less authentic than ideologies to its right," the dean of the Rabbi Joseph B. Soloveitchik Institute in Brookline, Mass., said in an interview while on a recent visit to Toronto as scholar-in-residence at Shaarei Shomayim and Beth Jacob V'Anshe Drildz Congregations.

Rabbi Jacob Schacter

In an informal Shabbat discussion on "Challenges to the Contemporary Orthodox Community" – one of four talks at Shaarei Shomayim alone – Rabbi Schacter said he was left with "the sense that there's a lack of appreciation of the genuine and profound authenticity" of modern Orthodox ideology among some of the movement's members.

"It is incumbent upon them to educate themselves," he said.

Although the issue is not exclusive to Toronto, Rabbi Schacter said it seems to him it may be felt more intensely here, because of the strength of the right-wing Orthodox community in Toronto relative to many other cities in North America.

The rabbi, a Bronx native who was raised in a modern Orthodox home, was ordained in a haredi yeshiva in 1973 and earned a PhD in Jewish Studies from Harvard University in 1988.

"I learned a lot from my years in yeshiva," he told *The CJN*. "I have a tremendous amount of gratitude for everything I learned there," he said. He noted that he is still very much in contact with the haredi world and was warmly received by his former rosh yeshiva in a visit just last month.

Rabbi Schacter, who was a pulpit rabbi for more than 20 years, said, "what we are trying to do [at the institute] is to project the values and ideology of Rabbi Soloveitchik, which at its core...[gives] validity not only to immersion in traditional Judaism and Jewish law, but also to understanding and appreciating the value of the culture of the world around us."

Cautioning that it has to be "filtered properly," Rabbi Schacter said there is much in western culture that "we should embrace and integrate into our understanding of what it means to be a better Jew and a better human being. The core of modern Orthodoxy is the value of the culture around us."

Each generation chooses what it considers to be meaningful, said the rabbi, following his Sunday morning talk at Beth Jacob about the 12th-century sage Maimonides. "What Maimonides considered to be helpful to him in a cultural context is not necessarily helpful to us, but the notion of seeking value in a cultural context is a very important one."

"Today, Jews across the board… are continually struggling with the challenges of living as Jews in an increasingly secular world," said Rabbi Moshe Shulman, spiritual leader of Shaarei Shomayim, in a news release prior to the event. Rabbi Shulman and Rabbi Jay Kelman, spiritual leader at Beth Jacob, both took part in a recent conference at the institute that is part of an ongoing program for pulpit rabbis.

The institute, said Rabbi Schacter, is "designed to develop a Judaism that's very compelling and exciting for contemporary Orthodox Jews."

Among its students is a group of Reform, Reconstructionist and Conservative rabbis who study with Rabbi Schacter about six times a year, following the request of a local Reform rabbi who had attended an institute event. "There's no agenda," Rabbi Schacter said. "It's Jews getting together to study Torah."

For Rabbi Schacter, who is close to completing a book on Rabbi Soloveitchik's teachings on Tisha b'Av, the late modern Orthodox leader – who referred to himself simply as a *melamed* (teacher) – is a role model. He first met him at age six, was married to his wife by him, and attended his classes both as a graduate student and in later years.

"He spent most of his time teaching Talmud. That, I'm sure, is what he would want to be remembered for."

But Rabbi Schacter remembers him as much more than that. In a talk he gave last year, he recalled among other things Rabbi Soloveitchik's "dazzling intellect, his original mind, his charismatic personality, his spellbinding oratorical skills, his charming sense of humour [and] his overwhelming fealty to the *mesorah* [tradition] combined with openness to the best in the world around him."

CORRECTION

The article "Canoe trek to raise funds for juvenile arthritis" (*CJN*, April 8) incorrectly stated that the family of Joshua Gangbar received a final diagnosis of his condition this past fall. In fact, the family received the diagnosis 12 years ago, when Joshua was three years old. As well, in the second paragraph, Joshua's illness was incorrectly identified as juvenile diabetes. *The CJN* regrets the errors.

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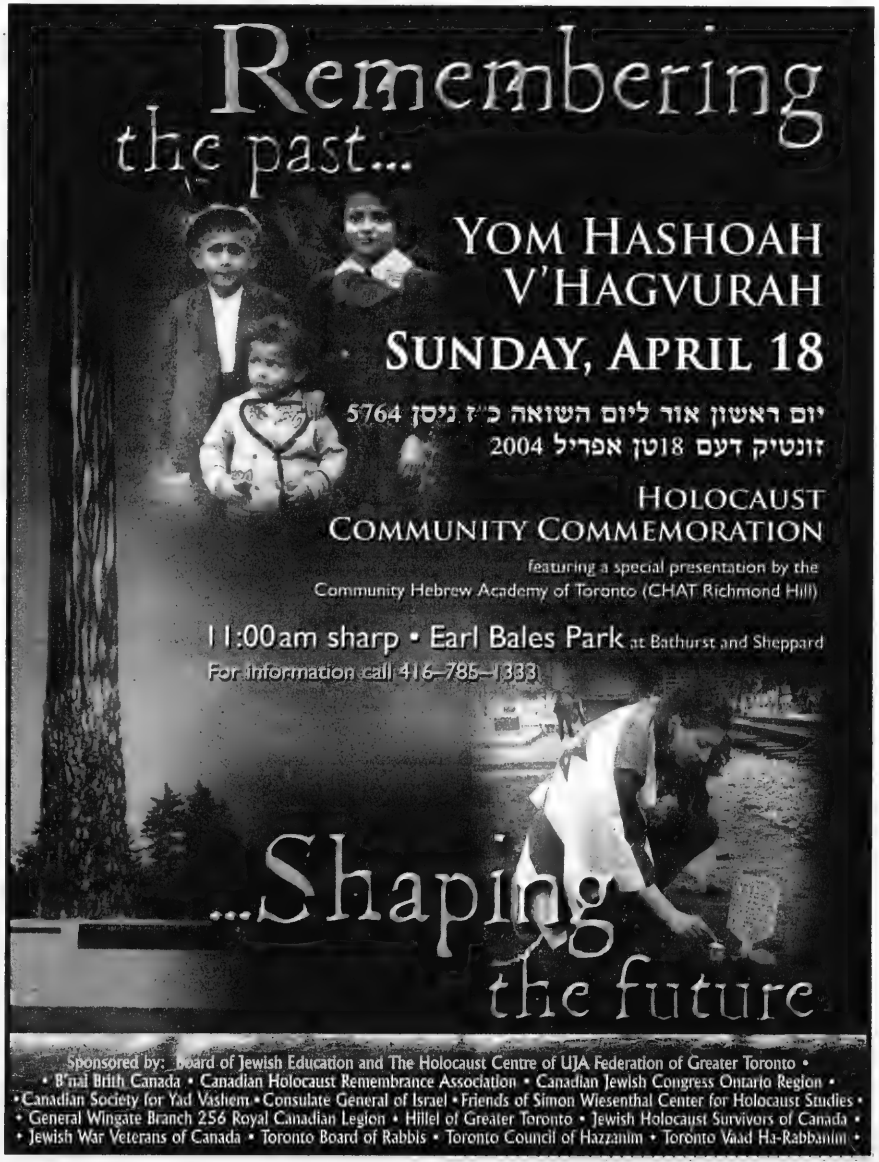
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Western media downplay divisions among Arab states

According to Reports
By PAUL MICHAELS

Two items this week:

First, on March 29, the Arab League unexpectedly cancelled a summit meeting scheduled for the next day in Tunis. The cancellation received very limited attention in much of the western media, while reports of a pending corruption indictment against Israeli Prime Minister Ariel Sharon got inordinate coverage. This shows that the major western media outlets pay relatively little attention to important developments in the Arab world.

For example, on March 29 – the same day the Arab League meeting was cancelled – the *Globe and Mail* ran Matthew Kalman's article, "Sharon faces corruption charges," on the front page. There was no coverage of the summit, not even a mention in the "World Brief" section. The *Globe* did, however, run an editorial on the topic the next day.

The *National Post*, on the other hand, ran both stories. Alongside a *Daily Telegraph* item about Sharon's mounting legal problems, Siri Agrall reported in "Democracy Divides Arab League," March 29, that the summit foundered when a number of member countries turned down a proposal to endorse democracy and reject "extremism, fanaticism, violence and terrorism."

The francophone electronic media in Canada gave the cancellation a lot more attention than the anglophone press did, perhaps a reflection of France's greater interest in North Africa. This made the paucity of English language coverage even more noticeable.

The *New York Times* gave the summit front-page coverage. In "Summit's Collapse Puts Arab Leaders in Disarray," March 29, Neil MacFarquhar wrote that while the exact reasons for the collapse were in dispute, there was widespread agreement that it was an embarrassment. Not only did it highlight the deep divisions among Arab League members, but also underscored the great reluctance of the Arab world to openly face the challenges of genuine reform.

Among other countries of the 22-member Arab League, Egypt, Syria, Lebanon and Saudi Arabia used Israel's killing of Hamas founder and leader Sheikh Ahmed Yassin as a reason to avoid being seen to side with U.S. President George W. Bush's call for democratic reform in the Arab world. Reportedly, they stated that talk of democratic reform was "unwise" at this time.

But Saudi Arabia had already clamped down on a nascent reform-minded organization well before Israel's operation against Yassin. It arrested a number of liberal advocates, including reformers striving for individual freedom of expression and assembly. Riyadh's decision to not support the summit's liberal ideals was clearly consistent with its own repressive policies, and had nothing to do with Israel's actions. Israel, as usual, was simply a convenient excuse for the Arabs to avoid dealing with genuine reform.

* * *

The second item concerns CBC-TV news coverage of the abuse of Palestinian children recruited for suicide bombings.

On March 16, CBC TV News' Adrienne Arsenault reported at length about an 11-year-old Palestinian boy, Adbulla Quraan, who was caught unknowingly carrying a bomb at an Israeli roadblock in the West Bank. Arsenault said: "To recruit children is not unheard of here [in Nablus]," but using an 11-year-old child "is a dark first."

On March 25, Arsenault did a related story about Husam Abdu, a diminutive 16-year-old caught at an IDF checkpoint wearing an explosive belt. Arsenault described his "enraged" family, but caught something rarely heard in the western media. She quoted the mother on camera who said in Arabic: "If I lost him, I wouldn't blame him. Israel and America are to blame."

Arsenalt then commented: "That's a frequent comment here, when cameras are on. Talk of the role of militant groups in all this is only whispered. One teenager trying to speak with us is interrupted by a man who warns him: 'Be careful what you say. Words can get us in trouble.'"

It's rare that journalists will touch on the intimidation Palestinians face in trying to speak openly to western reporters. But if the tragic misuse of children is to be exposed fully, it will be necessary for other journalists to describe honestly such tactics.

Paul Michaels is communications director for the Canada-Israel Committee.

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ORT Canada campaign to renovate Netanya school

By CAROLYN BLACKMAN
Staff Reporter

ORT Canada is set to launch a $10-million fundraising campaign to rebuild and revitalize a 54-year-old school in Netanya, Israel.

ORT Canada president Renette Berman says ORT Yad Lvovitch, one of the organization's earliest schools in the country, has been identified by ORT Israel as one of its three schools in desperate need of help.

The school currently houses about 1,600 students from grades 7 to 12, including 120 who live in dormitories, "which are utilitarian to the extreme," says Berman.

"These students, many of whom are culturally and economically impoverished, are learning in a more than 50-year-old building, which has asbestos in the roof. As well, many classes are directly above the cafeteria, so students breathe in the smell of cooking all day."

ORT is the world's largest private non-for-profit technological and professional training organization. Netanya, which is located seven kilometres from the West Bank and Gaza Strip, has been a target for many terrorist attacks, and Berman says ORT Yad Lvovitch has been directly affected.

"Two of its students were killed in the Tel Aviv Dolphinarium disco bombing, a recent graduate was shot dead in a drive-by shooting and a car bomb exploded outside the school."

The group is partnering with the city of Netanya, which is investing in a new gym that will also be used by the community, says Berman.

ORT offers students one of the best programs in science and technology, but it does not feel that this is enough, she says.

"Each student is involved in a community initiative, including the Sunflower Project, which has students volunteering with children in pediatric oncology wards, and peer tutoring.

Students at ORT Yad Lvovitch in Netanya will soon have a new building thanks to ORT Canada's $10-million fundraising campaign that was recently announced. The money will be used to rebuild and revitalize the 54-year-old school.

"Not only have students gained first place in electronics, mechatronics and advanced technology competitions, the school team has won the world championship in school football and has been runner-up in the world championships of school basketball," she says.

"With a lack of funds and a diversion of funds, education in Israel is in a crisis. This project is one of hope and renewal. People are immobilized by the current climate in the country, and this is a tangible effort to focus on education."

Because of the lack of equipment and the state of its buildings, the school is currently having trouble attracting middle class students, she says.

"To get an equally balanced student body we need to rebuild the school."

The organization plans on leading missions to Israel, which will focus on the school.

"Participants will interact with the students, and will see first-hand ORT's teaching methods.

"On the other hand, students are energized by these visits. There is a mutual admiration. ORT schools prepare for months for our visits, and when we arrive the excitement is palpable.

"I am working seven days a week to try and bring what ORT does in Israel and the world to Canada, and to bring what Canada does to Israel and the world," says Berman.

ORT has educated about one-fifth of the students in Israel, as well as students in 50 or 60 other countries where there are ORT schools, she says.

"People who support ORT need to know that their energy is being translated into tangible results."

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More than a school, society itself attacked

Jews need no reminders of the relevance or theological imminence of history. After all, our holidays canonize historical events, enshrine them into collective, national memory and imbue their celebration with rich hermeneutic symbols and deeply religious ritual. We are a people of living memory that knows well, through the prism of heightened retrospective recall, how to filter and react to current events.

Thus, when one of the United Talmud Torahs (UTT) schools in Montreal is firebombed and its library of books and other precious materials destroyed on the eve of Passover, less than two weeks before Yom Hashoah v'Hagvurah, we know what that means. We know the hatred that lies in the heart of the craven individual whose hands hurled the firebomb.

But does the rest of Canada? Do other Canadians understand the relevance for our own way of life close at home of the hatred that originates so far away and that sows terror in the free, unguarded fields of open, democratic societies such as ours?

As reported by various media, the note left behind by the bombers of UTT left no doubt that the attack was a hate crime warning to the Jews of Montreal.

"Our goal," the note is alleged to have said, "was only to sound the alarm without causing deaths… but this is just a beginning. If your crimes continue in the Middle East, our attacks will continue."

But, in their ignorant, blind hatred, the bombers failed to understand that a Jewish school in Montreal is a school attended by Canadians in Montreal. The bombers do not seem to grasp that they did not target "merely" Jews; they targeted Canadians. They did not attack a school; they attacked an entire society.

Like their elected counterparts who immediately responded to the anti-Semitic attacks in Toronto last month, Montreal-area officials also spoke very clearly and forcefully after the UTT attack making those very points to the craven attackers, to the Jewish community and to the community at large.

"We must all utterly condemn this cowardly and racist act, and draw together to fight such an abomination which, like a cancer, undermines the harmonious relations among diverse communities," Prime Minister Paul Martin said.

"Burning a school is in itself a vile act, because it touches the future of *our* society, but when it is done in the name of racism and intolerance, *every Quebecer* must stand up and denounce it to ensure this never happens again," said Quebec Premier Jean Charest.

Our society is too precious to surrender it to the vile individuals who have absolutely no regard for, nor understanding of, our way of life and freedoms. For terrorism is not only their tactic, it is their very credo.

History has taught Jews that not surrendering those values, means we will have to fight for them. Canadians and all freedom-loving peoples must learn this lesson too.

LET OUR PEOPLE GO…

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Treaty with Egypt a mistake

Your comments about the 1977 Camp David peace treaty with Egypt are terribly irresponsible and astonishing in light of the current situation of Jews throughout the world ("A great moment," Editorial, *CJN*, March 25). The so-called Camp David "peace treaty" represented an increase in Israel's policy of appeasing its Arab neighbours. The Israeli government acted against the advice of its military and security experts, against Jewish law and against all common sense. The surrender to Egypt signalled to our enemies that all is negotiable in exchange for a promise and a piece of paper. Today's terrible situation is a consequence of the circumstances set into motion by that ill-conceived capitulation. Successive Israeli governments have acted with increasing irresponsibility against the interests and security of the Jewish people.

Mindless and absurd comments such as your statement "It was one of the great, shining moments in modern history" are no better than the comments of journalists biased against Israel. It is imperative that we openly criticize an Israeli government that has betrayed the interests of the Jewish people. Blind support such as yours only encourages more irrational governmental behaviour and suffering.

Chaim Forer
Thornhill, Ont.

* * *

Boosting tourism to Israel

Each week, it seems more and more people in North America shrink from the idea of travelling to Israel.

My daughter Sabrina, who had already been lucky enough to go on a Birthright Israel trip, and I went there during her reading week break in mid-February.

We took city buses and wandered around Tel Aviv and Jerusalem as well as towns in the north. Every day was better than the last – except for Sunday morning, Feb. 22, the day we were to leave. A bomb exploded on a city bus, just a few minutes from our hotel near the Old City.

After our initial horror and anguish for the victims, we did what the Israelis must do on a daily basis. We adjusted.

We continued our visit, walked all around Jerusalem, visited the markets and finished our last day there. My cousin e-mailed my husband to let him know when we were safely on the plane home.

Israel was amazing, surprising and wonderful. Today, its future is more uncertain than ever.

And I can't wait to go back.

Gay Claitman
Toronto

* * *

Agrees with Kirshner

I read with interest Sheldon Kirshner's review of *Postville: A Clash of Cultures in Heartland America* by Stephen Bloom ("Cultural dissonance roils small town Iowa," *CJN*, March 18). I certainly agree that Bloom's book is one-sided and uncharitable to the community, both Jewish and non-Jewish.

I discovered Postville last summer while driving through central Iowa. I found a small mid-America town with the usual rural population, as well as a community of Chassidim who had come there to re-open an abandoned slaughter house and meat-packing facility to produce kosher meat. With them, they brought Jewish schools, a mikvah, an excellent kosher restaurant, and prosperity. The Chassidim I met were proud of their community and invited me to stay over on Shabbat. They had an amiable relationship with the community.

Bloom writes about the strange ways and outlandish garb of the chassidic community. There are several communities of Amish people in the Postville area who also dress distinctively and speak in a Germanic dialect. Postvillians are well-acquainted with people who dress differently.

It is sad the author was so biased.

Martin G. Wolfish
Toronto

* * *

Family values may lead to peace

In standing in solidarity with Jews against anti-Semitism, Rev. Samuel Bianco and Rev. Damian MacPherson refer to Jews as their "elder brothers and sisters" (Letters to the editor, *CJN*, March 25).

Why don't we similarly appeal to Arabs to resolve Jews' and Arabs' differences using family values? In the Bible, it worked for Abraham and Lot, and for Jacob and Esau. Isaac and Ishmael buried their father together. Let us appeal to Arabs to bury our differences and live in peace.

Sam Einhorn
Montreal

* * *

"Recipes" for raising children

I am seeking stories from the Jewish community about how we are raising our kids to be Jewish in the 21st century for a book I'm planning to write called *Recipes for Raising Jewish Children*. I welcome stories with "recipes" or stories by themselves. The word "recipes" refers to food and is also a metaphor for the act of raising kids. In addition to parents, grandparents and educators are welcome to share their perspectives. Please include your contact information so that I can inform you of the receipt and status of your submission.

Abbie Katz
Abbieekatz@aol.com
215-860-7488
Newtown, Penn.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

A milestone and memories at Holocaust museum

The following are reminiscences from the 10th anniversary of the opening of the United States Holocaust Memorial Museum in Washington, D.C., in November 1993.

By BERNICE EISENSTEIN

I meet a woman who is here at the gathering and she tells me her story of the family she lost, of her internment in Auschwitz. As I leave her, she kisses me, and she says, "Say hello to your mother from Auschwitz." Greetings extended through me from one woman to another who have never met and never will, but who are the same.

She is just one of the people I have been honoured to meet in Washington.

I see another woman and I go up to her. "Did you know my father? Did you know Ben Eisenstein?"

She opens her eyes in surprise and recognition. "Your father ran a canteen in Bergen-Belsen after the war. I knew your father well. My husband was his friend. I see his face now."

She lets me take her into my arms so that I can hold on to this moment, hold her memories of my father whom I have missed for more than a decade. I take her picture so that later, at home, and when I am ready, I can do a portrait of her, and then in my own way, I can recreate what I have learned.

I came to Washington for the weekend, Nov. 1 and 2, to join 7,000 others at the tribute organized by the United States Holocaust Memorial Museum to celebrate its 10th anniversary. The museum has called it a "reunion of a special family," and that is what I found – family.

I have always avoided crowds and adhere to the philosophy of Groucho Marx: never join anything that would have me for a member. But this was different. This will always be different.

My parents are survivors of the Holocaust, survivors of Auschwitz, and I grew up in Toronto only knowing "The Group," my parents' friends, who, like them, had survived the war, all marked with numbers on their left arms, "Greenies" in this New World, refugees who made Canada their home. Today they are old, and their presence has been reduced since many have died.

I went to Washington to meet people for the first time, knowing that I would never see them again. A child of survivors hears a Yiddish mantra all through the years of being raised – "*Gedenk*, Remember!" The word is spoken as an imperative. And its echo marks us with a responsibility that takes a lifetime to understand. Remember what?

We remember the stories our parents have chosen to tell us, or are able to tell us. More often we hear about life just after the war, about Bergen-Belsen, the displaced persons camp they lived in until they could leave Europe.

And sometimes, at a family gathering, at a dinner, on a Jewish holiday, there are stories about a parent's experience in the camps. We learn about typhus, lice, selections, beatings, hunger, who was helpful, who was not. We learn that there were Germans who helped Jews, hid them, brought them food; and we learn about the madness of liberation, the disbelief – there was nowhere to go, there was no home to return to.

Without our parents' knowledge, or even their understanding, these stories have given birth to the sensibility of how we, the children of survivors, perceive the world. There are nightmares, fear of enclosure, discomfort when hearing German or Polish spoken, even if the words spoken are of a gentle nature.

We have questions that go unasked or unanswered or partially responded to before the interruption of tears: What were your parents, our grandparents, like? What did you do to try to save your sisters, your brothers? How could you start another family, marry and have children, after losing the first seeds sown before the war? How can you still believe in the idea of goodness and kindness and freedom after you have been stripped, shaved and engraved? After you have been made into ashes.

This is our legacy, our inheritance. Each survivor is marked as a Lamed-vav (the Hebrew numerology for 36). According to ancient Jewish tradition, the world reposed upon 36 Unknown Just Men who bear the sorrows and sins of the world, the Lamed-vav, who are indistinguishable from other men and often do not even recognize themselves in the role that has been placed upon them.

"The Lamed-vav are the hearts of the world multiplied, into which the griefs of humanity are poured into one receptacle," André Schwarz-Bart write in his book, *The Last of the Just*.

There is a chassidic tale, Schwarz-Bart tells: "When an Unknown Just rises to Heaven, he is so frozen that God must warm him for 1,000 years between his fingers, before his soul can open itself to Paradise. And it is known that some remain forever inconsolable at human woe; so that even God himself cannot warm them. So from time to time the Creator sets the clock of the Last Judgment forward by one minute."

Perhaps the Last Judgment will never occur, since I now believe that the clock is constantly being adjusted, minute by minute, inconsolable soul to inconsolable soul.

The survivors I knew did not want their children to stand beside them in their remembrances of what had been done to them. As parents, they did not want their children to know the full price that had been exacted on their lives. Yet as children, as adults, we are told to remember. And so we become uninvited guests, gatecrashers passing underneath the sign: *Arbeit Macht Frei*. And we look to reunite with family members we have not met, and to take the hand of a parent and whisper in their ear, "We are here, we have always been here with you."

The Holocaust Museum welcomed nearly 7,000 people for its anniversary – 2,000 survivors, their children and grandchildren, their liberators and those who lost family members in the Holocaust. The walls of the museum encircle a profound experience, of emotion and education, and carefully and eloquently guide its visitors through the story of the Holocaust.

I hear this building speak to my parents, to all their friends, and to me and to my children and to the world, when I am in the Hall of Remembrance, the last room to enter after touring the museum: "Only guard yourself and guard your soul carefully, lest you forget the things your eyes saw, and lest these things depart your heart all the days of your life, and you shall make them known to your children, and to your children's children." These words inscribed on the wall are from Deuteronomy have presided over our centuries, unheeded, and we have been deaf to their instruction. I am made small within the grief that I feel.

I leave Washington the next day. As the bus enters the Lincoln Tunnel, just before arriving in New York City, I see a banner hanging over one of the arched entrances – "Never Forget." Surprised, I look again and see a date: 9/11. We have indeed forgotten if these two words become a repeated refrain that is constantly updated.

As children of survivors, we remember. And we will forever try to warm the souls of our parents so that one day there is no shame in our hearts for having looked away, for our inability to imagine something other than what has always been.

Bernice Eisenstein is a freelance editor and illustrator in Toronto.

Some 7,000 people attended the museum's 10th anniversary. The activities of the day were varied. Some lit memorial candles in the Hall of Remembrance; some danced in inter-generational celebration; and others, below, viewed the displays on contemporary genocide and crimes against humanity.

[Photos courtesy of US. Holocaust Memorial Museum]

Opinions

The interview

I'm used to asking personal questions, not answering them. As a rabbi, I prepare for weddings or funerals with personal questions about the couple's aspirations or the deceased's character. So I probe personal lives, doing my job, searching for speechworthy material. But I must admit that it was unsettling when I finally found myself on the receiving end of personal questions.

Rabbi Chaim Steinmetz in Montreal

It was a school project: two high school students were interviewing me. They wanted to know about my heroes, my interests and what inspired me to become a rabbi. And I found it difficult to give answers. It's always awkward to open up about personal matters, even if they're trivial. But remarkably, I didn't have immediate answers. I had never thought much about these questions before.

We don't ask ourselves serious questions, and that's a shame. Good questions are the difference between mediocrity and excellence. Indeed, the right question can be revolutionary. Theodor Herzl asks: "Can we wait in pious resignation till the princes and peoples of this earth are more mercifully disposed towards us?" As a result of this question, we have a State of Israel. Martin Luther King asks: "Will we be extremists for the preservation of injustice or the extension of justice?" As a result, the civil rights movement grows, and racism slowly begins to crumble. Simple, sincere questions can start revolutions.

What makes questions so powerful is the way they strip away the veneer of falsehood. Incessant logic has a way of exposing the corrupt realities hidden beneath phony explanations. Good questions persist until they finally get a genuine answer.

Unfortunately, our predisposition is to ignore and accept. Anyone who has fallen victim to fraud (as I have) knows that you always look back and wonder: "Why didn't I ask any questions?" Just a little more scrutiny and you would have figured it out. But we're simply not in the habit of asking questions, even of relative strangers, and we blindly accept the status quo.

And the last person we'd ever ask questions of is ourselves. We have excuses (lies, actually) to explain why we are lazy and disengaged. Our true priorities get submerged under self-deceptions such as "I'll do it when I have a chance" and "It's not my responsibility." We unquestioningly smother our souls in phony excuses and, as a result, remain mediocre.

The Talmud says that after we die, we are interviewed by an angel who asks us whether we lived a life focused on family, ethics, spirituality and hope. The truth is, we need to ask these questions while we're still alive. And that's exactly the point of the Talmud: it's a terrible shame to wait until you're interviewed, whether by angels or teenagers, before thinking seriously about life.

Birthright links Jewish past to the future

During my six Birthright Israel trips since February 2000 on which I accompanied nearly 1,000 Montrealers to Israel, I have repeatedly witnessed the Birthright volcano.

Take a random group of 40 Jews, aged 18 to 26. Throw them on a bus for 10 days. Unleash them in Israel, and *boom*! Participants transform from a bunch of North American slackers into a wonderfully raucous group of Jewish singers and dancers, *ayi-yi-yi*-ing their way through the Holy Land. The energy unleashed so easily, and the frequency of this apparent miracle, indicate a yearning for authentic, inspiring Jewish experiences – and Birthright Israel's consistent ability to answer that need.

Gil Troy in Montreal

To date, 58,229 young Jews, including 29,668 Americans and 8,154 Canadians, have received what the visionary philanthropists Charles Bronfman and Michael Steinhardt conceived of as a gift from one generation to another. Canada's happily disproportionate representation has galvanized the community during these trying times.

Again and again, I have seen the Birthright bounce: Birthright alumni embracing Judaism individually, championing Israel on campus and even revitalizing institutions as Jewish communal professionals, having redirected their careers thanks to the program.

In Montreal, a Birthright alumna started a student "ghetto shul" at McGill University, and many Birthright returnees are among the 100-plus students – religious and non-religious – who celebrate Shabbat together there weekly.

Social science research confirms these anecdotal impressions. Social psychologists at Brandeis University discovered that by every measure, from enhanced Israel identification to greater commitment to marrying Jews, Birthrighters return home inspired, engaged and often ready to change themselves and the community. The percentage of participants who feel connected to the Jewish people jumped from 38 per cent before the trip to 63 per cent one year later, compared to only 45 per cent of non-participants. Similarly, those feeling connected to Israel jumped from 22 per cent to 48 per cent, even one year later.

During the college and post-college years, Jews are most likely to distance themselves from the community, precisely when they are making life-shaping decisions, choosing a spouse, a career, even a cause. Rather than trying to guilt these young seekers into staying within the fold, Birthright offers a positive Jewish experience at this critical moment, speaking to young Jews in their language.

Birthright also recognizes that you cannot excite people for 10 days and then abandon them to the same community that failed to inspire them before. The program is now concentrating on follow-up, encouraging the broader community to welcome this important age group and smoothing the transition from Birthright pilgrim to happy, proud, creative, committed Jew.

This fall, I spoke at the General Assembly of the United Jewish Communities meeting in Jerusalem. I was asked for practical suggestions to enhance Jewish campus life.

"I have a brilliant idea," I responded. "Why don't we send students aged 18 to 26 who have never been on an organized Israel tour to Israel for free? Why don't we call it Birthright, and rather than having a three-way partnership between major philanthropists, the federations and the Israeli government, why don't we fight each other for the honour of funding it exclusively?"

People chuckled, but I was serious. It shocks me that having triumphed brilliantly in its initial five years, Birthright Israel had so much difficulty securing its second round of funding for another five years. I am dismayed that Canadian Jews have not paid their fair share. In truth, the Canadian federations have been exceptionally supportive, but despite so many Canadian participants, no Canadian mega-donor has joined Bronfman and the heavily American cast of financial angels he and Steinhardt assembled.

Moreover, as word of Birthright's financial plight spread last fall, I could not understand why satisfied returnees, pleased parents and appreciative members of the Jewish community did not bombard Birthright with their own donations.

The not-so-wise men of Chelm once noticed that many people were falling off a rickety bridge. The resident "geniuses" responded by building a hospital in the ravine. For too long, the Jewish community was equally "wise," responding to the so-called continuity crisis with short-term, emergency band-aid solutions. By contrast, Birthright uses the Israel experience to build a vibrant bridge linking Jewish students with our history as a way of developing their future. We should all rush to help finance that bridge, keeping it open, welcoming and strong.

A Shoah remembrance

This is the story of two women named Alice who met in a villa on the shores of Lake Geneva in 1939 under the shadow of Nazism. One was a Quaker and a world-renowned suffragist, the other a Jewish refugee fleeing Germany. The meeting would have profound consequences for both of their lives.

Sara R. Horowitz in Toronto

Alice Paul was a political activist who championed the rights of women globally. This singular mission brought her to Geneva in 1938 to chair the newly constituted World Woman's Party (WWP), an organization formed to combat injustice against women.

Alice Muller lived with her husband and two small children in the German city of Karlsruhe. Her husband taught classical languages and English in the local gymnasium, or high school. Under the Nazi racial laws, Mr. Muller was dismissed from his position in 1936.

The year that Alice Paul launched the WWP in Geneva was also the year of Kristallnacht, the Night of Shattered Glass, in Germany. On Nov. 9-10, 1938, the Nazis destroyed synagogues, Jewish homes and Jewish-owned stores and businesses, under the approving eyes of police and militia. Along with many other Jewish men, Mr. Muller was arrested by the Gestapo and deported to Buchenwald. He was released three weeks later, on the condition that he leave Germany by the close of the year.

On Dec. 31, 1938, the family fled to a small mountain village in Switzerland. Fearing deportation back to Germany, they came to Geneva in 1939, hoping to interest the League of Nations in their case.

And so it was that the two Alices crossed paths – one whose life was dedicated to winning for women the rights denied them simply because they were women, the other who had been denied rights simply because she was Jewish. Moved by the plight of the young Jewish woman, Alice Paul offered lodging to the Muller family at her home in the Villa Bartholoni, the WWP headquarters.

Always interested in women's rights, Alice Muller worked for the WWP while in Geneva. Under Alice Paul's direction, the villa became a temporary haven for other Jewish refugees from Nazism, whom she helped obtain passage to North America. Alice Muller credited Alice Paul's intervention with rescuing the family from the genocidal net, and helping the Mullers retain their sense of dignity.

Decades later, the Mullers would have the opportunity to redeem the life and dignity of Alice Paul. In the early 1970s, Alice Muller's son noticed a small newspaper article about an aging suffragist living in obscurity in a nursing home. Alice Paul, then in her 90s and destitute, felt she had become useless.

The Mullers arranged for Alice Paul to move back to the city of her birth, Moorestown, N.J. There, in the assisted living centre where she lived until her death in 1977, the aging activist once again received visitors – the Mullers and others – who remembered her and valued her life's work.

Alice Muller died last month, leaving behind grandchildren who would not have come into this world if the Nazi genocide had succeeded in murdering her and her family.

Several years before her death, Alice Muller spoke proudly of another set of grandchildren – her Vietnamese grandchildren – a family of Vietnamese refugees whose welfare and well-being she made her personal responsibility. She described this as a way of repaying Alice Paul.

Like all Holocaust survivors, Alice Muller is the exception rather than the norm. Most of the Jews of Europe perished under Nazi atrocity. We can never think about the Shoah without feeling a sense of overwhelming loss and meaninglessness.

The story of Alice Muller and Alice Paul reminds us of the possibility of good, even under the shadow of genocide. A chain of good acts set into motion in Geneva in 1939 takes on its own dynamics. In the Jewish tradition, we say *mitzvah goreret mitzvah* – a mitzvah, a good act, leads to another mitzvah. Alice Paul to Alice Muller. The Muller family to Alice Paul. Alice Muller to the Vietnamese family, and so on.

The Kirshner File

Warsaw's wartime secret city harboured Jews

It was like no other city in the annals of recorded history, a unique and extraordinary phenomenon.

In 1940, as part of their master plan to exterminate Poland's venerable, three million-strong Jewish community, the Nazis crammed more than 400,000 Jews into the Warsaw Ghetto, the largest one in German-occupied Europe.

Sheldon Kirshner in Toronto

But approximately 28,000 Jewish residents of Warsaw found refuge on the Aryan side of the city.

These individuals, who went into hiding, were generally known as "cats." They formed what Gunnar Paulsson describes in his groundbreaking scholarly book, *Secret City* (Yale University Press), as the biggest "clandestine community of Jews anywhere in Europe."

This intriguing topic – the theme of Roman Polanski's masterful film, *The Pianist* – has not been comprehensively addressed. Historians have disposed of it in a few monographs and chapters in books. Even Israel Gutman, the author of *The Jews of Warsaw*, a classic work of scholarship, glossed over the fate of these escapees. But now, with the publication of *Secret City*, their story is finally told at length.

Paulsson, the son of a Holocaust survivor, has delved deeply into the subject, having scoured memoirs, diaries and the archives of Jewish and Polish organizations that assisted the fugitives.

One of his findings may jolt readers. Despite the deep-seated anti-Semitism that pervaded pre-war Polish society, a surprising number of Poles helped Jews, often at risk to themselves. On balance, however, the majority of Poles remained neutral as the greatest tragedy to befall the Jewish people unfolded.

It is hardly astonishing that most Poles stayed on the sidelines. Prior to Germany's invasion of Poland, Poles and Jews rarely mixed socially and constituted two separate solitudes. Anti-Semitism was widespread, the product of ingrained prejudices and superstitions.

The Catholic church and nationalist politicians and intellectuals reinforced commonly held attitudes about Jews as aliens. Even progressive Poles perceived Jews as outsiders. Pogroms, the violent expression of Judeophobia, widened the chasm.

The widespread perception that Jews were strangers had something to do with the fact that the Jewish community in Poland was probably the least assimilated in Europe.

Most Jews regarded themselves as members of a national rather than a religious minority and considered Yiddish their mother tongue. With the advent of Polish independence in 1918, an increasing number of Jews became Polonized. By 1939, the year of Germany's invasion, Warsaw was home to some 50,000 fully acculturated Polish speaking Jews. Of these, Paulsson estimates, 25,000 were fully assimilated.

These factors were of no small importance once the Germans closed the ghetto in 1940.

Despite the religious, cultural and linguistic barriers that separated Poles and Jews, the two communities maintained lines of communication, some of which were quite intimate. Without these links, the so-called secret city could not have existed.

The secret city crystallized around three distinct groups. The first consisted of Jewish assimilants and converts who had lived outside the ghetto area before the war and had personal and professional ties with Poles. The second was composed of Poles and Jews who forged contacts during the ghetto period, mainly through illegal trade. The third was made up of Jewish and Polish activists in fraternal political parties and social organizations.

At first, the only Jews who could be found on the Aryan side were the most integrated and assimilated. Many of them helped less fortunate Jews stuck in the ghetto. Jews began escaping from the ghetto toward the close of 1942, following the great deportation of that awful summer.

With few exceptions, the escapees possessed "good looks" – stereotypical Polish as opposed to Jewish physical features – and had Polish friends and/or acquaintances who were prepared to help them. Paulsson claims that 70,000 to 90,000 Christians, or about one-twelfth of Warsaw's population, came to the aid of Jews. By doing so, they risked their lives, knowing that the penalty for helping Jews was capital punishment.

Jews lucky enough to leave the ghetto had to run a gauntlet of roving German patrols, informers, blackmailers (*szmalcowniks*) and rapacious landlords.

From 1939 onward, Jews were easily able to obtain false identity papers because the Germans had not yet issued their own documents. But after 1941, the Nazis cut off this avenue of escape by introducing new forms of identification.

Frequently, Jews were tricked into paying exorbitant sums for crude forgeries. Zegota, the Council to Aid Jews, solved this problem by providing foolproof IDs to Jews.

Circumcised men could obtain medical certificates stating they had undergone a special procedure to correct phimosis, an abnormal development of the foreskin. Still others could submit to plastic surgery, or pass as Tartar Muslims or Karaites. The vast majority of Jewish men did none of the above, gambling they would not be closely examined.

Women, who were much more difficult to unmask as Jews, had to be prepared to answer detailed questions about the Catholic religion.

The absence of money was a major problem for Jews on the run. But they could overcome it by tapping into stipends supplied by Zegota and Jewish organizations such as the Bund. In many cases, though, Jews were left with no alternative but to sell their possessions or live on the charity of Polish hosts.

Pre-war anti-Semitism dissuaded countless Jews from leaving the ghetto. Still other Jews, living on the Aryan side, were tricked into applying for German "amnesties" that were nothing more than schemes to ensnare them.

Street scene in the Warsaw ghetto

In the classically cruel 1943 Hotel Polski scam, for example, 3,500 Jews were promised freedom, only to be summarily arrested and shipped to Auschwitz.

Incredibly enough, a handful of Jews survived as labourers in Germany. "Germans were generally not sensitive to the many nuances of language and behaviour that distinguished Polish Jews from non-Jews, so that it was easier to pass as a Pole in Germany than in Poland," Paulsson writes.

Apart from the usual informers and blackmailers, the Blue Police – formed by the Germans in 1939 – were the most dangerous Polish adversary Jews faced in the secret city.

Universally regarded as a collaborationist force, the Blue Police performed ordinary policing duties, aside from guarding ghetto gates and flushing out Jews in hiding. In some instances, the Blue Police arranged the escape of Jews from the ghetto.

Although Catholic priests played a baneful role in perpetuating pre-war anti-Semitism, the church partially redeemed itself by placing hundreds of Jewish children in convents, possibly out of guilt or a desire to convert them.

According to Paulsson, the 1944 Warsaw uprising brought the secret city to an end. The army of *szmalcowniks* and the Blue Police suddenly disappeared and the Nazi apparatus of repression faded away.

But the uprising, crushed by the Germans, presented Jews with fresh challenges. All too often, for instance, Poles accused Jews of being German spies. Tragically, scores of Jews were murdered by Poles who assumed they were German agents.

Jews who volunteered for the AK – the underground Polish Home Army that spearheaded the rebellion– were usually rebuffed. Jews who passed as Catholics did not have such problems, stoking suspicions that the AK did not welcome Jewish volunteers.

Nonetheless, hundreds of Jewish fighters participated in the revolt, which claimed the lives of 4,500 Jews.

When the uprising broke out, 17,000 of the 28,000 Jews who had found a haven in the secret city were still alive. By the time the Red Army marched into Warsaw, 11,500 Jewish survivors were left in the capital.

Paulson believes that even fewer Jewish survivors would have made it through the war had it not been for the pre-existing network of connections linking Jews and Christians.

Jews also benefited from the unspoken rule of minding one's own business in German-occupied Poland. As a result, Poles, even openly anti-Semitic ones, thought twice before denouncing Jews.

Jewish fighters who escaped from the smoking wreckage of the 1943 Warsaw Ghetto uprising obviously benefited from this widespread attitude.

In general, the vast majority of Poles, including rabid anti-Semites who sought to disenfranchise Jews and strip them of their Polish citizenship, deplored the systematic extermination of Jews.

But this is really a moot point, given the fact that 98 per cent of Warsaw's Jews perished during the Holocaust.

Does a simple weight loss plan exist? This woman says YES!

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Dr. Barry Bultz, President of the Canadian Association of Psychosocial Oncology, and Director of the Tom Baker Cancer Centre Department of Psychosocial Resources in Calgary, will speak about his groundbreaking work in successfully treating patients with cancer.

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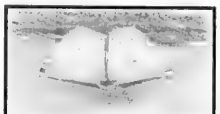
Jewish Life

Truth: our greatest weapon against deniers

By RABBI AARON FLANZRAICH

About a year and a half ago, Holocaust denier Ernst Zundel claimed refugee status in Canada when he was deported from the United States. He had lived in Canada earlier, but was refused re-entry and was held on American soil before being allowed to cross the border to Canada where he was detained.



Zundel was accused of desecrating the memory of the dead, inciting hatred against Jews and possessing illegal Nazi paraphernalia.

Canada has hate-crime laws and Zundel mocks these laws. I have long given thought to Canadian hate laws, which are not, in fact, unique to Canada. They began in France and quickly spread to Germany, Switzerland, Israel, Italy, New Zealand, Sweden, Australia, Britain and Canada.

They have been used to confront behaviours that governments do not like, but today they are closely linked with Holocaust denial. Groups of pseudo-historians – Fred Leuchter, David Irving, Mark Weber and Zundel – deny the Holocaust through websites, books, public lectures, newspaper ads, university programs, pamphlets and op-ed pieces.

They deny that six million Jews were murdered. They deny that the Germans ever constructed gas chambers for murder, and they deny that the Germans ever constructed crematoria for the genocide of millions. These claims are the foundations of Holocaust denial.

So what would you do if someone asked you to prove the Holocaust happened?

Let's say you provide survivors' reports that they had heard of the gassings at Auschwitz. The denier would say the survivors exaggerate their memories. Another survivor tells another story, different in its details but with basic similarities, saying Jews were gassed. The denier would respond that rumours floated through the camps and many survivors incorporated them into their memories.

An SS guard confessed that he actually saw people gassed and cremated. The denier claims the Allies forced the Nazis to confess.

And what of the camp commander's autobiography, written after his trial, conviction and sentencing to death when he had nothing to gain by lying? Only Holocaust deniers pretend to know why anyone would confess to crimes he never committed.

But there is more.

We have blueprints of gas chambers and crematoria. Deniers say the chambers were used for delousing and the crematoria for the disposal of those who died from shortages resulting from the Allied bombings.

They tell us that no written order has ever been found linking the order to kill Jews to Adolf Hitler himself. But no written order has ever been found linking Hitler to the start of World War II, either.

There is, in fact, a great amount of evidence that tells us what happened.

Indeed, as a society, we are attracted by "science" and "fact," but these "historians" use such words to debase fundamental truths. There are times when truth can be denied by many people and yet that truth endures. The greatness of truth is that it cannot be diminished. It may be ignored, denied or even warped, but as we understand on Yom Hashoah, the real power of truth is that it comes from within, even when it is challenged from without.

With such strength, we do not need the world to substantiate these truths, because our faith teaches that truth will not be extinguished – lies will fail and truth will stand. The tenacity of the Jew is proof enough of this "truth."

Will hate laws stop people from believing these lies? Do we think throwing people into jail for Holocaust denial will convince people they are wrong?

I believe it makes them martyrs and disables our greatest tool against them – not jails or laws, but facts, truth, proof and science, which all converge to prove the Shoah. For then we can say, "It is true because any thinking person can see it for themselves."

Let them say what they wish, let them argue and debate, and in the end, we will do for the six million what these criminals would never have wanted: we will ensconce their memories and lives in the annals of truth and use their memories to accomplish what they would have wanted – to use thought and education to make us better people, to make better thinkers and to make a better world.

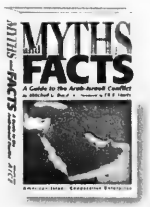
Rabbi Flanzraich is spiritual leader of Beth Sholom Congregation in Toronto.

MYTH:

Israel's policy of assassinating Palestinian terrorists is immoral and counterproductive.

FACT:

Israel is faced with a nearly impossible situation in attempting to protect its population from Palestinians who are prepared to blow themselves up.



One strategy for dealing with the problem has been the peace process. Beginning in 1993, Israel believed that negotiating was the way to reach peace with the Palestinians, but after Israel gave back much of the West Bank and Gaza Strip and offered virtually all of the remainder, the Palestinians rejected these concessions and chose to use violence to try to force Israel to capitulate to all their demands.

A second strategy is for Israel to "exercise restraint," that is, not respond to Palestinian violence. The international community lauds Israel when it turns the other cheek after heinous attacks, but this restraint does nothing to assuage the pain of the victims or to prevent further attacks.

Moreover, many of the same nations that urge Israel to restraint have reacted forcefully when put in similar situations. For example, the British assassinated Nazis after World War II and targeted IRA terrorists in Northern Ireland. And, in the wake of the murderous attack on the World Trade Center and the Pentagon, it was revealed that U.S. president Bill Clinton's administration had attempted to assassinate Saudi terrorist Osama bin Laden in 1998 in retaliation for his role in the bombings of the U.S. embassies in Tanzania and Kenya.

The administration of President George W. Bush has said it also would not hesitate to kill bin Laden and has targeted a number of other Al Qaeda operatives.

In April 1986, after determining that Libya had directed the terrorist bombing of a West Berlin discotheque that killed one American and injured 200 others, the United States launched a raid on a series of Libyan targets, including President Muammar Gadhafi's home. This was widely viewed as an assassination attempt. Then-president Ronald Reagan justified the action as self-defence against Libya's state-sponsored terrorism.

More recently, George W. Bush ordered attacks on the Iraqi political leadership during the 2003 war in Iraq.

Israel has chosen a third option – eliminating the masterminds of terror attacks. It is a policy that has caused great debate in Israel, but is supported by a vast majority of the public. The policy is also supported by the American public according to an August 2001 poll by the America Middle East Information Network.

The Israeli government also went through a legal process before adopting the policy of targeted killings. Israel's attorney general reviewed the policy and determined that it is legal under Israeli and international law.

Targeting the terrorists has a number of benefits. First, it places a price on terror: Israelis can't be attacked with impunity anymore, for terrorists know that if they target others, they will become targets themselves. Second, it is a method of self-defence: pre-emptive strikes eliminate the people who would otherwise murder Jews. While others may take their place, they do so knowing they too will become targets. Third, it throws the terrorists off balance. Extremists must stay on the move, look over their shoulders and work harder to carry out their goals.

Of course, the policy also has costs. Besides international condemnation, Israel risks exposing informers who provide the information needed to find the terrorists. And soldiers must sometimes engage in high-risk operations that occasionally cause tragic collateral damage to property and persons.

The most common criticism of targeted killings is that they do no good because they perpetuate a cycle of violence whereby the terrorists seek revenge. This is probably the least compelling argument against the policy, because the people who blow themselves up to become martyrs can always find a justification for their actions.

Source: Myths & Facts Online – A Guide to the Arab-Israeli Conflict *by Mitchell G. Bard, http://www.Jewish VirtualLibrary.org.*

Jewish Life

A lesson from our past

By RACHAEL TURKIENICZ

Yom Hashoah is the day set to remember the events and victims of the Holocaust. There are Jewish survivors in the world who tell us first-hand of what they saw and lived through. And yet we know the maddening frustration of hearing Holocaust deniers who purport to know the truth.

Justifiably, we confront the lies of these deniers, and there is a concerted effort to be vigilant in our responses.

However, there is another opinion and we must be equally vigilant in responding to this view as well. There is a growing voice claiming that even if the Holocaust did occur, why can't the Jewish people just "get over it already? They're not the only ones who have suffered." In other words, enough is enough, we've heard it. Let sleeping dogs lie.

If we "got over" slavery in Egypt, should we not "get over" the Holocaust? Although there are similarities between the two Jewish experiences, the differences define how they enter Jewish consciousness. Until modern times, the slavery experience of Egypt was never questioned. By the time anyone raised historical questions, the experience itself had already transformed and informed our Jewish souls. The questions of history paled in comparison with the real impression Egypt had made.

We had time to integrate the full experience of Egypt without defending its reality. We suffered in Egypt and then were paid for our labours before we left. At the Red Sea, Divine justice punished those who tortured us. We do not rejoice at their downfall, but the biblical message of accountability is part of the event. We are told by other nations that they had heard of the events in Egypt. We were spared the pain of continuously insisting that it happened.

As a result, we integrated Egypt into our souls. The Torah commands us to always be kind to the stranger because we were strangers in Egypt. We took the experience of Egypt and transformed it into a celebration of freedom and a lesson of empathy toward all those who suffer.

We didn't "get over" Egypt, we worked through it. It is a part of us we transmit to our children, not to teach them how to be victims, but to teach them how to be liberators.

We cannot bring the Holocaust into our lives in the same way. It does not yet inform our consciousness or mould itself into our souls. The crematoria of the camps burned the experience into us and it still burns today. It cannot transform and inform us because we are still convincing people it really happened.

Is there no comfort to be had? The midrash tells a story of Rabbi Yochanan ben Zakkai, who lost his son. His disciples and colleagues took turns trying to comfort him. They cited people in the past who had lost children and had managed to get past the loss. In each instance, Rabbi ben Zakkai responded by saying that these attempts werre giving him no comfort.

Finally R. Eleazar comes to comfort him and is successful. R. Eleazar speaks of Rabbi ben Zakkai's son. He talks of the greatness of the son and the comfort to be found in knowing that as a father, the rabbi had parented well and succeeded in raising an exemplary individual.

We must openly speak of the individuals we lost in the Holocaust – not the numbers, but the people. We must acknowledge the parents who held their children, trying to protect them to the end. These exemplary parents. These outstanding individuals.

There is no comfort in hearing that others have suffered. This is not a contest. We must answer those who say, "Get over it." Get over the Holocaust? God forbid.

Contemporary anti-Semitism

By MARK MIETKIEWICZ

This Sunday evening marks the beginning of Yom Hashoah during which we remember the people who perished in the Holocaust and vow that it can "never again" happen. Unfortunately anti-Semitism is is as current as this morning's newspaper. Today, where to find information about contemporary anti-Semitism, the organizations that are combating it and a look at the debate over the "new" anti-Semitism.

"Today's Europe is not the Europe of the 1930s and 1940s, and it would be false to claim it was… We have no right to insult the memory of the Shoah's millions of victims by putting their sufferings on a par with today's manifestations, as serious as they undoubtedly are" **[http://tinyurl.com/yqs34]**. With those words, European Commission president Romano Prodi addressed a recent conference on anti-Semitism in Brussels, where he explained what the EC has done to combat anti-Semitism and what remains to be done **[www.eurunion.org/news/press/2004/20040025.htm]**.

In 1997, the EC created the European Monitoring Centre on Racism and Xenophobia **[http://eumc.eu.int]**. But the centre hasn't been without controversy. In 2002, it commissioned two researchers from the Berlin Research Centre on anti-Semitism to write a report on the state of anti-Semitism in the European Union. Their report maintained that anti-Semitic acts are carried out "either by right-wing extremists or radical Islamists or young Muslims, mostly of Arab descent, who are often themselves potential victims of exclusion and racism; but also that anti-Semitic statements came from pro-Palestinian groups… as well as from politicians… and citizens from the political mainstream." When the draft study was released last year, the Berlin centre judged it "neither reliable nor objective" and not fit for publication. Another study has been commissioned, but meanwhile, you can read the original 100-page report as well as the centre's critique **[http://eumc.eu.int/eumc/FT.htm]**. Also on that site is The Fight Against Anti-Semitism and Islamophobia: Bringing Communities Together **[http://tinyurl.com/37csc]**.

There are many other institutions around the world charged with monitoring and combating anti-Semitism. They include Tel Aviv University's Stephen Roth Institute for the Study of Contemporary Anti-Semitism and Racism **[www.tau.ac.il/Anti-Semitism/]**, The Vidal Sassoon International Center for the Study of Antisemitism at Jerusalem's Hebrew University **[http://sicsa.huji.ac.il/]**, the Anti-Defamation League **[www.adl.org/]** and the Simon Wiesenthal Center **[www.wiesenthal.com/]**. In Canada, B'nai Brith publishes its annual Audit of Anti-Semitic Incidents **[http://jewishcanada.ca/]** and you can review statements about anti-Semitism released by the Canadian Jewish Congress **[http://tinyurl.com/ytxze]**.

Elsewhere, the English-language *Ha'aretz* website has compiled a large archive of newspaper stories focusing on anti-Semitism **[http://tinyurl.com/xtvz]**. The Southern Poverty Law Center "Hatewatch" website monitors all types of hate-related crimes **[www.hatewatch.org/]**. And a "blogger" named "Izak" maintains a blog (or weblog) where he trolls the Internet for news and articles on anti-Semitism and copies them to his site **[http://antisemitisms.blogspot.com/]**.

Last November, Mortimer Zuckerman, editor-in-chief of *U.S. News & World Report* wrote the magazine's cover story, "Graffiti on History's Walls." In it Zuckerman describes a new anti-Semitism that "transcends boundaries, nationalities, politics, and social systems." The target, according to Zuckerman, is Israel. "Just as historic anti-Semitism has denied individual Jews the right to live as equal members of society, anti-Zionism would deny the collective expression of the Jewish people, the State of Israel, the right to live as an equal member of the family of nations" **[http://tinyurl.com/2ya3e]**.

In "The Return of Anti-Semitism," which appeared in December's *New York Magazine*, Craig Horowitz asks, "Why has hating the Jews become politically correct in many places?" **[http://tinyurl.com/2aqqu/]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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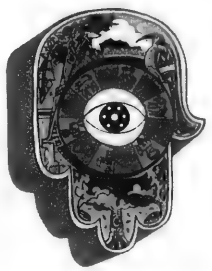

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Greater Toronto Area

New *Star* publisher proud of his Jewish identity

Continued from page 3

There he organized and co-chaired a national conference on Canadian media, an event that altered his career yet again.

John Honderich, who attended the conference and whom Goldbloom will succeed at the *Star*, raised the possibility of employment.

"That's where the conversation began," Goldbloom recalled. "There was no guarantee I'd become publisher. But it was made clear to me that Honderich saw me as a potential successor."

There had been rumours that Honderich, a member of the five-family trust that controls Torstar's voting shares, was forced out by the company's chief executive officer Robert Prichard.

But Goldbloom, who was formally hired by Prichard on behalf of the board of directors, said he prefers to believe he was "everyone's candidate."

He said he has three broad goals: to maintain the *Star*'s pre-eminence in circulation (452,521 Monday to Friday, 661,785 on Saturday and 432,147 on Sunday), to upgrade editorial quality and to increase financial performance.

"I believe this needs to be a period of change and continuity. We're working on interesting initiatives on the editorial and advertising fronts. We need to aspire to a situation where every person of influence in Toronto is a reader of the *Star*. I want the *Star* to be a must-read, to be more than it is today."

Alluding to the newspaper war, whose first shots were fired by the newly established *National Post* in 1998, Goldbloom said Toronto holds the distinction of being North America's most competitive newspaper market.

And as he gazed upon the figurative battlefield, he said, "There will be casualties. The current market is not sustainable. There are players that are operating at a loss, and that has to be a transitory situation."

Mindful of battles lost and won, Goldbloom intends to adopt a hands-on approach as publisher, his modus operandi at *The Gazette*.

"I will become much more knowledgeable of the newsroom over the next few months," said Goldbloom, who will wield complete editorial authority.

Although there have been reports he has been hired to cut costs, he said he does not intend to introduce "dramatic changes," but does intend to hire an editor. At present, the top-ranking editorial spot at the *Star* is filled by a managing editor.

Until May, Goldbloom will carry on as deputy publisher. "My involvement has been primarily with developing a strategic plan for the newspaper and restructuring and rejuvenating the human resources department," he said.

Recognizing that the *Star*'s Mideast coverage has alienated and embittered some Jewish readers, Goldbloom said he expects news reporting at the *Star* to be "balanced, fair and complete."

In judging the *Star*, he said, readers should measure its coverage over time rather than reacting to a particular story.

Third-party opinion, written by columnists, will offer a cross-section of diverse views. "Editorials will be a reflection of my perspective and the wisdom of the editorial board."

Offering a preview of his outlook on the Arab-Israeli conflict, he said, "I believe in the legitimacy and necessity of Israel. I believe profoundly in its right to exist behind secure borders and at peace with its neighbours."

He is an advocate of a two-state solution. But he declined to comment about what the borders of a future Palestinian state should be. "I'm not an expert on the Middle East and I don't want to get beyond these fundamental principles. I won't get into a discussion of boundaries or the wall."

Neither would he be drawn into discussing whether the *Star*'s coverage of Arab-Israeli issues in the Goldbloom era will satisfy its legion of critics.

Goldbloom, whose wife Fiona is in the documentary film business, has no formal connections with Toronto's Jewish community.

"As publisher of the *Star*, it's best not to be involved in the different institutions of the Jewish community," he said, adding it could be seen as a conflict of interest.

"The *Star* wants support from every sector of the Toronto community. I can't expect everyone, at all times, will agree with our position or coverage. But I'm confident people will view the *Star* with respect for its attempts to achieve high standards of journalism."

Asked if he considers his appointment to be historic, he said, "When a member of a minority group is given an opportunity for leadership, it helps in the constant pursuit of creating a just society in Canada, to use Mr. [Pierre] Trudeau's words.

"I'm very comfortable with and proud of my Jewish identity. But that's not why I was chosen to be publisher of the *Star*."

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A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

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Greater Toronto Area

A positive outlook kept him alive, survivor says

By CYNTHIA GASNER
Special to The CJN

At his 80th birthday party for the residents at 2 Neptune Dr. where Rubin Bortenstein and his wife Louise have lived for two years, the Auschwitz survivor, who could have recalled many horrific memories, spoke with optimism and hope.

This kind of outlook, he says, "saved my life… I believe that a person is a person, but what's important is what that person intends to do with his or her life."

In an interview in the Bortensteins' condominium where he has an oxygen tank because of his emphysema, the high-energy octogenarian with number 79635 tattooed on his arm spoke of his early years in Warsaw, his fight for survival during the Holocaust, the tragic loss of his family, his immigration to Montreal and his move to Toronto two years ago.

Born into a wealthy family, Bortenstein, who had a younger brother and sister, was raised and educated in Warsaw where he graduated in 1939 from a gymnasium (a combination of high school and college).

"But then, all my dreams in education were shattered," he said. He was taken away from the Warsaw Ghetto by the Gestapo in 1941 to Novydwor. Ten months later, he was shipped to Auschwitz where he remained until Jan. 14, 1945, when the camp was evacuated.

"I joined the surviving inmates on a death march towards western Europe. We were liberated by the 10th Armor Division of the U.S. Army near a small town called Shongau. Of the 500 who were shipped with me to Auschwitz to do labour work, there were only 67 survivors."

When he was imprisoned, he weighed 165 pounds and was in excellent physical and mental health. When he left Auschwitz, he weighed 70 pounds. Pointing to his oxygen line, he said, "This may be the result."

After liberation, he discovered that he was without a family and had no place to live.

When Bortenstein learned that his family had perished, he decided to immigrate to the United States but discovered that he had two uncles living in Montreal. Three days after arriving in Montreal, he found a job as a server and counter person at Harry's Diner on St. Lawrence Boulevard with a salary of $20 a week. After a year and a half, he opened his first restaurant, the University Coffee Shop.

He had met Louise in Germany, and in 1949, he brought her to Montreal where they were married. Over the years, he opened several other restaurants.

"To survive in the restaurant business," Bortenstein said, "one must have an instinctive love for people."

This instinct led Bortenstein to volunteer with Sun Youth, a Montreal-based organization that develops programs in working class neighbourhoods to keep kids busy and off the streets.

He was the first president of Sun Youth, a position he held for many years, and he often provided sandwiches and ice cream for special events and children in the neighbourhood.

Bortenstein also became involved with the Montreal Holocaust Committee, and in a speech at a Yom Hashoah Commemoration, he said, "I am not going to judge any one person, country or people, but the free world stood by and did nothing. Now, it is our obligation to pass on the history of the Holocaust and to make sure that what happened at the Holocaust never happens again."

Seen at his 80th birthday party, Rubin Bortenstein is surrounded by family and friends.

He was active in the Davis Lodge of B'nai Brith and has worked for the State of Israel.

"I decided I wanted to put up a monument in memory of my parents, sister and brother," he said. "I thought of Poland, Germany and Canada and then decided to put up a stone in Israel at the Survivors Forest of the Jewish National Fund."

Looking back, Bortenstein said that when they got into Auschwitz, "most people immediately became zombies and suicidal. I hoped that I would come out alive – so that's what kept me going."

He emphasized that his attitude was and is to "take it in my stride. And I still don't think about death, I think about life."

The Bortensteins have three sons, two living in the United States and one in Toronto and they have six grandchildren.

Teen gives bar mitzvah *gelt* to Shaare Zedek

By SHAWN SHAPIRO
Special to The CJN

Adam Bogoroch is like many other young teenagers who enjoy skiing, computers, sports and friends, but since he was seven years old, the Toronto teen has been aware of the importance of helping others.

Adam, who turned 13 on Jan. 23 and had his bar mitzvah in February, says the event "was fantastic. It was something very memorable for the rest of my life."

Adam Bogoroch

He has tried to give of himself wherever he can for several years. The year he turned seven, Chanukah was late and Adam's birthday came shortly after the holiday. After discussing it with his family, he decided to donate all the toys he received for both occasions to the patients at the Hospital for Sick Children.

He says he has learned from his parents Richard and Melanie, who also support charities, what it means to help others.

When they receive money, some bar mitzvah boys keep it and some save it for school, but many donate at least a portion to a charity. Adam knew he was going donate any money he received to a charity, but had to find the charity he most wanted to support. He says he wanted his donation to matter, and ultimately chose Shaare Zedek Hospital in Israel.

Melanie Bogoroch, Adam's mother, said that when he was looking at options, Adam first learned about this particular hospital. "Shaare Zedek Hospital deals with victims of attacks and is in need of lifesaving equipment" she said.

Adam's gift will make it possible for the hospital's newly created emergency unit to buy a resuscitation cart and two wheelchairs.

Suzanne Kaye, national executive director for Shaare Zedek's Toronto office, was their contact, Bogoroch said. "I had contacted her and she came over to bring [Adam] information on the hospital. They put his name on the equipment and Adam gave her the money."

Adam and his family are travelling to Israel this August, and thanks to arrangements made by Kaye, they will get to see his donation at work. They are also going to put up a plaque for him in the hospital saying what he donated.

"He feels so fulfilled and proud of himself as a person" Bogoroch said. "If other children gave, they would know the feeling as well."

"I want kids to know, if they were to donate… they would feel good about themselves," Adam said. "It replaces stress with a good feeling."

MODEL SEDER: Or HaEmet Sephardic School students Nina Benyair, left, and Aviva Wise took part in a model seder, learning about the mitzvot and customs of the holiday.

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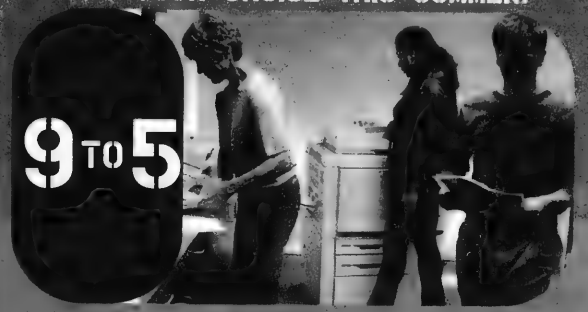

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On Campus

Legal scholar looks critically at corporations

By SHELDON KIRSHNER
Staff Reporter

The world's dominant economic institution today is the corporation. But a century ago, corporations had little of the immense power and influence they currently wield.

Joel Bakan, a 44-year-old University of British Columbia law professor who has closely studied the corporation, has written a book from a left-of-centre perspective that charts its rise and delineates its foibles and strengths.

Judging by the attention it has generated in Canada and the United States, *The Corporation*, published last month by Viking Canada, has struck a chord.

Sales on the Amazon.com website have been brisk, and the book, which is designed for both lay and professional readers, will be translated into several Asian and European languages

Bakan, who has been a full professor at UBC for the past seven years, where he teaches contract, constitutional and corporate law, is also promoting the documentary film version of *The Corporation,* which he co-created and wrote.

Having debuted on TVOntario in February and March, the award-winning miniseries is scheduled to open in 40 U.S. cities in June and in Europe in July.

Like the film, the book has stirred debate and largely favourable reviews.

Corporate scandals in the United States, turning on the less than ethical practices of companies such as Enron and WorldCom, have aroused indignation and curiosity about the inner workings of big businesses.

In an interview, Bakan said *The Corporation* is essentially a spinoff of *Just Words,* published in 1997 by the University of Toronto Press.

Just Words claimed that Canada's Charter of Rights and Freedoms did not have a significant impact on the promotion of social justice because it left corporations out of the equation.

This was a source of concern to Bakan because corporations have so much power. As he writes: "Corporations govern our lives. They determine what we eat, what we watch, what we wear, where we work and what we do. We are inescapably surrounded by their culture, iconography and ideology.

"And increasingly, corporations dictate the decisions of their supposed overseers in government and control domains of society once firmly embedded within the public sphere."

Corporations emerged as a powerhouse in the United States and Britain with the laying of national railroad lines. Since railway barons required vast amounts of capital investments, they came to rely on big businesses to finance their operations.

Bakan argues that corporations – which are neither good nor bad, but rather amoral – immediately began pursuing their own economic self-interest without thinking of the consequences.

"All corporations are mandated by law to exploit natural and/or human resources for profit," he said. "It's very difficult to create wealth without extracting it from something: the earth or humans. And this process has the potential to cause harm."

On the plus side, corporations manufacture goods and services, produce jobs and keep the economy humming.

But the negative effects are devastating. Corporations degrade, even destroy, the environment. They can affect their workers' health and engender job insecurity. Their products may be unsafe and their prices unfair.

"We, as a society, need to create a balance that minimizes the negative and maximizes the positive," Bakan said.

In *The Corporation*, he writes: "Corporate rule must be challenged in order to revive the values and practices it contradicts: democracy, social justice, equality and compassion."

The solution is government intervention to regulate corporations, Bakan thinks. Asked whether governments have the political will to pass such laws, he said they normally respond to public pressure.

Lest he be misunderstood, Bakan said that the corporate world is not homogeneous and that many of the concerns he articulates have been expressed by chief executive officers of corporations. "They are not exempt from these concerns. Business people are really soul-searching."

Bakan describes himself as "a member of the Jewish social-minded intelligentsia."

He is engaged to be married to Canadian actress Rebecca Jenkins, whom he met through mutual friends after the death of his wife, Marlee, a fellow lawyer and professor.

His grandparents, Orthodox Jews from Poland, worked in the sweatshops of Brooklyn after immigrating to the United States in the second decade of the 20th century.

His parents, Paul and Rita, are retired psychologists. He taught at Simon Fraser University and she was an instructor at the British Columbia Institute of Technology.

A graduate of Simon Fraser, Bakan studied law at Oxford University, where he was a 1981 Rhodes scholar. He took two additional law degrees at Dalhousie University and Harvard.

"I enjoy law as an intellectual pursuit," he said.

Before coming to UBC, Bakan was a teacher at Osgoode Hall and practised labour law in Toronto.

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On Campus

UWO students divided on SPHR's stand against anti-Semitism

By PAUL RAKOWSKI
Special to The CJN

Some Jewish students at the University of Western Ontario are questioning the sincerity of the support shown at a recent campus rally against anti-Semitism by a pro-Palestinian group.

Members of Solidarity for Palestinian Human Rights (SPHR) came to the rally, which was organized by Hillel at Western in response to last month's spate of anti-Semitic acts that hit Toronto Jewish sites, with Palestinian flags and signs carrying the group's name and denouncing hatred.

Guest Voice

The rally saw some 250 people stand together as members of the Jewish and Christian campus communities spoke out against hate and reaffirmed Canadians' collective responsibility to uphold Canadian values in the wake of such anti-Semitic acts.

In a press release forwarded to the local media, SPHR wrote, "Palestinians living under occupation face every form of racism. We condemn the dehumanization and brutalization that are the predictable consequence of the racism against Palestinians. It is in the same breath that we condemn anti-Semitism – the same despicable crime with a different target."

Many Jewish students are questioning the sincerity of SPHR's endorsement, accusing them of using the climate of fear created by anti-Semitic hate crimes to advance their own political ends, and wonder why the group made a concerted effort to show their support publicly.

"SPHR's gesture in solidarity against racism last Wednesday was an act of hypocrisy," said Shawn Fried, a second-year law student and co-president of Western's Jewish Law Students' Association.

"Their vilification of Israel on campus goes beyond criticism and enters the realm of racism when they defame the state and its peoples as racist, apartheid, imperialistic and colonial Palestinian human rights abusers," Fried said.

"The SPHR's failure to focus on the greatest human rights abusers of Palestinian society, that of the Palestinian Authority and other more culpable abusers while demonizing Israel for all the problems is racist, as racism is defined by prejudice based on race."

Matt Fisher, a second year political science student and president of the campus Israel Action Committee, said, "SPHR can't just hold events where speakers attempt to justify suicide bombings and accuse Jews of colonizing Israel and imposing apartheid-like conditions on non-Jews, [and] then say they stand against anti-Semitism."

Other students believe SPHR's intentions are genuine.

"It made me happy to see other groups in attendance as this is a global issue," said fourth-year physiology student and Hillel social action chair Rebecca Colman. "All groups should stand up for each other."

Rohan Belliapa, vice-president of finance of the University Student Council, which oversees all student clubs at Western, was also hopeful.

"The support shown by the SPHR is a wonderful model for how the two groups can find a common cause to unite against, in this case racism. This model would truly be a helpful reference to those looking to bring a resolution to the conflict in the Middle East."

TOV LICHTOV AT BIALIK:

The works of 16 students from Bialik Hebrew Day School – the most of any Jewish day school – were selected for this year's edition of *Tov Lichtov*, a North American publication of student literature in Hebrew. The works include poetry, fiction and essays. Pictured with the journal are, front from left, Amir Fleischmann, Matthew Korda and Samuel Chorlton; second row from left Ilana Walters, Hailey Filler and Coby Viner; and third row from left Shira Segal, Rachel Harris, Alison Schwartz and Samara Abells. Bialik graduates Nitzan Abelson, Tal Arane, Ethan Drucker, Naomi Ennis, Aaron Hosios and Rachel Naiman were also featured in this year's edition.

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Megillat Hashoah 1:8-9,13

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for those who sanctified God's name and the name of the people of Israel, refusing to be subdued, fighting to the death...
for infants who never learned to say "Mommy," for boys and girls whose youth was stolen from them.
Megillat Hashoah 5:13,15

Coast to Coast

Montreal police probe Jewish school firebombing

By JANICE ARNOLD
Staff Reporter

Montreal police last week were following several leads in the firebombing of the United Talmud Torahs elementary school in St. Laurent on the eve of Passover, which destroyed the library and left the Jewish community in a state of shock.

Police found a few pages of computer-printed notes taped to the door of the school at the time of the fire at about 2:30 a.m. on April 5, which have led them to confirm that this was a hate crime.

Yves Surprenant, an assistant director for public affairs for the Montreal police, would not reveal the content of the notes and said the signatory was unknown to police, but copies have been seen by Jewish community officials and excerpts have been widely reported in the media.

Signed by "the brigades of Sheik Ahmed Yassin," the French-language note denounced Israel's "crimes" against the Palestinians and warned that "this is just the beginning."

Police have stepped up patrols around both Jewish and Muslim institutions for at least the next few weeks. Cruisers were a common sight outside synagogues during the holiday.

Police also set up a hotline to receive confidential information that might help their investigation 514-235-5465.

Several anonymous donors have offered a $15,000 reward, through the Sun Youth Organization, for information leading to the arrest and conviction of the perpetrators.

The firebombing was swiftly and widely condemned by political leaders, starting with Prime Minister Paul Martin. The National Assembly passed a unanimous motion of condemnation and Montreal Mayor Gérald Tremblay spoke at a press conference held at the school at noon on the day of fire, as did Quebec Immigration Minister Michelle Courchesne. In addition, numerous community and religious groups, including Muslim leaders and the campus-based Solidarity for Palestinian Human Rights, denounced the attack.

"Although, thankfully, no one was injured, there is nothing, absolutely nothing, that can justify such an act. It is against the values espoused by all Canadians, against everything that defines a civilized, open and tolerant society," said Martin in a statement. He called it an "unspeakable crime." He also personally called school officials.

Justice Minister Irwin Cotler, a UTT graduate, vowed to bring "the full force of the law to bear" on those who commit such "cowardly acts of racist hate crimes." Visibly shaken at the press conference, Cotler recalled that he had experienced anti-Semitism as a student, but it was the kind born out of ignorance and never reached the level of violence.

"We will not be silenced. We will not be intimidated. And we will act," he said.

Stéphane Dion, MP for St. Laurent-Cartierville, also present, later found himself having to backpedal on a comment attributed to him in the *Globe and Mail* April 6, in which he said it was regrettable that this happened when not all Jews support the policies of Israel Prime Minister Ariel Sharon.

In a letter to the *Globe and Mail* April 7, Dion wrote: "No matter what one's opinion of the Sharon government's actions, violence is never an acceptable response. When I said, 'Why link all Canadian Jews with the policy of a government?' it was in the context of expressing my admiration for the pluralism of opinions among Jews of Canada and elsewhere."

The acrid smell of the burnt-out library, just off the foyer, hung heavily in the air at the press conference that was organized by the FEDERATION CJA and Canadian Jewish Congress.

"The Jewish community will not allow itself to be intimidated by this monstrous act. We will continue our daily activities as before, but with greater vigilance," said federation president Sylvain Abitbol, who condemned this "act of anti-Semitic violence" as especially reprehensible because children are involved.

All 10,000 books and documents and several computers were lost and the room itself was completely gutted. Smoke damage was sustained on the floor above. There is a park across the street from the side of the school where the library is located. Surprenant said an accelerant was thrown through one of the windows.

A mother openly sobbed as she walked through the black, sodden cavern that was the library. "This was my daughter's favourite room. Savages, these people are. I can't believe anyone would be so cruel, so heartless."

Principal Soly Benamron said she plans to keep a few of the charred books and put them on permanent display when the library is rebuilt.

The 230 children at the school will have to be prepared when they return to class April 15, she said. "We will let them know the truth, that this is an ugly event, that someone very bad did this. But we need to reassure them, not frighten them."

UTT executive director Sidney Benudiz said the sight of burnt books has "a powerful connotation," evoking Germany in the 1930s.

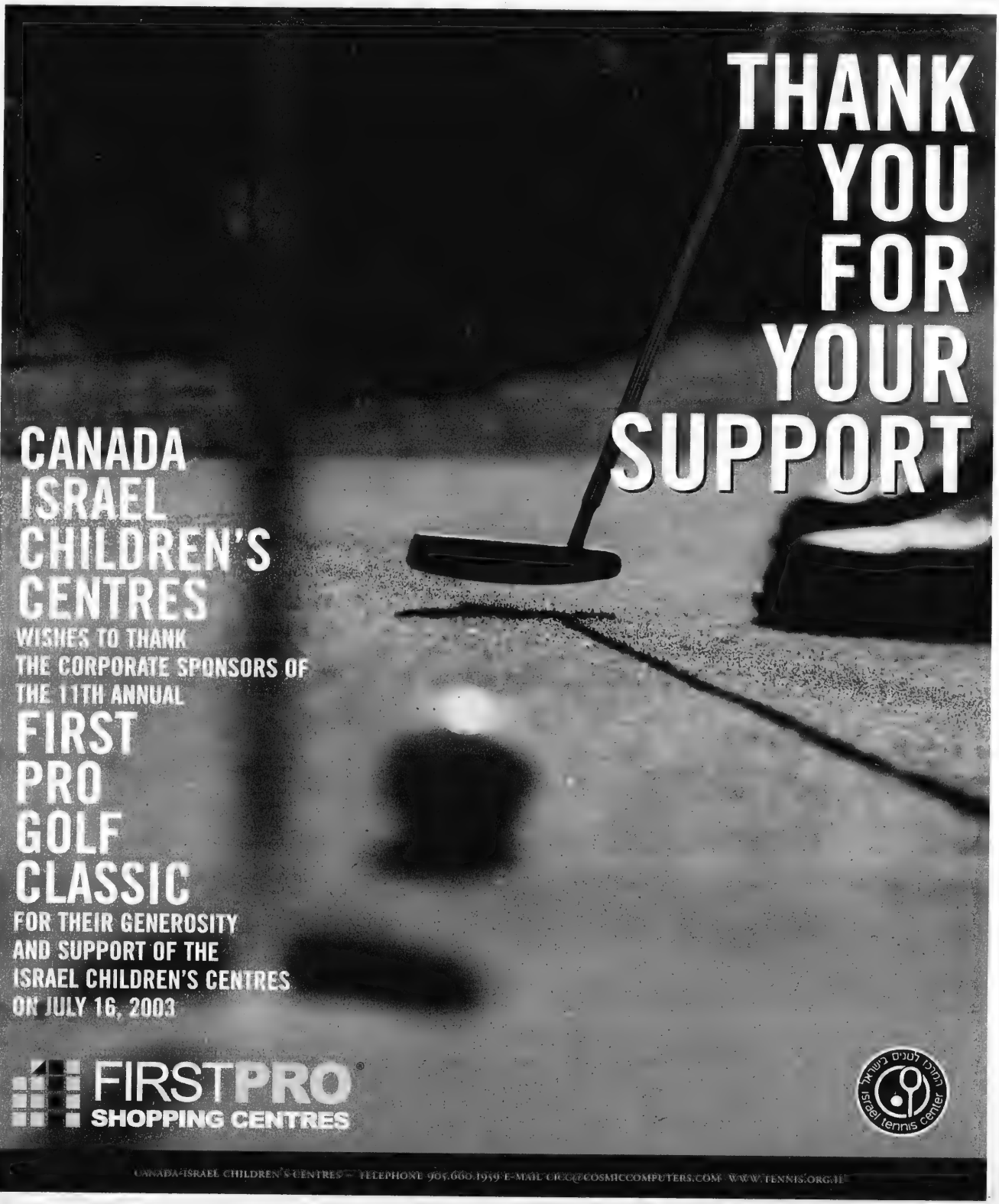
The students, he said, are already very security minded because of the measures taken in the school and quite aware of what goes on in the world. "Still, it is extremely unpleasant. We have to prepare them in a way that they will not feel threatened."

He said the school was daubed with swastikas last year but has had no other problems. "I don't know if this was preventable, but no school can afford around-the-clock security."

Although the seder was just a few hours away, about 100 people, many of them young, gathered outside UTT for a vigil. One placard read: "You can burn our books, but you can't burn our spirit."

Rabbi Mordecai Zeitz of Congregation Beth Tikvah in Dollard des Ormeaux, using a Passover metaphor, urged them not to become embittered by what had happened and to "remember that most Canadians are sweet."

Offers of help came in quickly. A Toronto-based children's book publisher offered to restock the library, and the English Montreal School Board said it plans to give UTT students access to libraries at its schools.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Teen group sows seeds of peace in Montreal

By DAVID LAZARUS
Staff Reporter

MONTREAL – Was it right or wrong for Israel to assassinate Hamas spiritual leader Sheik Ahmed Yassin?

It's the type of question the teenage participants in programs run by Seeds of Peace are used to dealing with every day. Indeed, Israeli and Palestinian representatives of the group tackled it and others when they visited Montreal less than 24 hours after Yassin was killed.

It was Seeds of Peace's first visit to Canada.

The late American journalist John Wallach launched Seeds of Peace in 1993 after the first World Trade Center bombing. He sought to establish a neutral spot outside the Middle East where teens on both sides of the Arab-Israeli conflict could sow seeds of friendship and conciliation and create a generation of future leaders who could establish a "new reality" for peace.

That place is the Seeds of Peace International Camp in Maine, where 450 teens go each summer to break down barriers of distrust and begin to see each other as full human beings. The camp has produced about 2,000 "graduates" from 22 nations since its inception.

As Israeli-born Michal Brosh, 16, and Palestinian Adham Rishmawi, 21, said several times to an audience of a few hundred Jewish and non-Jewish high school students at the YM-YWHA Ben Weider Jewish Community Centre, the camp invariably creates a legacy of mutual friendship, affection and trust.

But the experience can also be marked by "intense" moments of anger, frustration, tears and shouting during the camp's daily two-hour "coexistence sessions" where the nuts and bolts of the century-old dispute are debated.

"You have to learn to deal with it," said the soft-spoken Rishmawi, who grew up in a West Bank town near Bethlehem. He attended the Seeds of Peace camp in 1997 and has gone on to be one of its more prominent spokespeople.

Now an engineering student at Columbia University in New York City, Rishmawi acknowledged that achieving trust is one of the camp's main challenges, yet it is a gradual process that is almost always successful.

A more daunting challenge, he said, was returning home to the environment of hate and distrust he came from. "Friends of mine have told me that it's all right to talk to Israelis, just don't trust them."

Brosh, whose father is Israel's consul general in Toronto, was born in Herzliyah and went to the Seeds of Peace camp last summer.

Now attending the Community Hebrew Academy of Toronto, Brosh described herself as "right-wing" and said when she first got to the camp, she was filled with anger that "clouded my thinking."

"All I could think about were the rocks being thrown in the streets and the suicide bombers."

That changed when she was forced to co-operate with a Palestinian girl in a camp climbing expedition. "The camp changed my life forever," Brosh said.

Montrealer Howie Kislowicz, who also attended the camp last summer, said he realized he was "in touch with something extremely powerful" when he was able to forget that his fellow campers were from the other side of the divide, and meet people who were ready "to put a century of hate and bloodshed behind them."

Seeds of Peace participants all wear green T-shirts that, once donned, are meant to put them all on common ground. A small sea of the shirts could be seen on people sitting front and centre at the White House in 1993 at the signing of the Oslo accords.

George Atallah, the program's 24-year-old senior development associate in New York, told the audience – made up of kids from Herzliah St. Laurent, Bialik, Hebrew Academy and the Lake of Two Mountains High School – that unlike their Canadian counterparts, teens in the Middle East are sometimes forced to think about whether they'll survive the day, not "what colour to make the cover of your cellphone."

"Do you have to think about these things when you wake up in the morning?" he asked.

At camp, he said, "you're forced to share a bunk with the so-called enemy."

Once camp is over, kids return home. But the process started there continues with conferences, contacts and activities at a Seeds of Peace centre in Jerusalem on French Hill, the old Jerusalem dividing line.

Wallach, in a promotional video for Seeds of Peace, referred to the camp as a "detox program for the hatred that fuels violence and terror."

Atallah said Seeds of Peace hopes to establish a larger presence in Montreal.

The local event was organized by the Jewish National Fund and the Y, and sponsored by the Stephen R. Bronfman Foundation, Miriam Rolland and an anonymous donor.

The Seeds of Peace representatives also appeared at McGill University under the auspices of the Canadian Ethnic Studies Program for the United Nations' International Day for the Elimination of Racial Discrimination.

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Security barrier called essential for West Bank

By JANICE ARNOLD
Staff Reporter

MONTREAL – The Israeli general who has thwarted every attempt by terrorists to breach the security barrier surrounding the Gaza Strip says a similiar defensive system is essential for the West Bank to prevent suicide bombers from entering Israel.

Maj.-Gen. Doron Almog was commander of the Israel Defence Forces' Southern Command from the end of 2000 to 2003, a position that placed him at the head of military operations for all of Gaza, as well as the defence of Israel's borders with Egypt and Jordan. Almog was in Montreal to speak at a function late last month sponsored by Bank Hapoalim, which has an office here.

During the first half of 2001, Almog built a fortified security fence in the Gaza Strip bordered by a one-kilometre-deep buffer zone where no Palestinians were permitted. Everything that had existed in the zone was bulldozed, he said. At several points along the fence are observation posts with high-tech surveillance capabilities that can intercept anyone trying to enter the buffer zone well before they get near the fence.

More than 400 attempts to enter Israel from Gaza were stopped because of this barrier, he said.

Almog said such a buffer is also necessary around the West Bank. The great majority of terrorist attacks in Israel originate from there because the border can be "easily" passed through.

The suicide bomber responsible for killing five members of his extended family last October in a restaurant bombing in Jerusalem was a female lawyer from the West Bank town of Jenin. (Another family member remains in critical condition and another lost his sight.)

"The consensus is that Israel must be a Jewish democratic state," Almog said. "Jews must be a clear-cut majority. Separation [from Palestinians] is needed. The military must do more. It doesn't matter what the international community says.

"If we show our determination to the world, people will better understand us."

A fence cannot completely stop terrorist attacks because the Palestinians are increasingly capable of using rockets, said Almog, who also put other measures in place in Gaza, such as sophisticated intelligence procedures and "special rules of engagement."

> ***'The military must do more. It doesn't matter what the international community says'***

He said the assassination of Hamas leader Sheikh Ahmed Yassin was justified because he was the one giving orders to send rockets into Israel. Under Almog's command, Israeli troops were prepared on more than 100 occasions to kill Yassin. They knew his movements and whereabouts intimately and was ready to act should word come from the government.

Born in Israel in 1951, Almog said he decided on a military career during the Yom Kippur War, in which he served as a paratroop company commander in the Sinai. His brother, a tank commander, was killed in action. The thought that his brother slowly bled to death for a week before troops could evacuate him has consumed him with guilt ever since, he said.

Under his three-year command of the south of Israel, about 60 soldiers died. While it was tragic, it was little compared to the 3,000 Israeli soldiers killed in the three weeks of the Yom Kippur War, he said.

The only way terrorism will end, Almog believes, is if "modern secular" education systems are developed in Arab countries. Attention will then have to be paid to changing their economic and political systems.

But, he said, "in the short term, I do not see any reduction in animosity."

In a paraphrase of Napoleon, he said the sword can only accomplish so much. There is currently no "central authority" among the Palestinians in Gaza or West Bank and no current Palestinian leader capable of peace negotiations. He said he could see Gaza being ceded to Egypt and part of the West Bank going to Jordan.

Almog said Israeli Arabs should be required to do some kind of national service in lieu of military duty, such as working in hospitals, in order to foster a sense of loyalty to Israel.

The Israeli-Palestinian conflict is not only about land and occupation, he said.

"It is multi-dimensional. It is a religious, political, educational and ideological conflict, as well as territorial.

"This war is about the existence of Israel."

Technological superiority will not be enough for Israel to win, he said. "A nation will not win a war if it does not have spirit."

He urged Diaspora Jews to express their solidarity with Israel, not only by donations, but by visiting Israel and "showing us your sympathy and love."

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Coast to Coast

Peace needs a spiritual component, panel says

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A political solution will never be enough to bring Mideast peace, as there must be a spiritual component to the process for it to succeed, a panel of representatives from Judaism, Islam and Christianity concluded in a recent symposium at Saint Paul University.

"Religious Resources for Peacebuilding: Jewish, Muslim and Christian Voices," co-sponsored by the Catholic university's faculty of theology and faculty of human sciences, invited peace-seeking people from the three faiths to compare their religions' attitudes and writings on peace.

"One of the reasons that the Oslo process failed is that it was a secular plan imposed by secular leaders on a holy land," said Yehezkel Landau, the keynote speaker at the symposium's opening and a faculty associate in interfaith relations at Hartford Seminary in Connecticut, the only Jew on the school's faculty.

Landau began his address, which took place shortly after Israel's killing of Hamas leader Sheikh Ahmed Yassin, by saying "the time [of this symposium] is either auspicious or horrific following the news today back home in Israel/Palestine."

Catherine Clifford, an assistant professor of theology at Saint Paul, introduced Landau as "a man of prayer, a man of dialogue, a man of peace."

The speakers agreed that in all religions, the main commandment is for people to love and respect one another, and that getting to know one another as people would eliminate hatred.

But the question is how to achieve this lofty goal, Landau said. "If religion is to become a force for good, it has to undergo a metamorphosis."

Landau, who grew up in the United States and later made aliyah, is a former executive director of Peace Now. He and his wife are the founders of the Open House Center for Jewish-Arab Co-existence in Ramle, Israel.

The story of the centre's beginning revolves around the childhood house of Landau's wife, Dalia,which had been owned by an Arab family before 1948. When she received a visit from the adult child of the previous owners, who asked if he could look around his childhood home, Dalia began to re-think the concept of ownership. She wondered whose home was it really, and whether two families – and two peoples – could co-exist. She and her husband decided to share the home, and it became known as the Open House. (For details about it, visit www.friendsofopenhouse.org.)

> ***'One of the reasons that the Oslo process failed is that it was a secular plan imposed by secular leaders on a holy land'***

Farhang Rajaee, a professor of political science at Carleton University, and clinical psychologist Sister Mary Ellen Francoeur of the World Conference for Religion and Peace responded to Landau's presentation with references from their respective religious teachings, illustrating the great similarities among Islam, Judaism and Christianity.

Rabbi Arnold Fine, spiritual leader of Congregation Agudath Israel, attended the symposium, which included small-group discussions throughout the second day.

He said he found the atmosphere respectful and welcoming, including the consideration that organizers gave to the dietary needs of all participants in the form of a kosher/halal lunch.

"We are all unique, but at the same time there is so much that we have in common," Rabbi Fine said. "The directions we take are mutual and somehow we have to find a way to have our separate traditions bring us together rather than separate us."

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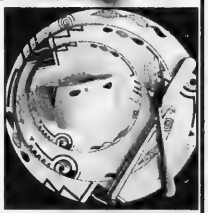

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What's New Deadlines: Monday, April 19 is the deadline for the April 29 issue. Monday, April 26 is the deadline for the May 6 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 15

RIDING THE SOUL TRAIN

Kolel's Reviving Eden, for 20-somethings, is holding an evening of spirituality with **Rabbi Elyse Goldstein**. 7:30-9:30 p.m. 151 Eglinton Ave. W. $10.

JEWISH RESISTANCE IN WWII

Beth Emeth Bais Yehuda Congregation brotherhood presents **Gerald Ziedenberg** on "Jewish Resistance During the Holocaust: Some New Perspectives" 8 p.m. 416-633-3838.

Friday, April 16

HUMANISTIC CONFERENCE

The Society for Humanistic Judaism invites the community to their biennial conference, "Humanistic Judaism: Balancing Creativity and Continuity," at the Ramada Hotel, 185 Yorkland Blvd, Hwy. 404 and Sheppard Ave. The conference runs through Sunday, April 18 and features over 20 events and speakers including **Rabbi Sherwin Wine** discussing "The Passion of Christ and the Rise of the New Anti-Semitism," April 18 at 10:45 a.m. Full and partial registration available. Call 416-385-3910.

Sunday, April 18

HOLOCAUST REMEMBRANCE

Adath Israel Congregation presents **Alvin Abrams** on "Unusual, Intriguing and Positive Stories from the Holocaust." 10:30 a.m. At 8 p.m. the Adath Israel Sisterhood welcomes **Merle Nudelman**, author and poet, reading from her book *Borrowed Light*, poems honouring her parents who were Holocaust survivors.

Join the community commemoration of Yom Hashoah V'Hagvurah. 11 a.m. at Earl Bales Park, Bathurst and Sheppard Ave. 416-785-1333.

Shaar Hashomayim Synagogue in Windsor will host a community interfaith commemoration, "The Warsaw Ghetto Remembered," with keynote speaker, **Isadore Burstyn**, a survivor of the Warsaw Ghetto. 7 p.m. 115 Giles Blvd. E.

Beit Rayim Synagogue is presents a reading of *Megillot Hashoah*. Recommended for adults and youth over 10 years. 8 p.m. 9711 Bayview Ave. 905-770-7639 ext. 31 or visit www.beitrayim.org.

Temple Har Zion will hold a memorial service at 8 p.m. 7360 Bayview Ave. 905-889-2252 or visit www.templeharzion.com.

SECRET OF GABI'S DRESSER

Te-Amim Music Theatre presents the world premiere of *The Secret of Gabi's Dresser*, a family play by **Kathy Kacer** about a real-life Holocaust experience, 1 p.m. at the Al Green Theatre of the Miles Nadal JCC, 750 Spadina Ave. Adults $20, children $15. For tickets call 416-504-7529 or visit www.torontobox office.ca.

BOOK LAUNCH

A Safe Haven, a children's novel about hidden children in Nazi occupied Holland by **Tilly Sugarman**, will be launched at Holy Blossom Temple at 3 p.m.

A HEALING SERVICE

Experience hope, comfort, faith and support at a healing service led by **Rabbi Martin Berman** and **Judy Shier Weisberg**, 3-4 p.m. Lipa Green Building, 4th floor. Wheelchair accessible parking, no fee, open to the public. Call Etta, 416-944-3359.

PONDERING *THE PASSION*

Aish 20s presents **Rabbi Michael Skobac** discussing the Jewish view of this film and its aftermath. 8 p.m. 949 Clark Ave W. $5 pre-registered, $10 at the door Call 905-764-1818 ext 213 to register or visit www.aish20s.com

Continued on page 29

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What's New

Continued from page 28

Monday, April 19

BOOK REVIEW
The Holy Blossom Library Book Club with **Andrea Most** will discuss *Goodbye, Columbus* by **Philip Roth**. 10 a.m. 416-789-3291 ext. 235.

ADD/ADHD
Temple Sinai presents **Dr. Mayer Hoffer** discussing "ADD/ADHD in Children, Adolescents and Adults". 7:30 p.m., 210 Wilson Ave. 416-487-4161.

ETHICS OF THE FOUNDERS
Beth Tzedec Congregation presents the first of four lectures on Pirkei Avot. **Rabbi Aubrey Glazer** will discuss "Living the Benefit of Doubt: Creating Light in Times of Personal Darkness: Teachings from the Hasidic Tradition of Nahman of Breslov on Pirkei Avot 1:6." 7:30 p.m.

JEWISH FAMILY INSTITUTE
The Jewish Family Institute presents **Ellen Schwartz**, mother of a child with Canavan disease, on "Turning a Devastating Situation into an Enlightening Experience." The Village Shul at 8pm. 416-785-1107. Free.

Tuesday, April 20

SCHOOL OPEN HOUSE
Paul Penna Downtown Jewish Day School is having a Grade 1 tour, 12:30-1:30 p.m. at the Miles Nadal JCC, 250 Spadina Ave. RSVP 416-928-3537 or e-mail: doris@djds.ca.

BEREAVEMENT SUPPORT
Beth Tzedec Congregation begins a six-session group for people coping with the loss of a spouse, led by a Jewish Family & Child Service professional. 2:30-4 p.m. through to May 25. Advance registration is required. Call **Marlene**, 416-781-3514, ext. 34. No charge. Men and women welcome.

PLAY AUDITION
The Variety Players is holding auditions for entertainers over 55 years of age for *Hey There, Good Times*, a tribute to Broadway and Hollywood. Stagehands and seamstresses also needed. 2-5 p.m. at Adath Shalom Synagogue, 864 Sheppard Ave. W.

HEBREW ULPAN
The Village Shul offers a 10-weeks Hebrew ulpan. Choose from The Basics: Reading and Writing or Conversational Hebrew with certified Hebrew language specialists. $90. To register call **Ilana** at 905-764-1818 ext, 213. 7:45 p.m. at 1072 Eglinton Ave W.

YOU DON'T LOOK JEWISH
Rabbi Jordan Cohen will discuss the unique challenges of integration within the Jewish community for Jews of colour and mixed multi-cultural backgrounds. 7:30 p.m. at Kolel, 151 Eglinton Ave. W.

THE JEWS OF INDIA
Beth Tikvah Sisterhood presents "The Jews of India" with **Ann Samson**, a Jew born and raised in Bombay, India. 8 p.m. Free. 3080 Bayview Ave. 416-221-3434.

Wednesday, April 21

DEALING WITH THE LOSS
Temple Sinai and Bereaved Jewish Families of Ontario present **Dr. Peter Cox**, associate chief and clinical director of the critical care medicine clinic of the Hospital for Sick Children, on "The Doctor/Family Partnership in Dealing with the Loss of a Child". 7:30 p.m. at 210 Wilson Ave.

FILM FESTIVAL EVENT
The Twelfth Annual Toronto Jewish Film Festival, EventFully Yours Committee presents "Sneak Peek" at Two Rosehill Ave. 7:30 p.m. Tickets $ 22 or 2 for $ 40, includes one free film at the festival, May 1-9. For event information visit www.tjff.com or call 416-960-2223.

Other news

JEWISH MEDITATION
Beth Sholom Singles begins a six week course in Jewish meditation with **Chashi Skobac** entitled "Deepening the Spiritual Practice." Thursday, April 22, 7:30 p.m. $55. To register call **Lori** 416-783-6103 ext. 228. 1445 Eglinton Ave. W.

HOLOCAUST PRESENTATION
The Lodzer Centre Congregation presents a multi-media program by **Jennifer, Tamara** and **Sarah Podemski**, grandchildren of an Auschwitz survivor, inspired by their family trip to Poland. Sunday, April 25, 2-4 p.m. 12 Heaton St. $5 donation requested. 905-881-8907.

EMUNAH WOMEN DINNER
Emunah Women of Toronto is holding its annual Mother in Israel Dinner on Tuesday, May 4 at Shaarei Shomayim Congregation. The evening is a tribute to the memory of **Dorothy Zeifman** and includes guest speaker **Judy Feld Carr.** 6 p.m. For reservations call 416-636-0036.

VENDORS WANTED
Beth Emeth Bais Yehuda Congregation seeks vendors for its Fashion Show and Boutique Sale to be held on Monday, May 17, 6 to 10 p.m. Contact **Margo** at 416-633-1796 or the synagogue office 416-633-3838.

YIDDISH CLASSES
Adath Israel Synagogue begins conversational Yiddish classes. on Tuesday, April 27 at 7:30 p.m. For information and registration call **Louis Gula** 416-495-0919.

JF&CS GROUPS
Jewish Family & Child Service information/registration call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Grandparents Are Forever: A one session workshop for grandparents whose grandchildren are experiencing separation or divorce. Topics include: grieving the loss of your child's marriage, maintaining love and security for your grandchildren, and how to remain neutral when conflicts arise. Tuesday, April 20, 7-9 p.m.

Single Fathers Group: A six week group to help fathers redefine their roles while exploring the area of solo parenting. Monday, May 3, 7:30-9 p.m. at The Promenade, suite #313.

Beth Tzedec Congregation Senior Haverim Program presents **Dorion Liebgott**, curator of the Beth Tzedec Museum, on "A Common Thread: The History of Toronto's Garment Industry." Monday, April 19, 1:30 p.m. $2. 416-781-3511.

FOR SENIORS

Earl Bales Seniors' Club: Casino Niagara, April 29. Saturday dance, April 17, Sunday dance, April 25. 416-395-7881.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom of the Borochov Centre, 272 Codsell Ave. June 9, Fiddler on the Roof at Stage West. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Closed for Passover April 15. April 22, Israeli movie. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla** 416-630-5771.

Miles Nadal Jewish Community Centre Good Age Club, April 18, 1 p.m. 750 Spadina Ave. 416-924-6211.

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.

It's never too late to look after your bones. If you are a senior living with osteoporosis, register for the spring session of "Power", a 7-week wellness program that covers exercise, nutrition and education. A referral from your family physician is required. Classes start on May 3. Registration is $70. For information call ext. 2588.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

Lifelong Learning Institute presents **Len Rubenstein** on "Taking Charge of Your Life." Tuesday, April 20, 10-11:30 a.m.

"Women's Health Matters" with **Lucia Bresolin**, Toronto Public Health nurse. Thursday, April 22. 10-11:30 a.m.

Lifelong Learning Institute presents "The Importance of Israel Advocacy in Canada" with **Vardit Zafri**, Israel advocate. Tuesday, April 27, 10-11:30 a.m.

Israeli Club Etrog for Hebrew speakers meets Tuesdays at 2:30 p.m. April 20, lecture. Call **Anna**, ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

Intermediate Hebrew with **Cila Ben Aroya**, for students who have completed beginner Hebrew or have an elementary knowledge of the language. Eight weeks, Tuesdays 7:30-9 p.m. beginning April 20.

Intermediate Yiddish with **Mitch Smolkin**, for students who have completed Yiddish for beginners or who have an elementary knowledge of Yiddish. Eight weeks, Tuesdays 7:30-9 p.m. beginning April 22.

Registration now underway for pre-school summer programs at the MNJCC.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Stress is More Fattening than Dessert" with **Anne Balaban.** Learn about coping with stress, stress tests, new research and helpful tips. Tuesday, April 20, 1-2:30 p.m. room 211. For information call ext.259.

The Koffler Centre of the Arts presents its third annual fundraising dance gala, "Stars of the 21st Century," on Sunday, April 25, at the Toronto Centre for the Arts. For tickets call 416-872-1111. For information contact **Marni Brinder** at ext 271, or visit www.koffler centre.com.

This summer a bus will stop at the Miles Nadal JCC and drop off at Centre Camp. Enroll your child today. Call the Centre Camp office at ext. 378 or visit www.centrecamp.ca.

September 2004 BJCC School and Daycare has morning programs from 9-11:30 a.m. or 9 a.m.-1 p.m. Call ext. 248.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

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Meyer Rotstein	Mar 26/04	2 Neptune Dr
Alven Druxerman	Mar 24/04	342 Spadina Rd
Loretta Reinsilber	Mar 26/04	30 Joseph Aaron
Fania Serber	Mar 26/04	5935 Bathurst St
Hilda Warshavsky	Mar 27/04	569 Sheppard Av
Seymour Mayers	Mar 27/04	7825 Bayview Av
Alan Newman	Mar 25/04	31 Dallas Rd
Paul Hacker	Mar 28/04	32 Lambert Rd

Steeles Memorial Chapel

Glass, Esther
March 23, 2004
Weiss, Joseph
March 31, 2004
29 Palm Dr
Kopaygorodsky, Klara
March 31, 2004
Bitton, Joseph
April 1, 2004
113 Patrice Cr
Balaban, Ethel
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429 Walmer Rd

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Watch this space for weekly obituaries & notices

Coast to Coast

Shul, church move in together – for now

By MAXINE FISCHBEIN
The Jewish Free Press

CALGARY — Erev Shabbat on Feb. 27 was a defining moment in Calgary's Jewish communal life as Temple B'nai Tikvah – the city's only Reform congregation – celebrated the dedication of its new home at Living Spirit United Church.

"We all sat in the sanctuary taking deep breaths and wondering if it was real," said temple president Lynn Millard of the "Chanukat Beit Knesset" ceremony.

The temple will share the building with Living Spirit for three years before taking over full ownership. Each January, B'nai Tikvah will make a payment toward the $2.6 million dollar cost to buy the building, while the Holy Spirit congregation continues to seek a new location elsewhere in southwest Calgary.

On the Shabbat prior to the first service in the new building, 32 B'nai Tikvah members shared the honour of carrying the congregation's Sifrei Torah from the Calgary Jewish Centre – the site of services for the past 20 years – to the temple's new home.

Rabbi Howard Vos-Altman, spiritual leader of Temple B'nai Tikvah, later pointed out that the number of participants happened to match the number of fringes on a tallit, adding another layer of meaning to the emotional experience.

Highlights of the inaugural Kabalat Shabbat service, which attracted more than 450 people, included the affixing of a mezuzah on the door leading to the sanctuary. The mezuzah, donated by a dozen B'nai Tikvah families, "is a symbol of our Jewish presence, our home," and defines the sanctuary as "sacred Jewish space," Rabbi Vos-Altman said.

Rabbi Vos-Altman and Rabbi Sharon Sobel, executive director of the Canadian Council for Reform Judaism, delivered sermons linking the ceremony to the dedication of the Holy Temple in Jerusalem.

The service also marked the installation of an enormous silk-screen panel, more than 25 feet high and 10 feet wide, depicting a tree of life, the congregation's logo and one of Judaism's most ubiquitous symbols.

The panel will cover the enormous cross at the front of the sanctuary when the space is being used by the temple.

The tree roots in the logo include biblical quotations and words describing the values of the temple itself. In a nod to the congregation's geographical location, the logo includes mountains in its background.

"The sanctuary [was] utterly transformed," said Rabbi Vos-Altman.

Greetings from former B'nai Tikvah rabbis Jordan Goldson and Jamie Korngold were also read at the service.

The dedication of the temple's new home is an exciting new beginning, said Rabbi Vos-Altman, who has lead the congregation for the past 1½ years.

He says members are looking forward to the introduction – "on a gradual basis" – of additional prayer services and educational programs.

While congregants currently meet for Friday night services and again for Torah study on one Saturday morning each month, they will meet twice a month by the fall, the rabbi said.

"The plan is, of course, to begin transitioning to both a Friday night and Shabbat morning service," he added.

B'nai mitzvah classes begin again this month, and families will now have the option of holding their kiddush luncheons in the synagogue's social hall, Rabbi Vos-Altman said.

"In fall 2004 or 2005, we hope to make a transition from Sunday school to Shabbat school, " he said, adding, "It is quite important for families to experience Shabbat together."

Starting this fall, Temple B'nai Tikvah will also add a Wednesday afternoon Hebrew program for students in grades three to six that will be open to the Jewish community at large, he said.

Millard said she is looking forward to "growing the congregation" and its spirit of voluntarism. Also on her list of priorities is reviving the temple's youth group after a hiatus of a couple of years.

She said congregants are excited about the prospect of engaging in social action projects with Living Spirit members.

In the immediate future, Temple B'nai Tikvah will put together teams of volunteers to assist in Living Spirit's well-established Inn from the Cold program, which offers overnight shelter to the homeless four times a month.

"We believe that… the relationship between B'nai Tikvah and Living Spirit will be a model of religious dialogue and co-operation, not only for the city of Calgary, but for the entire country," Rabbi Vos-Altman said.

Links will include everything from a joint management committee that will "get the physical plan worked out," to plans for a communal Passover seder in 2005.

"It will be a traditional Maxwell House Jewish Seder," promised Rabbi Vos-Altman, who looks forward to bringing together both communities to celebrate Passover, as he did once before as a student rabbi.

Rev. Rita Cattell, Living Spirit's senior clergy, said the congregations' joint tenancy "creates opportunity for discussion."

Often, attempts at interfaith dialogue lead to "differences being glossed over," Rev. Cattell said, characterizing the arrangement between the church and temple as "a very exciting opportunity to walk the talk."

The United Church is active in promoting interfaith relationships and dialogue, and her congregation's relationship with the temple "adds a new dimension" to that.

It will show others "that two faiths can maintain and respect their own individual identities and still identify common ground we have."

Both Rev. Cattell and Rabbi Vos-Altman said they hope that even after Living Spirit finds its new home, the bonds forged between the church and temple will endure.

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Blair promises to get support for disengagement

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — British Prime Minister Tony Blair told Prime Minister Ariel Sharon last week that he would work toward enlisting international support for the disengagement plan, Sharon's office said.

"British Prime Minister Blair called to voice his support for the disengagement plan and his appreciation for the step Israel is taking," Sharon's office said in a statement.

"Blair added that he intends to work toward enlisting support for the plan among the international community."

Blair said the withdrawal must lead the international community to commit to improving conditions in the Palestinian Authority (PA), according to the Prime Minister's Office.

The world must also make clear to the PA the need to carry out reforms and fight terror, Blair was quoted as saying.

Blair, Sharon and Egyptian President Hosni Mubarak were scheduled to visit Washington separately this week. They will meet U.S. President George W. Bush at his Crawford, Tex., home.

Next week, Jordan's King Abdullah will meet Bush, and Palestinian Foreign Minister Nabil Sha'ath will meet National Security Advisor Condoleezza Rice and Secretary of State Colin Powell for the first high-level American-PA meeting since before Mahmoud Abbas resigned as Palestinian prime minister last summer.

Israel's withdrawal from the Gaza Strip could pave the way for Palestinian elections, Sha'ath said last week. He also said "militant opposition groups" may also participate in the vote.

Speaking to reporters in the West Bank city of Ramallah after meeting with PA President Yasser Arafat, Sha'ath said, "We hope [a withdrawal] will pave the road for a Palestinian general election with participation with Hamas."

Sha'ath told Israel Radio earlier that "[Hamas] joining the Palestinian government is a matter that's being discussed today, and it obviously has to be conditioned upon commitment to the Palestinian Authority and the peace process.

"Our hope is that once there is withdrawal from Gaza, there will be a real ceasefire. In a ceasefire, we have the commitment of Hamas and everybody when there is a reciprocated ceasefire [that is, reciprocated by the Israelis]," Sha'ath said in the interview.

He said the terrorist groups would be committed to a ceasefire and the Palestinian security sources would go after those who violate the truce, thus avoiding a civil war.

Sha'ath also said the Americans will have to be ready with the World Bank and other donors to offer "massive" economic support for the Palestinians in the event of an Israeli withdrawal from territories.

The Palestinians would not accept any agreement "that will pre-empt permanent [Palestinian] settlement, neither on borders nor refugees nor anything," Sha'ath said. "This will not be accepted unless this is part of the [U.S.-backed] road map [peace plan] and it should be co-ordinated with the Palestinians."

Once this happens, "the Americans should be ready with the World Bank and other donors to make massive economic support for the Palestinian Authority," he said, adding the aid was needed for "relief, reconstruction, economic activities, labor, job creation and others."

In return, he said the Americans want the PA to step up their security activities in the territories, and in particular, to arrest those responsible for a fatal attack on an American convoy in Gaza last year in which three people were killed.

The United States opposes any cooperation with Hamas. A State Department spokesperson last week called for the terror organization to be ostracized and stripped of any power and influence as an organization.

Nabil Sha'ath

Egyptian President Hosni Mubarak and Jordan's King Abdullah II are also scheduled to meet Bush this month.

"I don't think [the Americans] will make a decision on this plan before these meetings," Sha'ath said. "I think Sharon wishes there would be such an agreement, but in fact I doubt it."

In addition to political compensation Israel is seeking from the United States for its withdrawal from Gaza and four isolated settlements in the northern West Bank, it also wants financial aid on two tracks.

It wants $5 billion (US) in loan guarantees that would be used to develop the Negev, as well as a grant of hundreds of millions of dollars to help finance the war on terror.

It is possible the administration will show some flexibility about the use of the money in Israel even if it does not agree explicitly for the money to compensate settlers who are evacuated.

Israeli Prime Minister Ariel Sharon visited British Prime Minister Tony Blair at 10 Downing St. in 2001. [RNS/Reuters file photo]

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Israel not allowed to defend itself

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

A few days after the recent publication of a European Union report in which the Europeans admit anti-Semitism has worsened on their continent, Europe took another step that reeks of the same stench.

The European Parliament effectively redefined Israel's self-defence against terror to be itself an "act of terror," because Palestinian civilians are being hurt in this ongoing war. This from the same self-righteous Europe whose air forces bombed Yugoslavia for more than two months, even though no European state was in any existential danger.

The background to the European Parliament's decision was Israel's assassination of Hamas leader Sheikh Ahmed Yassin, the person who effectively invented and encouraged suicide terror, and who recently allowed women to conduct suicide terror missions. Nothing was said, for example, about the latest suicide terror attack in Ashdod port – in which 10 Israelis were killed – that preceded the Yassin killing.

The problem did not begin with Yassin's assassination, about which there is a debate in Israel. From the minute the current round of conflict broke out, there have been waves of criticism of Israel's actions, whether offensive or defensive.

First there was criticism of the use of pinpoint snipers by the Israel Defence Forces. In the eyes of critics, it apparently would have been preferable if the army had used machine guns, which later came under criticism. The initial use of combat helicopters prompted a wave of complaints. Then there was the ruckus over Israel using F-16s to drop bombs. The criticism also came from the Americans, who a few years later used planes to attack targets in Baghdad, even after the American army was in control of all of Iraq.

When the IDF began bombing, as a punitive action, the homes of Palestinians involved in murder and sending suicide attackers, once again the accusations were directed at Israel. Israel did not know how to deter suicide terrorists whose families received financial grants (including from now-deposed Iraqi leader Saddam Hussein) for the dead Israelis killed by their relatives. The idea that bombers' families be expelled was raised, but even when the proposal was to move the family to Gaza from the West Bank, the hue and cry against Israel rose once again.

> ***Nearly every Israeli statement is greeted with mockery***

"Pinpoint prevention" provoked a tsunami of complaints, as if this wasn't a war in which one side, the Palestinian side, deliberately strikes at the other's civilians – on buses, in restaurants and malls – filling explosives belts with large amounts of nails to ensure as much human damage as possible. But in the eyes of the critics, the pursuit of terrorists appeared to be a criminal act, not hostilities during warfare. The criticism was even leveled at the size of the bombs used by the air force.

There were also complaints about the IDF's rules of engagement. What army in the world has better rules of engagement? The Americans? The Egyptians? The Indians? The French? Or the Russians and Turks? All of them could learn from the IDF about how to comply with orders. But when it comes to Israel, they even complain about the rubber-coated bullets the IDF fires. Nearly every Israeli statement is greeted with mockery. The Israeli legal system has also been mocked.

"Lift the blockades and checkpoints," shouted the critics. True, the checkpoints harass the innocent, but the critics did not take into account that the breaches through which the murderers come must be blocked. At first, the intent was to prevent car bombs from making their way into Israel – including ambulances carrying weapons. And the idea of the separation fence was hated from the start. It was beyond the pale even before it began to go up and its route was determined.

The criticism is also fed from inside Israel. The suggestion to put IDF officers on trial at the International Court of Justice did not only come from Belgium. Some Israelis extremists also made similar threats.

Now there are complaints from the European Union that Israeli representatives are going to newspaper editors to complain about distorted reports.

Presumably, if we were to defend ourselves in this war of terror by throwing rocks, the world would still complain.

Most critics don't believe Israel has a right to self-defence. Israel, therefore, should, in most cases, ignore the critics. We should be the ones to criticize what is happening on our side and around us.

Gadhafi's son says Libyan Jews entitled to compensation

By ZVI BAR'EL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Libyan Jews will be able to receive compensation for property confiscated when they left the country, the son of Libyan leader Moammar Gadhafi told the Egyptian weekly *Al-Ahram Al-Arabi*.

Saif al-Islam Gadhafi also invited Libyan Jews to return, saying Libya is "their country and their original homeland." Gadhafi said this would help solve the Palestinian problem, as the returning Libyan Jews could leave their homes to the Palestinians.

Gadhafi said Libya does not intend to negotiate with Israel, because Libya is not in conflict with the Jewish state and Israel has not conquered Libyan territory. Libya is, therefore, indifferent to the Middle East peace process.

"From the start we did not want to get into the stew of the Middle East," Gadhafi said.

"Until recently, we were in conflict with Israel, but things have changed. The Palestinians, to whom we gave support, weapons and military equipment, refused this assistance and began to ask for money to build industrial projects and civil infrastructure.

"Besides, conflict countries like Egypt, Jordan and, to a certain extent, Syria, negotiated with Israel and even signed peace agreements while Libya, which is not a conflict country, continued to pay the bill. That is, they benefited and we continued to pay a price.

"We have, therefore, decided to completely distance ourselves from the Middle East and to turn to Africa. If interested parties have decided to cease the war against Israel, why should we go on with it?"

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

כ"ז ניסן און דער 19טער אַפּריל — טעג פון טרויער און דערמאָנונג

פֿון אַלעק סילווער

ליט דעם הייַנריקן קאַלענדאַר פֿאַלן די דאָזיקע צוויי דאַטעס איין מאָל נאָך צוויי־מען. איז מאַקע כּדאי מיר זאָלן זיי בירדע דערמאָנען צוזאַמען. איך דעם פֿאַרכטיקן טאָג פֿון כ"ז ניסן, וואָס איז געוויילקט געוואָרן דורך פֿוסת פֿון מדינת ישׂראל פֿאַר די אייגענע בירגער פֿון לאַנד, פֿונקט וויַ פֿאַרן גאַנצן יידישן פֿאָלק פֿון די חפוצות פֿאַר דער אייביקער דערמאָנונג פֿון אונדזער אומגעהויערן נאַציאָנאַלן חורבן אין כּדי צו שעפּן די גייסטיקע גבורה פֿון זייער אומפֿאַרגלייכלעכן מסירת נפֿש פֿאַרן יידישן כּבוד, וועט זיך דאָס וועלט יִדנטום פֿאַראַמלען, כּדי בציבור צו וויינען אין זאָגן קדיש נאָך די זעקס מיליאָן קדושים, וועלכע זיינען געפֿאַלן דורך די הענט פֿון די מערדערישע נאַציס ימח שמם וזכרם.

מיט אַ סאָג שפּעטער וועלן מיר באַשׂרן די גיבורים אין קדושים, וועלכע זיינען געפֿאַלן על קידוש השם אין על קידוש השם אין דער פֿאַרטיזאַנקונג פֿון יידישן כּבוד. גלייכצייטיק וועלן מיר פֿראַקלאַמירן אונדזער ווילן צו לעבן וויַ שטאַלצע אין נאַציאָנאַל־באַוווסטזיניקע יִדן מיט אַן אירגענהביענעם קאָפּ אין אירגענגלייכן רוקן.

כ"ז ניסן — יום השואה והגבורה — איז אַ סימבאָלי־שע דאַטע אין וועלכער מיר דערמאָנען (אין די קומענדע דורות וועלן דערמאָנען) די מיליאָנען יִדן — מענער, פֿרויען, קינדער אין קינדער — וואָס זיינען אירגענגעגנג פֿון הונגער אין פֿיַן, וואָס זיינען אומגעבראַכט געוואָרן מיט פֿאַרשידענע מיטלען משׂונאת דורך די נאַצי־דיסטן מיט זייערע מיטהעלפֿערס: פֿאַלאַנקן, אוקראַיִנער, לעטן, ליטוויַנער אין נישט וויניקער אַנדערע.

די דאַטע פֿון פֿינף אַפּריל איז אַ סימבאָל נישט נאָר פֿאַרן אירפּשטאַנד אין וואַרשע, נאָר אויך פֿאַר די נאַראָנלעך אין די געטאָס אין קאַנצענטראַציע־לאַגערן; אַ סימבאָל פֿאַרן קאַמף פֿון טויזנטער יידישע פֿאַרטיזאַנער אין פֿולן, אוקראַיִנע, רוסלאַנד אין ליטע; דאָס איז דער סימבאָל פֿון קוראַזש פֿון די יִדן אין אונטערגרונט אין אין וידערשטאַנד אין מערב־אייראָפּע; דאָס איז דער סימבאָל פֿון דער איבערמענטשלעכער גבורה פֿון דעם יידישן פֿאָלקסמענטש צו אָנהאַלטן די יידישע רעליגיע אין טראַדיציע, דעם מענטשלעכן כּבוד אין די אוממענטשלעכע אומשטענדן פֿון לעבן אין די געטאָס אין אירפֿן שוועל פֿון אומקום.

זעקס מיליאָן פֿון אונדזער פֿאָלק זיינען אומגעקומען, נישט אויפֿן שלאַכטפֿעלד, וויַ מיליאָנען קרבנות פֿון אַנדערע פֿעלקער. זיי זיינען אומגעקומען דורך אַ דורכגעטראַכטן אין געפֿאַלנטן געמאַסן, וואָס איז צוגעגרייט אין דורכגעפּידט געוואָרן אין האַרץ פֿון דער ציוויליזירטער אייראָפּע, פֿאַר די אירגן פֿון דער גאַנצער וועלט. פֿאַר אונדז יִדן איז דאָס פֿאַרשקלאַפּטע אייראָפּע געוואָרן איין גרויס שעכטהויז. אין דאָס טראָץ די אינדיווידועלע פֿאַלן פֿון רעזשוין זיך, טראָץ די הערויסע קאַמפֿן פֿון די יידישע פֿאַרטיזאַנער, טראָץ די עפּיזע אירפּשטאַנדן אין געטאָס אין טויט־לאַגערן וויַ וואַרשע, (אין לאָמזשׂ דערמאָנען די וועלכע מיר געדענקען נאָך), לאָכוץ, טוטשין, באָראָגרודעק, לידע, סלאָנים, לוצק, קאָבריַן, ביאַליסטאָק, גראָדנע, משענסטאָכוי, סאָביבאָר, טרעבלינקע, אושוויץ אין אַנדערע.

די ערד פֿון אייראָפּע האָט פֿאַרדעקט די יידישע קדושים אין העלדן, אין קיין מצבות זיינען נישטא. נאָר אַ קלייניגע טייל פֿון אירגענהרגענע יידישן פֿאָלק איז באשערט געוואָרן צו געפֿינען אַ וויידיקן מקום פֿאַר דער אייביקער רו, וואָס איז צוגעטיילט יעדן בשׂר־דם.

אַבער כּדי נישט צו פֿאַרגעסן די אַלע קדושים אין העלדן, וועמענס קברים זיינען אונדז אומבאַקאַנט, האָט דאָס יידישע פֿאָלק געשטעלט אַ מצבה בי זיך האַרצן, אַ מצבה, וועלכע לייענט זיך: ***„אייביקער כּבוד די קדושים, וועלכע זיינען געפֿאַלן דורך די הענט פֿון די נאַציס! אייביקער רום די העלדן פֿון וואַרשעווער געטאָ!"***.

Civilians will not be targets

The Hamas, Fatah and Islamic Jihad leaderships in Gaza have prepared a draft "National Plan" that "emphasizes the right to use violence to oppose the occupation and the settlements, while avoiding turning civilians from either side into targets for attack." The document, which summarizes the outcome of meetings between Abdel Aziz Rantisi of Hamas, Ahmed Halas of Fatah and representatives from the Islamic Jihad and other, smaller armed political factions, is regarded as a basis for negotiations between the Palestinian Authority (PA) and all the armed factions, to have a mutually agreed leadership to control Gaza after Israel withdraws.

But is Arafat a target?

Israeli Prime Minister Ariel Sharon hinted U.S. protection over PA President Yasser Arafat has expired. Sharon told *Ma'ariv* his past pledge to Washington not to harm Arafat had been overtaken by events. "That was when he still went around on red carpets. Today, even those people who feted Arafat, know exactly what damage he has caused," Sharon said, repeating a veiled threat against the Palestinian leader's life. "I would not recommend he consider himself insured." U.S. President George W. Bush's administration, while shunning Arafat as an obstacle to peace, has opposed any Israeli plan to remove him.

Disengagement plan detailed

Israel plans to remove all settlements in Gaza and four in the West Bank. Sharon first detailed his plan to disengage Israel from the Palestinians in a number of pre-Passover media interviews. "There are still details left to work out, but I believe our intention is to leave all of them," Sharon told Army Radio, referring to Gaza's 21 settlements.

Passover a touring holiday

Israelis filled the hotels in the north, as well as nature reserves, Jewish National Fund forests and beaches throughout the country, this Passover holiday. In Tiberias on Lake Kinneret, hotels reported 95 per cent capacity, with visitors spending more money than in the past. "There was something different, encouraging, this Passover, after three hard years for the city," said Tami Atiya, director of the Tiberias Hotel Association. "And you couldn't ignore the fact that the level of the Kinneret was up, making it more attractive to Israeli tourists." By Thursday of last week, some 700,000 people had visited Israel's national parks and forests, Army Radio reported. Tens of thousands of people attended the traditional Priestly Blessing at the Western Wall on Thursday as well.

Files from JTA and Ha'aretz.

Federal government plans 10-point program to fight racism

Continued from page 1

While noting that Canada has had anti-hate laws and provincial human rights legislation in place for decades, Cotler conceded they are "not always appreciated." Cotler said the legislation will reinforce current laws and hand law enforcement new tools to use in combating hate.

Cotler, who as both a Liberal backbencher and a prominent human rights advocate spoke out frequently against anti-Semitism and the lack of government programs to counter it, said the new plan will place special emphasis on teaching about the evils of hate and bigotry and encourage community and ethno-cultural leaders to preach messages of tolerance.

Eric Vernon, director of government relations for Canadian Jewish Congress, commended Ottawa for the initiative and said he hopes it will feature a special focus on anti-Semitism.

"It would be our expectation that anti-Semitism is clearly recognized as one of the core evils of racism, as recent events have demonstrated," Vernon told *The CJN*. "Our hope is that the measures will lend themselves to battle anti-Semitism. All Canadians of good will have been shocked by recent anti-Semitic attacks and it's critical that our government responds both through unequivocal denunciations and through this kind of long-range strategic thinking.

> ***'Our hope is that the measures will lend themselves to battle anti-Semitism'***

"We commend the government," Vernon added.

Jewish leaders from several organizations met recently with Prime Minister Paul Martin, partly to discuss a plan of action in the wake of anti-Jewish hate crimes in Toronto and its northern suburbs. Martin strongly denounced the arson attack at the United Talmud Torahs school in Montreal on the eve of Passover as "an offence against all that Canadians cherish."

> ***'Multi-million-dollar, multi-year anti-racism plan has been formulated by the department of Canadian Heritage'***

The multi-million-dollar, multi-year anti-racism plan has been formulated by the department of Canadian Heritage and is expected to be introduced in the coming weeks.

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Eye on Arts

By Bill Gladstone

YIDDISH PROGRAM AT BETEL CENTRE FOR THOSE WHO 'FALL BETWEEN THE CRACKS'

Yiddish skits, videos (with English subtitles), discussions and stories "in Yiddish or Yinglish" are on offer at the monthly "Fun With Yiddish" gatherings in north Toronto, the next instalment of which takes place next week.

"I've organized this because there are many of us who don't speak Yiddish that well but we like to hear it spoken," said program co-ordinator **Evelyn Yuditsky.**

"We like to get together and tell nostalgic stories about our grandparents and our parents in the shtetl or in Toronto in the old days."

According to Yuditsky, "Fun with Yiddish" is geared for those people who "fall between the cracks between those who know Yiddish very well and those who have lost a lot of it."

Bernard Betel Centre, Synagogue. Admission $1. Thursday, April 22, 1 to 2:30 p.m. (Followed by the "Nafty" Naftolin Komedy Kabaret," a free program.) 416-225-2112, ext. 134.

* * *

Men of the Deeps: Nova Scotia's celebrated **Men of the Deeps** coal-miners' choir is performing a concert here this week dedicated to the memory of **Nicholas Goldschmidt**, Canada's premiere advocate of choral music and festivals.

A little-known bit of history associated with the Glace Bay choir is that it was dreamed up in 1967 as a centennial project by that town's **Nina Cohen**, who had previously worked to establish the Glace Bay Miners' Museum. She's been called a "whirlwind" by both media and colleagues.

Based at the museum, the choir consists of men who have toiled in the mines, and who collectively raise their voices to perpetuate the heritage and folklore of mining communities.

The concert is at the Metropolitan United Church, 56 Queen St. E. on Saturday, April 17, 8 p.m. Tickets $42. 416-870-8000.

* * *

Literary Luncheon: Dr. Anne Balaban reviews *The Ladies' Auxiliary*, by **Tova Mirvis**. Luncheon, members $12, non-members $15. Bernard Betel Centre, 1003 Steeles Ave. W. Wednesday, April 28, 12 noon. Book review only, $5 (begins at 1 p.m.) Last day for luncheon tickets, April 22. Barbara Ziegler, 416-225-2112, ext. 134.

***

What's Doing at Israel's: Miriam Beckerman and **Esther Birenzweig** discuss the book *Nightmares: Memoirs of the Horror Under Nazi Rule in Europe, 1939-1945*. Beckerman is the translator of this Yiddish work by **Konrad Charmatz**, Birenzweig is the author's daughter. Israel's Judaica, 870 Eglinton Ave. W. Refreshments, free admission. Tuesday, April 20. 7:30 p.m.

* * *

Drama and Music Notes

- **The Yorkminstrels Show Choir** presents *Sing & Swing*, with **The North York Concert Band**. Northview Heights S.S., 550 Finch Ave. just west of Bathurst. Adults $18, children $10. Sunday, May 30, 2 p.m. 416-291-0600.
- **The Festival Wind Orchestra**, a "high-calibre community concert band" with a professional conductor, seeks new members. Clarinets, saxophones, trumpet and percussion are especially welcome. Rehearsals take place every Tuesday evening in the Yonge-Sheppard area. 416-491-1683, www.festivalwindorchestra.com
- The Civic Light Opera Company presents the **Cole Porter** musical *Kiss Me Kate*. Fairview Library Theatre, North York. $17.50 - $15. Runs May 27 to June 5. 416-469-8450.
- **Orchestra Toronto** present "Music of the Gods," including selections from **Saint-Saens** and **Mahler.** Toronto Centre for the Arts, George Weston Hall, 5040 Yonge St. $30-$25. Sunday, April 18, 3 p.m. 416-467-7142.

* * *

Arts in Brief

- Seneca College's Continuing Education program at York University presents Evening Adult Acting Classes, taught by skilled professionals. Orientation, Thursday, May 6, 7 p.m. 416-491-5050, ext. 4112.
- Toronto poet **Adam Sol** is a finalist for a Trillium Book Award for poetry for his *Crowd of Sounds* (House of Anansi press). The winner, to be announced May 4, receives a $10,000 award and his or her publisher receives $2,000.

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Arts & Travel

Gabi's Dresser hits the stage

By DAVID SILVERBERG
Special to The CJN

Kathy Kacer has adapted her award-winning children's Holocaust book *The Secret of Gabi's Dresser* into a play which opens this week at Toronto's Al Green Theatre of the Miles Nadal JCC.

Kathy Kacer

The Secret of Gabi's Dresser mixes suspense and courage in a story centring on a 12-year-old girl forced to hide from Nazis in a small Czech town. Kacer based the story on her mother who eluded soldiers by crawling into a tiny dresser that the Toronto author still owns today.

The cast includes Jill Morrison (as Gabi), Alan Lee, Alan Price, Nadine Rabinovitch, and Blair Keyzer.

While Gabi's family and friends flesh out the play, "the focal point is the girl," Kacer says, "because children relate to children."

Te-Amim Music Theatre is producing the drama, and founder/director Helena Fine says the play's Holocaust education aspects serve as a springboard to other everyday kid problems such as bullying and individuality.

"Theatre makes the learning experience deeper, and it touches more emotions," she says.

Both Kacer and Fine hope the play will reach families as well as classrooms – they not only workshopped the play at Rosedale Heights School of the Arts but several matinees have been reserved for schoolchildren.

The slender book, which won both the Jewish Book and Silver Birch awards, underwent a difficult transition to theatre script at first, Kacer notes.

Scenes heavy with description and internal monologue had to be converted to dialogue-laden scenes, a process the first-time playwright found fulfilling. "This is a rich theatrical piece that I'm very proud of," Kacer says.

"Is there any other Holocaust drama targeting children other than *The Diary of Anne Frank?* There are many books but very little theatre," she says.

Other page-to-stage revisions included expanding character roles. The boy who joined the Nazi Youth movement in the book becomes Gabi's ex-boyfriend in the play, Kacer says. Also, the bold Stephan who hides Gabi's family on his farm shifts from bit player to supporting actor, which Kacer believes is necessary for someone "with a good heart who protects a family despite the risks involved."

Te-Amim, which previously staged *Brundibar* at the Leah Posluns Theatre to great success, commissioned Kacer to adapt her book because it fit with the company's goal of nurturing cultural differences with a focus on the Holocaust.

"Through the arts we can affect young people in a more sensitive non-threatening way," Fine says.

The Secret of Gabi's Dresser previews on April 15 at 2 p.m., with all tickets costing $5. It opens April 17 and runs until April 21. Tickets are $20 for adults, $15 for children, although during school performances tickets for students and teachers cost $10, and for the public $15.

Holocaust survivors will share their experiences after the school performances. Scheduled speakers include John Freund, Max Eisen and Vera Shiff.

All performances take place at Al Green Theatre of the Miles Nadal JCC, 750 Spadina Avenue. For tickets, call 416-504-7529.

Atrium named after artist

The University of Western Ontario recently opened an atrium named after one of its former students, now an artist, collector and critic.

The John A. Schweitzer Atrium is a courtyard that connects the Weldon Library with the newly-opened Archives and Research Collections Centre.

The atrium currently features two sculptures by Henry Moore donated by Schweitzer and a permanent exhibition of Schweitzer's own work.

"I am delighted at the naming honour," Schweitzer said. "To me it's a perfect fit – a public space linking a library and a collections centre. Books and art mirrors my own artistic interest in juxtaposing text with image."

Introduced into the Royal Canadian Academy of Arts in 2003, Schweitzer has been lauded for his artistic achievement since the outset of his career with awards ranging from the Queen's Golden Jubilee Medal and the University of Western Ontario's Purple and White Award in recognition of his philanthropy.

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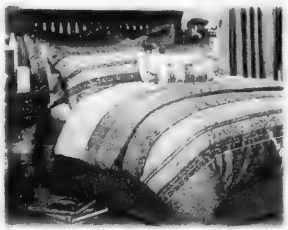
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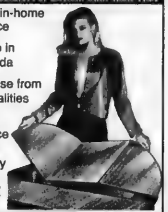
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Books & Authors

Magazine launched for conservative readers

By DAVE GORDON
Special to The CJN

For some, cows and colts might strictly be referring to types of animals. But for one magazine, it's probably referring to beef and guns.

"If *Maclean's* magazine is vanilla, we are a little bit of tabasco," says Ezra Levant, publisher of the *Western Standard*, a pro-gun, pro-beef, pro-American, conservative magazine, launched in March.

Ezra Levant

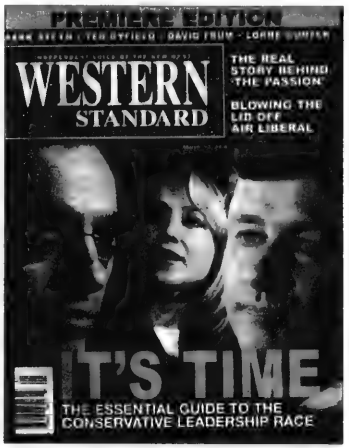
With a 72-page-premiere issue, *The Western Standard* is a counter-balance to Canada's liberal press, says Levant.

"What's different about us it that we're not starting with the establishment assumption that the Liberals are the natural governing party."

When the *Alberta Report* magazine folded last year, Levant says he sensed that there was an editorial void in the country, with a need for an independent, pro-Western voice.

The Calgary-based *Standard* started officially in January with 19 investors on board. So far, the subscriber list has exceeded 10,000, and 40,000 copies of the premiere issue were printed.

But you don't have to live west of the Ontario border to enjoy the magazine. "Being a Westerner is not only a geographical definition. It is a culture, a sensibility that includes everything from a belief in the individual, to a pioneering spirit, to a respect for tradition mixed with a healthy skepticism of authority - especially government authority," Levant says.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The magazine offers a large dollop of politics, some biting wit, and a critical eye towards news items. In the first edition appeared a tongue-in-cheek proposal to amalgamate Alberta and British Columbia into "Albumbia."

The magazine also takes a jab at Gov. Gen. Adrienne Clarkson's spending spree and former *National Post* columnists Mark Steyn and David Frum wrote about the corporatization and monopolization of Canadian politics and media, respectively.

A former *National Post* writer himself, Levant was able to lasso a "dream team" of writers for his magazine. "Working in the media has allowed me to meet a lot of great columnists, editors, reporters and even cartoonists. So it assisted in recruiting our amazing line-up of talent," he says.

In the first issue there were also articles on Israel's security fence, and the debate over the controversy of Mel Gibson's movie, *The Passion of The Christ*.

Fittingly, Levant says his Jewish background does influence the paper's editorial stance. "Unlike Jewish opinion leaders of the last generation, I am more likely to see today's socialists and other 'progressives' as anti-Israel and even anti-Semitic," he says, "ranging from international 'human rights' groups that ignore Arab terrorism and nit-pick Israel, to domestic political parties and media, [which] routinely demonize Israel. I see that Christians and other conservatives are our new and best friends."

In April, the magazine will start the Western Standard Radio Hour, a weekly radio call-in show that Levant hopes to syndicate to other cities as well.

"Liberals already have enough of a platform in Canada, and much of it tax-subsidized," he says. But that doesn't mean the magazine will be avoiding liberal -or Liberal- news altogether.

"We will cover liberals in our news pages, because they are part of the news," he says. An example is in the first issue's two-page interview with federal NDP leader Jack Layton.

"As far as the Liberal Party, we'll praise them where praise is due, and we'll criticize the Conservative Party where it's warranted."

Are there political topics that the magazine might shy away from? "No," says Levant, "and we'll prove that every issue."

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Warsaw Ghetto uprising commemorated in evocative book

By SHELDON KIRSHNER
Staff Reporter

When Germany conquered Warsaw in September 1939, the city's 360,000 Jewish residents were effectively doomed.

With the Polish capital in their hands, the Germans set up bread and soup distribution centres for its starving population. In a portent of the horrors that awaited Jews, who comprised one-third of Warsaw's population, they were not permitted to join the food lines.

"Nicht für Juden" – Not for Jews – the Germans proclaimed.

In October of that fateful year, the German administrators issued the first of what would be numerous anti-Semitic decrees, all intended to demoralize, weaken and isolate Jews.

A stamp issued by Poland in 1983 to mark the 40th anniversary of the Warsaw Ghetto uprising.

The Germans also humiliated Jews – cutting off the beards of the observant and beating and forcing passerbys to dance and sing at gunpoint.

On Nov. 15, 1940, the ghetto was sealed. Shortly afterward, 100,000 Jews from neighbouring towns were pushed into what would be the biggest ghetto in Nazi-occupied Europe. Many died of disease and starvation.

In the next three years, the German occupiers methodically deported tens of thousands of Jews. Further deportations were shelved when the ghetto uprising broke out on April 19, 1943.

On May 16, Jurgen Stroop, the SS general in charge of crushing the revolt and liquidating the ghetto, informed his superiors he had successfully carried out his orders.

These tragic events, which will be solemnly remembered in ceremonies around the world later this week, are recalled in *Brave and Desperate*, published in Israel by Beit Lohamei Haghetaot, the Ghetto Fighters' House Museum.

The original edition, released in Hebrew, came out in 2003 to coincide with the 60th anniversary of the rebellion. Now an English version, running to 207 pages in large album size format, has been published.

Skillfully edited by Danny Dor and expertly designed by Tzipi Birak-Bizanski, the book is a useful addition to Holocaust historiography.

The text, supplemented by personal accounts, is sharp and precise. The photographs, some apparently never seen before in print, are stark and graphic.

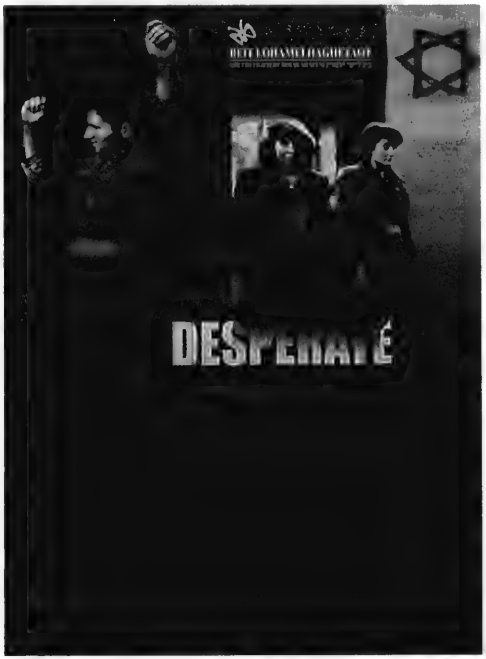
Brave and Desperate, whose title pretty well sums up the emotions that accompanied the uprising, charts major developments in the ghetto.

On Oct. 3, 1939, four days after the fall of Warsaw, Adam Czerniakow – an industrial enginneer who had studied in Germany and who had represented the Jewish community in Poland's Senate – was summoned to Gestapo headquarters to head up the new Council of Elders.

The Judenrat, in conjunction with a Jewish police force, administered the ghetto for the Germans. In 1942, Czerniakow committed suicide, no longer being able to fulfill German demands.

By then, the ghetto's population consisted of a small class of Judenrat employees, police and smugglers, a much larger group of Jews struggling to survive on a bowl of soup and a slice of bread per day, and a slightly smaller mass of people just getting by.

The Jewish Fighting Force, which organized the uprising, was formed on July 28, 1942, just as the greatest deportation in the ghetto's history got under way. Its top leaders were Mordechai Anielewicz, Mordechai Tenenbaum, Joseph Kaplan, Yitzhak (Antek) Zuckerman and Zivia Lubetkin.



Only Zuckerman survived.

The odds against them were overwhelming, given the paucity of weapons and ammunition at their disposal. The Polish underground donated a small cache of 49 pistols and 50 grenades. Polish arms dealers filled in the gaps.

Much to SS chieftain Heinrich Himmler's disappointment, the fighters rolled back the first German assault on the ghetto. In anticipation of Hitler's birthday on April 20, Himmler had planned to convey the joyful news that the ghetto had been cleared of Jews and rendered Judenrein.

Commanding far greater resources, the Nazis eventually prevailed. In what is probably an exaggeration, Stroop claimed that 13,929 Jews had been killed and 7,000 shot while trying to escape from burning buildings.

The official German casualty rate was low: 16 killed and 86 injured. But historians believe the toll was considerably higher. Stroop, who was hanged after the war, wanted to minimize the heroism of the Jewish fighters.

When the fighting ended, he was ordered to plow the entire area of the ghetto and replace it with a huge amusement park. The Germans levelled the remains of the ghetto, but it was left to Poland's postwar government to build a park.

Today, the only physical reminder of the ghetto is a 20-metre stretch of wall the Nazis forgot to destroy. The wall is hidden between drab housing blocs that converge on it from all sides.

Sixty-one years after the Nazis tried to eradicate the Jews of Europe, the defiant spirit of the uprising lives on, with *Brave and Desperate* skillfully distilling its essence.

***

***Brave and Desperate** can be ordered from the New York office of The Second Generation Survivors of the Holocaust and Heroism. Phone number: (212) 925-6953. E-mail address: mlsl_holdings@earthlink.net*

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New Israeli product aims to lower cholesterol

By WENDY ELLIMAN
Israel Press Service

Have a fried egg for breakfast, French fries with your lunch, pour extra oil over your salad – and end the day with your cholesterol level 15 per cent lower than it was in the morning.

Neither fantasy nor a glimpse into the future, this is something you can do today if, says Israel's leading producer of edible oils, you use their newly produced Canola Active, which is refined from the seeds of the mustard family plant called rape and is enriched with two-and-a-half times its natural quantity of phytosterols.

Shemen Industries says Canola Active works because these phytosterols, natural components of many vegetable oils, prevent "bad" cholesterol from entering the bloodstream and arteries. Binding themselves to cholesterol carriers in the digestive system, they enter the bloodstream and cause the cholesterol to be excreted from the body. They are so effective that two to three teaspoons of Canola Active a day are sufficient to lower blood cholesterol in healthy people by 15 per cent.

While the protective action of phytosterols has been shown by dozens of scientific studies and was recently confirmed by the U.S. Food and Drug Administration, the problem has been how to increase the quantities of phytosterols that nature provides.

"Plant phytosterols are insoluble in both oil and in water, so introducing them into foods and thus making them bioavailable presented a considerable challenge," says Nissim Garti, a professor at Hebrew University's Casali Institute of Applied Chemistry, and inventor of the technology that has enabled the production of Canola Active.

"We solved the problem by creating 'vehicles' that transport additional phytosterols across the membrane. Our vehicles are droplets capable of absorbing phytosterols, no droplet measuring more than one-ten millionth of an inch."

Garti's technology was immediately bought by Shemen Industries. Founded 98 years ago, Shemen recently moved into the health food market, investing $3 million to launch its Etz Hazayit-Health From Nature subsidiary in 2001. The Etz Hazayit line is made of edible oils enriched with nutritional components, such as soya, corn, sunflower, canola and safflower oils with added vitamin E to protect the immune system and promote vascular activity.

Shemen Industries chose its canola oil for phytosterol enrichment. Produced from two different species of rapeseed, canola's level of saturated fatty acids is the lowest of any commonly consumed vegetable oil currently on the market. Its level of mono-unsaturated fatty acids is second only to that of olive oil, and it contains an appreciable amount of two essential fatty acids, linoleic and alpha-linolenic acid.

While the Canola Active marketing initiative has only just begun, it is likely to strike a chord among Israelis. As in other western countries, Israelis are increasingly concerned about the management and cost of their health care and increasingly frustrated with the disease-treatment approach of modern medicine. More and more are seeking not only basic nutrients but also active health benefits from the food they eat.

Tal Leizer, Shemen Industries' marketing manager, says the company expects Canola Active "to launch a worldwide revolution in eating habits.

"It provides a complete solution for all those with high health awareness, high cholesterol levels or a family history of high cholesterol, and as it's neutral in taste, it can be used by the whole family for seasoning, cooking, baking and frying."

Sold in one-litre containers for $3.40 (US), Canola Active joins an edible oils market in Israel that has an estimated annual volume of about 150 million litres and generates some $200 million (US) a year. But although the market is large, it is viewed as sluggish. Israelis consider edible oils as a product for which there is no substitute and an essential food additive that improves taste. Most buy according to habit and price.

Sitting pretty in the air

By NETA ZACH
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — A new airplane seat may help prevent thrombosis associated with long flights.

Long flights can have far worse side effects than jet lag. In the United States alone, an estimated two million people suffer from deep vein thrombosis (DVT), with half of all cases being caused by long flights. Sitting immobile for long periods in a cramped position is not natural for the body, and blood clots start to form in the bent and motionless legs. These clots can grow to dangerous proportions, pass through the blood stream and block a main vein or artery, causing a heart attack or a stroke.

The highest risk group is the one that is at risk for DVT anyway – pregnant women, heart patients, people who are overweight or have high cholesterol, vascular diseases or diabetes.

Of the two million people who develop DVT each year, some 2,000 die.

Flight-related DVT could be prevented if only sitting on the plane were not so cramped. One way of doing this is, of course, to increase the space between the rows of seats. But this would reduce the number of seats on the plane, which is not about to happen anytime soon.

Another possibility, which may be cheaper and more realistic, has been proposed by Arnold Jonas, an Israeli who has designed an airplane seat specifically to prevent DVT. The chair, called Newsit (www.newsit.org), has two positions: normal, and with the front section raised to support the legs. Switching between the two positions, in a rocking chair motion, allows free movement of the legs and prevents the formation of blood clots.

The Newsit chair is not only healthier, it is also very comfortable, easier to sleep in, and prevents the discomfort that tall people suffer on flights due to lack of leg room. A study at the University of California found that participants who sat in the seat under conditions as close as possible to those of a flight, including eating and drinking while in the seat, reported that the Newsit is more comfortable than a regular chair.

Jonas recently took out a U.S. patent on his design and is currently in contact with several airplane seat manufacturers regarding the production of the Newsit. A number of airlines have also shown their interest in his invention.

If the airlines continue to look only at their bottom line and stick with the current less comfortable and less healthy seats, DVT can still be prevented by getting up periodically during a long flight to stretch your legs and keep the blood flowing properly.

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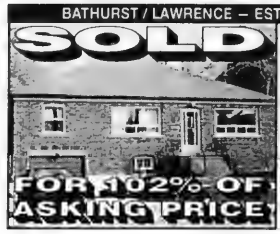

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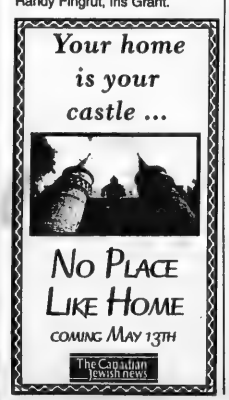

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Sun sportswriter revisits world of thoroughbred racing

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Special to The CJN

Laura Hillenbrand's book *Seabiscuit* has been on best-seller lists for three years and has been made into an Academy Award-nominated movie.

Toronto Sun sportswriter Perry Lefko isn't even dreaming of similar success for *Thoroughbred Racing's Greatest Day*, his second book about the Breeders' Cup, the Super Bowl of North American horse racing.

"Laura's book was not only about a rags-to-riches race horse," he said in a recent telephone interview."It was also about a special time in history. And it took up four full years of her life."

Lefko, who covered horse racing for the *Sun* from 1987 to 1994 and now reports on the Canadian Football League, said it took him two years to write his latest book, which updates his previous one on the Breeders' Cup, titled *The Breeders' Cup: The Greatest Show on Turf*. He was encouraged by his literary agent, Arnold Gosewich.

His new book marks the 20th anniversary of the cup, which has been renamed the World Thoroughbred Championships.

Lefko, 43, became a newspaperman through his friendship with Lorne Sokol, whose father Al was considered the dean of amateur and Olympic sportswriters during his career at the *Toronto Star*. Lefko, the son of Lou and Myrna Lefko, attended Camp Northland with Lorne.

"Al befriended me when I joined the *Sun* in 1985 and began covering amateur and Olympic sports shortly after, even though we worked for rival papers," Lefko recalled. "He introduced me to everyone. He was one of the kindest writers to those he wrote about, and I tried to emulate him and still do. He's my writing idol."

Lefko said he covered Canadian racing during one of its best periods.

"It was when Sam Son and Kinghaven Farms were making inroads in North America and not just Ontario. *Play The King* was second in the Breeders' Cup Sprint in 1988 and another Kinghaven horse, *With Approval*, was second in the Breeders' Cup Turf in 1990. Then Sam Son's *Dance Smartly* became the first Canadian Breeders' Cup winner when she took the Distaff [a race for female horses] in 1991," Lefko recalled.

"I think horse racing is the most unusual sport to cover in that it is a business that is covered in the sports section and it has more unusual characters and diversified personalities than any other sport.

"The jockeys and the horses are the only true athletes, and half of them don't talk! It takes a lot of understanding, and it's a world unto itself. But covering racing helped me to understand the physical aspects of an athlete, especially football injuries which occur to ligaments and tendons, just like with horses."

Lefko's new racing book covers the Breeders'Cup in chapters devoted to outstanding horses, owners, jockeys and trainers (including Hall of Famer Bobby Frankel, the son of kosher caterers in New York).

In the book, he explains how the 1996 cup almost didn't come to Woodbine because of a threatened strike by mutual clerks.

That was the year *Ricks Natural Star*, a hopelessly outclassed horse from out West, was entered (at a cost of $40,000) by his odd-ball owner-trainer, a veterinarian. The horse had earned $6,093 in two wins in 23 starts up to that point, but was eligible to run according to the rules, which have since been changed. Lefko gives a lot of credit to jockey Lisa McFarland for not interfering with the race's real contenders and making sure the ill-conditioned horse wasn't physically harmed.

"That chapter could have been a book by itself," Lefko said.

The author also covers the cup "pick six" betting bonanza by a group of TV workers, in which a $20 investment returned more than $250,000, and also has some interesting new material on the "fix six" scandal of 2002.

Lefko said he did place a few bets during his days at the racetrack, and his biggest score came when *Arcangues*, at $269.20 for $2, won the 1991 Breeders' Cup Classic.

"I didn't pick him. I liked Bobby Frankel's three-horse entry, so I played them in an exacta with every other horse in the race. That's when I learned about something at American race tracks called the Withholding Tax."

Lefko and his wife Jane are the parents of Ben, 11, and Shayna, 10, "both of whom will be better writers than I am," according to their proud father.

Lefko's three non-racing books are about quarterback Doug Flutie – "before he went to the Buffalo Bills" – pro wrestler Bret Hart and – his most successful – the late Sandra Schmirler, skip of Canada's 1998 Olympic gold medal curling team, who died in 2000.

"I visited Sandra when she was in remission, less than two months before she died, to talk about a book about her," he recalled. "When she died, I asked her family for permission to go ahead with the project, and they were gracious and extremely generous in providing me with some private journals Sandra had kept, which became her voice in the book.

"Of all the books I've done so far, this is by far the one that means the most to me… because Sandra Schmirler and her family epitomized class and dignity, which too often is lacking in sports these days.

"Her family wanted me to pursue it, it became a national best-seller and CBC has an option on it for a feature film," he said.

As for *Thoroughbred Racing's Greatest Day* rivalling *Seabiscuit* in acclaim or royalties, Lefko just hopes that "when someone finishes the book, they'll say 'He did a good job.'"

Israel turns to youth for Paralympic Games

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel has been losing its standing as a major force in the world of disabled sports in recent years.

After their rehabilitation, disabled Israel Defence Forces veterans chalked up numerous successes for the country in the 1970s and 1980s, and several became Paralympic Games champions.

Recently, however, the number of medals garnered by Israel has dropped dramatically: Israelis won 45 medals at the 1988 Seoul Games, but the number plummeted to six in Sydney in 2000.

During this period, the attitude toward disabled sports underwent a revolution in many countries, as authorities began to view them in professional terms rather than as part of the rehabilitation process. Countries began training disabled athletes at a young age, and the system of classifying athletes at the Olympics was altered, resulting in fewer events.

Still, some 70 per cent of Israel's Olympics delegation to Athens this year is comprised of disabled IDF veterans.

In an attempt to compete with the rest of the world, the Israel Sports Association for the Disabled is trying to locate and train children and teenagers who were born disabled or were injured in terror attacks.

"Until now, disabled sports in Israel has revolved around disabled IDF veterans," says Dr. Ron Bolotin, a senior official in the disabled sports association and one of the heads of Israel's Olympics delegation.

"If you want to cultivate athletes who can compete at the highest levels, you have to start training them when they are still children," says Bolotin, a disabled veteran who has competed as a swimmer in the last six Olympics.

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BURNING THE CHAMETZ: An old man in Jerusalem observes the ancient tradition of burning his leftover chametz before the start of Passover. [Israel photo]

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2 tsp. minced peeled fresh ginger
1/2 tsp. cinnamon
1/4 tsp. ground nutmeg

Whisk all ingredients to blend in small bowl. Season dressing to taste with salt and pepper.

Salad: 6 lbs. sweet potatoes peeled, cut into 3/4" cubes
1 cup chopped green onions
1 cup chopped fresh parsley
1 cup pecans, toasted, coarsely chopped
1/2 cup each brown & golden raisins

Microwave sweet potatoes until tender. Transfer to large bowl. Cool to room temperature. Add green onions, parsley, pecans, and raisins. Pour dressing over; toss gently to blend. Season salad to taste with salt and pepper.

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By MIRIAM PORTER

When I was in my 20s, I produced a TV series about the Jewish past, present and future. A major component of the show was interviews with Holocaust survivors. One day, I was at a party with a bunch of non-Jewish young adults who grew up in Toronto without many Jewish friends. One of them heard me talking about my series and approached me.

"Why do you keep talking about the Holocaust?" he asked. "It happened so many years ago. Don't you think it is time to stop talking about the past?"

His comment caught me totally off-guard, but I could tell he meant no harm. He simply didn't understand. I tried to explain.

"People forget when we stop talking about the past. Six million Jews died less than 60 years ago. I have friends whose grandparents and parents are Holocaust survivors and the time to hear their stories first-hand is now. We have to remember the past to avoid these atrocities from repeating in the future."

Back then, I thought remembering would be enough.

Fast forward a few years to today. I am now in my 30s living in a world full of anti-Semitism. Statistics back up the fact anti-Semitism is on the rise. B'nai Brith Canada reported a 27 per cent jump in anti-Semitic incidents last year.

When newspaper headlines read, "Biggest wave of hatred toward Jews since Holocaust," we need to take a stand. Catastrophes such as overturned headstones, swastikas spray-painted on shuls, cars and survivors' front doors, and graffiti on university campuses must end.

Anti-Semitism in Toronto has become such an issue these days that rallies are being organized to raise awareness and to protest recent incidents. Events like this display solidarity and make us stronger. It shows we will not tolerate hate crimes.

I realize we have to do more than remember the past – we have to vigorously prevent the horrors of the Holocaust from happening again and to stop the hate crimes that are happening in our own backyard.

It is no longer enough to passively remember the Holocaust. We have to make our voices heard and be active in our community. We must be vigilant defenders and help bring those who commit crimes to justice.

On this Yom Hashoah, we should remember those who died, those who suffered and those who fought. But we should also remember that the Holocaust is a testament to the strength of the Jewish people. We will not tolerate anti-Semitism on any level, ever.

Miriam Porter can be reached at miriam@jtvproductions.net.

A sunny day in Auschwitz

By AVRUM ROSENSWEIG

URBAN WRITER

It was a cool spring day, and the sunlight shone kindly down on Auschwitz. Beyond the barbed wire, villagers walked briskly to church in their Sunday finest.

Eva walked in queue with the other women and children toward "the showers," a place the adults knew was the gas chamber. They were 200 metres away.

A beautiful, young Hungarian Jewess took a rebellious step sideways, and the guards yelled, "Keep the line straight."

Eva considered the peculiarity of the guards' demand while people walked to their death. It was exaggerated and reminded her of the chastising she had received from her German music professor in Budapest for scratching her nose during her finest piano recital ever. "What a strange culture," she thought.

Eva felt a tap on her arm. She looked down and saw the cherubic face of a most dishevelled little boy. He didn't want to be alone in Auschwitz.

"Have you ever wanted to fly like a bird?" Eva asked in Yiddish.

The little boy looked up at the hideously gaunt woman. He nodded his head and said, "I've always wanted wings, but never knew how to get them." Eva hid her giggle.

"Here's what you do," she replied. "When you're in the shower and it starts getting hard to breathe – you know like when your head is stuck in a pillow – take the biggest breath you can [she showed him], and soon afterwards you will find your wings. Okay?"

The little boy assured her with an impish wink he would do just that. They were 100 metres away from the showers.

Eva lifted her eyes up to the sun and remembered the warm waters of the Danube flowing through her toes. She could hear her mother's and sister's embarrassingly loud laughter as they splashed about in the waves. Her father's dignified and splendid face appeared to her and she smelled the familiar aroma of vanilla and cinnamon on his hands. His fingers touched her face.

"Eva," the baker said to his daughter, "one day when you need to be protected and I cannot be there to help, promise me you will say the words of the *Shema* in my place."

The proud daughter promised the noble man, and kissed his hands.

The shower was 50 metres away. The little boy squeezed Eva's hand. She knelt down so as to become small and caressed his muddied forehead. "*Vos is dine nomin?* What is your name?" she asked.

"Sol," the little Jewish boy replied.

"Well Sol, pleased to meet you. My name is Eva and I'm happy to be your friend."

Sol seemed quite pleased to have made a new friend and skipped and hopped, quite undisciplined, in and out of the line. The guards missed Sol's outburst.

They reached the showers. Eva directed Sol inside and turned for a moment searching for a glimpse of feminine humanity in the eyes of the guard. The doors closed and women cried. The air became thinner and Sol breathed as hard as he could. Eva raised her head and sang – "Shemah Yisrael HaShem Elokeinu HaShem Echad."

The doors swung open and Eva glided out into the fresh air. Sol flew by her at top speed and shouted to his new friend that he had followed her instructions and found his wings.

"Wow, Sol. You look like you've been flying forever," she yelled back.

A peacefulness began to settle into Eva's soul. She flew past the showers, the barracks and the train tracks and saw everyone who had ever come to Auschwitz and their lives before. Eva sobbed for the Jewish people. She cried for humanity and she roared furiously – "I know we can do better."

Her spirit rose above Auschwitz. It had done so in life and it did so in death.

It was a sunny day in Auschwitz and children played beyond the barbed wire.

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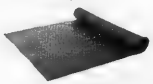

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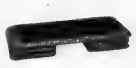

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This Week

National

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Temple Kol Ami to build its own synagogue. *Page 14*

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Students help students one problem at a time. *Page 20*

Feature

Chutzpa's newest film on messianic Jews to premiere at Jewish film fest. *Page 26*

Arts & Travel

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Canada Holocaust Memorial Day

The first annual Canada Holocaust Memorial Day was marked by more than 1,000 people at a ceremony on Sunday that began on Parliament Hill and continued at Ottawa's Congress Centre. Above, Jewish war veterans march from the steps of Parliament. ***Please see related story on page 33.***

UTT students cope with firebombing

By JANICE ARNOLD
Staff Reporter

MONTREAL — Grade 4 student Esther Abikhzer said she felt sad and a little scared returning to United Talmud Torahs (UTT) and finding the library where she had spent many happy hours just an empty shell.

"Maybe it could happen again," she said as she sat in the gymnasium with her classmate Gabriella Tapiro. Gabriella, the more talkative of the two, wondered why it happened at their school and not somewhere else.

She had gone by the school soon after the firebombing April 5 and was surprised to see the broken windows and burnt debris thrown outside.

"I did a lot of good projects there," Gabriella said. "I like spending time there reading and doing things. I don't know why they hit on books and not something else.

"I'm proud so many people around the world have given their support. I feel our school must be pretty important, but I'm still sorry this happened."

On this day, she and Esther went to see what was left of the room. It had been cleaned out, the windows were boarded and most of the smell was gone in time for the students' return to class after the Passover break. The school reopened as scheduled April 15.

Both girls said they felt better after seeing two security guards at the front door. The guards, from a private firm, were asking for photo identification and checking bags.

This level of security, paid for by FEDERATION CJA, was to continue for at least 10 days, not only at UTT, but at all Jewish schools, said FEDERATION CJA executive vice-president Danyael Cantor. After that, the community will assess the situation.

Continued on page 27

Ed Morgan acclaimed as 17th CJC president

A new slate of national officers will assume their portfolios at the Canadian Jewish Congress plenary in Ottawa on June 13. ***Please see related story on page 32.***

[Anna Morgan photo]

Parsha: Tazria-Metzora
Candlelighting: 7:52
Havdallah: 8:57

Greater Toronto Area

Rantisi killed; Israel may target Hamas leadership in Syria — see page 43

CANADA

Group Co-founder Dies

TORONTO — Jack Stevens, co-founder of the Canadian Association of Jews and Muslims (CAJM), which promotes understanding between Jews and Muslims, died April 9 of cancer. "He was always ready to give voice to the vulnerable, whoever and wherever they might be" said Shahid Akhtar, a Pakistani Muslim who co-founded the group with Stevens, an Iraqi Jew, in 1996 when they were colleagues in the Ontario civil service.

WORLD

Teen Vandals Sentenced

BRATISLAVA, Slovakia — Three teenage boys convicted of vandalizing tombstones at a Jewish cemetery in a western Slovak city last year received suspended sentences. They were among six teens who damaged 22 tombstones at the cemetery in Puchov last fall. The other three could not be prosecuted because they were minors under age 15 at the time. Police said the acts were not racially motivated.

ADL Raps Carter

NEW YORK — The Anti-Defamation League criticized former U.S. president Jimmy Carter for his comments on the Israeli-Palestinian conflict earlier this month. The ADL said Carter's remarks to reporters, in which he criticized George W. Bush's administration for a lack of progress on the conflict and cited the Palestinian issue as a "prime source of animosity toward the United States," both "distort and oversimplify" U.S. policy. Carter also said the United States has been "exclusively committed to the policies of Prime Minister Ariel Sharon and Israel."

New Google 'Jew' Result

SAN FRANCISCO — A grassroots campaign is trying to alter results that led Google users to an anti-Semitic website when the word "Jew" was searched. Entering "Jew" on the Internet search engine now leads to a free encyclopedia that defines the word "Jew," not to Jewwatch.com, an anti-Semitic site that now comes up as the second item. The "Jewschool" blog, an interactive Web journal, launched the campaign, which asked organizations to link their sites to http://en.wikipedia.org/wiki/Jew. Google officials said last week it can't deny users access because that would betray a vow to deliver unbiased information – no matter how it detests the site's message. Google also posted an explanation of the results for the word "Jew," saying it does not endorse its search results.

BBC Head to Listen

LONDON — The new, Jewish chair of the BBC says the broadcaster will take complaints of anti-Israel bias seriously. Speaking to the *Jewish Chronicle*, Michael Grade said, "The BBC has an absolute duty to be impartial." He added, "It is my role to take complaints seriously and make sure any evidence provided is fair and sustainable." The BBC has been strongly criticized for alleged anti-Israel bias, so much so that Israel cut ties with it for a time.

Remarks Lead to Firing

MOSCOW — A local government official in Russia was fired after making anti-Semitic remarks about Russia's new prime minister. Vladimir Torbokov, deputy prime minister in charge of social issues in the eastern Russian region of Altai, was fired April 5, soon after the local *Postscriptum* newspaper published his remarks about Mikhail Fradkov. "What kind of need is there in a country like Russia to bring in some barely known person from abroad for a government post, and an ethnic Jew at that?" Torbokov asked of Fradkov, who was Russia's envoy to the European Union before President Vladimir Putin picked him as prime minister last month. Fradkov, who Jewish leaders believe had a Jewish father, appears to be a practising Orthodox Christian.

Peace Concert

NEW YORK — Israeli musician David Broza and American singer Patti Smith headlined a benefit concert in New York last week for groups of Israelis and Palestinians whose relatives have died in ongoing Mideast violence. Some 1,000 people attended the event for the Parents Circle and Families Forum, which was formed in 1995 by Yitzhak Frankenthal, whose son was kidnapped and killed in 1994 by Hamas.

Hitler OK: Polish Pol

WARSAW — Polish firebrand Andrzej Lepper, whose nationalist Self-Defence party tops opinion polls, was quoted last week as saying he believed Adolf Hitler's early policies were good. "At the beginning..., Hitler had a really good program," Lepper told the *Zycie Warszawy* newspaper. "I don't know what happened to him later... who had such influence over him that he moved towards genocide." Lepper told Reuters the paper manipulated his comments. Surveys say one in three Poles could vote for Lepper in parliamentary elections due next year.

Citizenship Revoked

CAMDEN, N.J. — A U.S. federal judge has revoked the citizenship of a retired blueberry farmer because of his past as a Nazi guard during World War II. The U.S. Justice Department said Andrew Kuras, 81, served as a guard at three concentration camps in the 1940s. Officials said Kuras concealed his Nazi past when he entered the United States in 1951 and when he became a citizen 11 years later.

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KATSAV IN HUNGARY: Israeli President Moshe Katsav, centre, inspects an honour guard upon his arrival to meet his Hungarian counterpart Ferenc Madl, right, in Budapest last week. Hungarian police said they detained three Arabs suspected of planning to blow up Budapest's new Holocaust museum in a "terrorist act" likely related to Katsav's three-day visit. Police later denied any link between the plot and Katsav. [RNS/REUTERS photo]

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Justice Minister heartened by multi-faith event

Temple, mosque give joint donation to rebuild Montreal library

By FRANCES KRAFT
Staff Reporter

Thornhill's Temple Har Zion and its neighbour the Ja'ffari Islamic Centre share more than a driveway – they share a vision and represent a model to aspire to, both here and abroad, Justice Minister Irwin Cotler told a multi-faith audience last Thursday morning at the temple.

Cotler was in town to address members and guests of Mosaic, an interfaith group of clergy and lay leaders representing seven religions: Judaism, Christianity, Islam, Buddhism, Zoroastrianism, Sikhism and Hinduism.

After Cotler's talk on issues related to recent hate crimes, Ron Smith, president of Har Zion, and Nazir Gulamhusein, president of the Ja'ffari Islamic Centre, presented a $500 cheque to Dena Libman of UJA Federation of Greater Toronto, adding to its fund for Montreal's United Talmud Torahs (UTT) elementary school, whose library was firebombed just before Passover. An equivalent cheque was given to Karrar Naqui of the Al Mahdi Islamic Centre in Pickering, which was the target of hate-related arson last month.

"I find it very encouraging, what's happened here today," Cotler said.

Following an earlier spate of anti-Semitic attacks in and near Thornhill, Elinor Caplan – who represents the riding as an MP and who attended the event with local councillor Susan Kadis – had asked Cotler in the House of Commons what the government was going to do about racist hate crimes in Canada, he recalled.

Such crimes constitute "an assault on the inherent dignity and worth of every human being" as well as on the nature of Canada as

Continued on page 7

Justice Minister Irwin Cotler, left, with Nazir Gulamhusein, centre, president of the Ja'ffari Islamic Centre, and Ron Smith, president of Temple Har Zion
[Frances Kraft photo]

Advertising Feature

Finance for Thought

The Fundamentals

S. Jonathan Kirshblum,
B.A., CFP, FMA, FCSI
Financial Planner
Investment Advisor

Three years ago, a financial conference was held for 25 investment advisors from Canada and I was privileged to be part of this group. Each day of the 3-day retreat focused on a different theme. Day one was a study of the four fundamentals of prudent investing. Day two centered on gaining an in depth understanding of why the majority of individual investors routinely break most of the rules reviewed in day one. I'll come to Day 3 later.

What are the four fundamentals of prudent investing? Asset allocation, manager diversification, portfolio rebalancing, and capital preservation.

Asset Allocation is a strategy that promotes investing in a variety of assets, such as stocks, bonds, cash equivalents, etc., to reduce overall portfolio risk. Just as we know the road to healthy eating is rooted in a balanced diet that draws from all the food groups, so too does a healthy investment strategy require a properly diversified portfolio. While the short term results of a lack of balance can be positive, in the long term too much focus on one group may yield weight gain and portfolio loss.

Manager Diversification tells us to extend the principle of "Don't put all our eggs in one basket" beyond asset mix to the professionals who manage our investments. Just as it is risky to rely on one type of investment to deliver consistent results, so too must we avoid relying exclusively on one money manager to track the complex workings of all of the markets.

Portfolio Rebalancing Our financial investments are not our children; our commitment to them is not unconditional. Even the most well-constructed and diversified portfolio requires a rebalancing strategy to eliminate risks associated with price changes. For example, think of the unusual growth of technology stocks in the late 1990's. While soaring stock prices gave investors reason to rejoice, it was also a time when profits should have been protected through appropriate selling programs.

Capital Preservation Bottom line: be risk averse. One of the reasons no one likes market declines is because it is much more difficult to recover losses than it is to create new gains. A drop of 20 cents from a dollar invested (a 20% loss) requires a 25% gain to return to even. In plain English, this translates to: "let's make the most we can over the long-term with the least amount of risk."

There you have it, the four basics of investing. Seems pretty straightforward. So why have individual investors frequently found it difficult to adhere to these principles? No doubt, investors and brokers alike have found it difficult to maintain the discipline necessary to buy low and sell high, but the answer is not this simple.

One issue is the advisory services that have traditionally been used by the average individual investor in Canada. While stockbrokers typically offer expertise in the area of security selection, a financial planner's training makes him or her more adept at addressing asset allocation. Since asset allocation is considered to be the most important determinant of portfolio performance, it stands to reason we should seek counsel from a professional specifically trained in this area.

Working with one stockbroker to direct our investments also ignores the principle of manager diversification. It might seem like a reasonable solution to hire many stockbrokers to guide our investments, but such a strategy would require a co-ordination and integration effort, likely to produce ineffective results.

Another concern is the conventional products many of us have grown accustomed to having in our portfolios. Mutual funds are a perfect example. While they address the issue of manager diversification, there are now so many mutual funds available (indeed in the United States there are now more mutual funds than stocks), it would take a team of experts just to review all of the data on each of these funds before they could even begin trying to construct a well-diversified portfolio.

Perhaps the most significant issue is the lack of access individual investors have had to investment strategies and services that for years have been reserved for large institutional investors and pension funds. Times have changed. A whole host of new investment opportunities and paragrams previously beyond the reach of the average individual investor are now available. The playing field has been leveled. This was the focus of Day 3 of the conference I referred to above and will be the focus of part 2 of this column.

This is the first in a series of 4 columns Nesbitt Burns' has sponsored as part of our commitment to the education process inherent in making investment decisions. Part 2 of Jonathan's "Finance for Thought" will appear in the May 6, 2004 issue of the CJN.

Learn more about Jonathan Kirshblum's services at the BMO Nesbitt Burns website www.jkirshblum.com or by contacting his office at (416) 359-8151.

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Large coincidences of life

From the editor's desk

One never knows what results will flow from the coincidences in our lives. Indeed, one never knows whether they were coincidences at all.

* * *

In the lush, verdant Hulah Valley in the Upper Galilee panhandle of Israel, across the road from Kfar Blum, is a kibbutz called Sdeh Nehemiah. The wooden clogs that still decorate some of the patio porches of the pied-a-terre kibbutz homes are quaint reminders that many of the founding pioneers of the community were Jews from Holland who came there in the early 1930s.

One such pioneer was Yitzhak Pimentel, a tall, elegant man of high culture, broad learning and strong convictions. The Pimentels were Sephardi Jews who could trace their ancestry to the Inquisition-inspired flight from Portugal some four centuries earlier.

In Amsterdam, these Portuguese Jews maintained their traditions and customs with great pride. Their heritage was to their identity what the rainfall in spring is to flowers. The one could not exist without the other.

Yitzhak's father had hoped his son would become an accountant and settle down to a meaningful, Jewish family life in Amsterdam. But young, headstrong Yitzhak – Dorus, as he was known in Dutch – had other aspirations.

He was an ardent Zionist.

He wanted to help reshape Jewish destiny and direct the new Jewish history unfolding in the ancient homeland. The idea of Jews returning to Zion was a dream and an ideal that stirred his soul. So he emigrated to Mandatory Palestine in 1930 and ultimately to the kibbutz that would be his home.

Some four decades later, in the summer of 1971, he taught Hebrew in an ulpan in the northern border town of Kiryat Shmonah to a group of university graduates from North America, volunteers in a program called sherut la'am.

Yitzhak was beloved beyond words by his students. A superb pedagogue and a superb human being, he combined both excellences into scintillating learning experiences.

In the mid-1980s, nearly a decade and a half later, Pimentel visited Toronto. He stayed at the home of his younger cousin Tilly Bueno de Mesquita.

Tilly survived World War II in hiding in her native Amsterdam. In 1946, she married a Canadian soldier from Toronto, Lester Sugarman, who was among the allied forces that liberated Amsterdam from the Nazis.

I first met Tilly in the mid-1980s when she, along with her husband and her cousin, my teacher Yitzhak, came to my home on Shabbat. We have remained friends ever since.

Tilly Sugarman-Bueno de Mesquita

On Sunday, I attended the launch of Tilly's book *A Safe Haven: Hidden Children in Nazi-Occupied Holland* (Bueno Press).

Ostensibly written for children, this small, endearing book tells the true tale of how three girls were hidden and survived due to the unsurpassing generosity and bravery of a single family. It captures the detail of that extraordinary time and place.

Tilly writes in an easy and casual manner, with a marked sense both of irony and humour, typically appealing to younger readers.

But the book, of course, is not only for children. It is a parable aimed at adults as well. And many of the key reminiscences, such as when she writes of her feelings surrounding her liberation from the Nazis, make this evident.

As Tilly herself has said about the book, "It is a story of love and hope."

And because of this one fact alone, it is important for parents to obtain *Safe Haven* for their children, and of course, to read it themselves.

I have always been grateful for the coincidence that placed me in Yitzhak's Hebrew class and made him my teacher. For many good things happened as a result, one of them being my friendship with the remarkable Tilly Sugarman-Bueno de Mesquita.

* * *

Another local Toronto artist who deserves a great deal of credit is mezzo-soprano Renée Barda. She has just recently issued a CD called *Posterity: Timeless World Music*.

The 12 items on the CD, half of which are from the world of opera and the other half from Broadway and popular music provide a warm, endearing listening experience for any devotee of fine song. Barda's skills are considerable and they are well showcased on the CD.

She will be the subject of an upcoming television program *Second Chance: Making it Work*, which airs on Global Prime Television on Thursday, April 22 at 10:30 a.m. and again on Saturday, April 24 at 9:30 p.m. Readers are advised to check local listings.

—MBD

SeeJN

GEARING UP FOR UJA WALK: Associated Hebrew Schools' Posluns Education Centre recently held an assembly to drum up enthusiasm for the May 30 UJA Federation Walk with Israel. UJA representatives showed a video and handed out stickers to get the students started with their fundraising efforts. Pictured, from left, are parent and UJA representative Melissa Joseph, students Orly Broer, Sarah Turk and Samantha Turk, and parent and UJA representative Linda Offenheim.

Toronto Jews gather to mark Yom Hashoah

By CAROLYN BLACKMAN
Staff Reporter

A community-wide commemoration such as Sunday's Yom Hashoah v'Hagvurah is the answer to anyone who wishes to eliminate the Jewish people, said Ya'acov Brosh, consul general of Israel to Toronto.

Speaking immediately following a candle-lighting ceremony in memory of the six million Jews who died in the Holocaust, Brosh said that as a representative of Israel, "I swear that this phenomenon will never be seen again.

"Israel will do whatever it can to prevent it. They will never succeed and we will ensure that they never start," he said.

The commemoration, held under a tent at Earl Bales Park, featured a dramatic presentation by the students of CHAT Richmond Hill; a reading of the names of loved ones who died in the Holocaust; a March on the Colours by General Wingate Branch 256 Royal Canadian Legion and Jewish War Veterans of Canada, Toronto post; as well as poetry readings and songs. Brosh presented a Righteous Among the Nations medal posthumously to Johan and Johanna Boeltjes, who were arrested in Holland in 1943 after it was discovered that they had been hiding two Jewish men.

Johan Boeltjes died in Dachau, and Johanna eventually followed her son to Toronto, where she died in 1959.

Accepting the medal for his parents, John Boeltjes, overcome with emotion, said his father had much inner joy.

"True joy is demonstrated in the caring for others, and true joy and sacrifice cannot be separated."

Judy Cohen, who was born in Hungary and survived Bergen-Belsen, Achersleben-Junkers' slave labour camp and a forced death march before she was liberated by the U.S. army at age 16, said we must not forget that silence can incubate malevolence.

"Never should we forget the injustice and the intolerance. It is our moral obligation to pass our knowledge on to subsequent generations. We must never forget to remember."

Shauna Waltman, a past participant in the International March of the Living, has since travelled to several other places of historical Jewish interest across Europe, including Holland, Austria, Germany, the Czech Republic, Hungary, Denmark, Italy and Lithuania.

She said a connection to the past is what holds us to the future.

"Yom Hashoah is a day to remind us of the price we pay for silence. It is a day to recognize the significance of Israel, and to remember that a threat to Israel's existence is a threat to our own.

"Today we have much to mourn, but we also have much [of which] to be proud," she said.

Rabbi Martin Berman of Shaar Shalom Synagogue recited Psalm 118, Rabbi Moshe Stern of Shaarei Tefillah Synagogue recited verses from Ezekiel and Cantor Benjamin Maissner of Holy Blossom Temple sang *Zog Nit Keynmol*.

The ceremony included a rendition of *Kel Malei Rachamim* by Cantor Louis Danto of Beth Emeth Bais Yehuda Synagogue, Kaddish by Arnold Friedman and the blowing of the shofar by Marty Spring. It closed with the singing of *Hatikvah* by Hillel of Greater Toronto and March of the Living participants.

Sunday's community-wide Yom Hashoah V'Hagvurah commemoration included a dramatic presentation by CHAT Richmond Hill and a candlelighting ceremony in memory of the six million Jews who died in the Holocaust. [Carolyn Blackman photos]

The event was sponsored by the Board of Jewish Education and Holocaust Centre of UJA Federation; B'nai Brith Canada; Canadian Holocaust Remembrance Association; Canadian Jewish Congress, Ontario region; Canadian Society of Yad Vashem; Consulate General of Israel; Friends of Simon Wiesenthal Center for Holocaust Studies; General Wingate Branch 256 Royal Canadian Legion; Hillel of Greater Toronto; Jewish Holocaust Survivors of Canada; Jewish War Veterans of Canada; Toronto Board of Rabbis; Toronto Council of Chazzanim; and the Toronto Vaad Ha-Rabbanim.

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Community seeks provincial funds for security

By PAUL LUNGEN
Staff Reporter

Jewish community representatives met with senior Ontario lawmakers last week in a bid to elicit provincial support for enhanced security measures at Jewish schools.

The meeting with Attorney General Michael Bryant and Minister of Community Safety and Correctional Services Monte Kwinter was "excellent," said Bernie Farber, executive-director of Canadian Jewish Congress, Ontario region. The ministers and their senior staffs were receptive to the delegation's contention that the Jewish community requires provincial assistance to protect Jewish schools from the current spate of anti-Semitism, he said.

The ministers assured the community leaders, which included incoming Congress president Ed Morgan and representatives of UJA Federation, that they would take their case to cabinet, which will consider providing assistance to the community to increase security measures at the schools. A follow-up meeting with the ministers is expected in the near future, Farber added.

"The commitment we received is one we haven't received before, to bring it to cabinet," Farber said. "We wanted to make sure [concern over anti-Semitism] was number one on their radar screen… They fully understood our issues."

Speaking to the media following the meeting, Bryant said, "We had a very productive meeting to discuss particularly sensitive areas. This is part of an ongoing conversation we've been having since we formed the government to ensure we're putting the right resources in the right places.

"This government firmly believes that no one deserves to live in fear. We will do everything we can to end this campaign of hate, through the justice system and through every part of government."

The meeting came shortly after the school library at a branch of United Talmud Torahs in Montreal was set ablaze by arsonists, who left a note saying the fire was in retribution for Israel's killing of Hamas leader Sheikh Ahmed Yassin.

As well, two more Jewish cemeteries – one in Toronto, the other in Kitchener – were vandalized, with headstones turned over. Those incidents came on the heels of vandalism incidents at Bathurst Lawn Memorial Cemetery in Toronto and the Beth David Cemetery in Brantford, Ont. In addition, homes in the Toronto area have been smeared with swastikas and graffiti, a synagogue and school had windows broken and fundraising signs were defaced.

Farber said protecting students in Jewish schools was the community's top priority and should also be so for the provincial government. Public schools in high-crime areas already have surveillance cameras and other measures in place to protect students. Jewish schools have the right to the same protections, he said.

The Montreal incident "was a second wake-up call" following incidents of vandalism in Ontario, Farber said. "It demonstrated that these attacks could progress to be a huge danger to the community."

He noted that four Jewish cemeteries in Ontario had been desecrated in just four weeks, while he could recall only three similar incidents in his 20 years with Congress.

Prior to the recent surge in occurrences, B'nai Brith Canada reported in its annual *Audit of Antisemitic Incidents* that there had been a sharp rise in anti-Semitism over the last three years. A total of 584 incidents were reported across Canada in 2003, an increase of 27 per cent over the year before. Four hundred of the incidents took place in Ontario, and of that number, 315 occurred in the Greater Toronto Area.

At Pape Avenue and Gerrard Street in the east end of Toronto, vandals also overturned nine headstones at the 150-year-old Pape Avenue Cemetery over Passover. Because of the cemetery's age, many of the headstones are fragile, said Benjamin Applebaum, executive director of Holy Blossom Temple, which operates the cemetery. They are also generally not as bulky as modern ones and several of the toppled stones were cracked.

"We have to figure out how to repair it," he said.

Even though earlier incidents of cemetery desecrations had been reported, "it's always a shock. It's very discouraging and unsettling when something like this happens."

Applebaum said the cemetery, which was filled to capacity in the 1930s, is surrounded almost entirely by barbed-wire topped fencing. It appears that the perpetrators jumped a fence at the groundskeeper's home and another fence to get into the cemetery. Holy Blossom plans to upgrade security in those areas, he added.

In Kitchener, meanwhile, 12 headstones were knocked to the ground over Passover at the Beth Jacob Cemetery, said Gordon Strauss, president of the Beth Jacob Synagogue.

An anonymous former resident of Kitchener, the son of Holocaust survivors, offered a $10,000 reward for information regarding the crime, but as of last week, the police had no leads, Strauss said.

The incident was "very upsetting" to the 120-family congregation, he said. The headstones, which were otherwise undamaged, have been righted.

The cemetery, which is more than 80 years old, is in the centre of town and is surrounded almost completely by a wrought iron fence. The congregation is now considering improving security, he added.

"The fact it happened during the Jewish holidays, right after Good Friday, with [Mel Gibson's] movie [*The Passion of the Christ*] going on… Who the hell knows [why it happened]?

"I hope it's not a hate crime," Strauss added, though he pointed out the Waterloo Regional Police hate crime unit is involved in the investigation.

Local Christian and Muslim leaders denounced the vandalism and offered moral support to the Jewish community, Canadian Press reported.

* * *

Meanwhile in Montreal, government house Leader Jacques Saada disclosed that he handed over to the RCMP at least one of a number of hostile letters he has received attacking him as a Jew. The most recent came earlier this year.

Saada, MP for Brossard-La Prairie, a riding on Montreal's South Shore, decided to go public about getting the letters as well as phone calls described as menacing, after the firebombing of a United Talmud Torahs school in Montreal, his press secretary Marie-Claude Lavigne said.

She described one letter in January as "pure hatred," but not necessarily a death threat.

With files from Janice Arnold in Montreal

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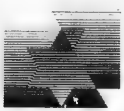

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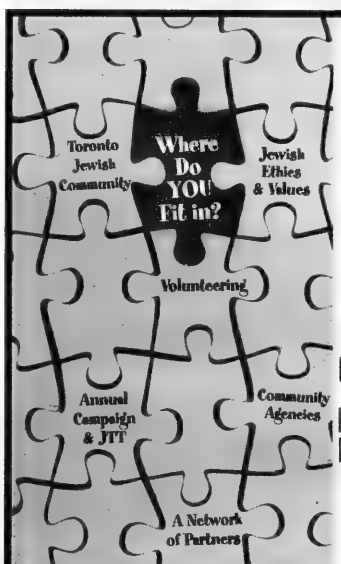

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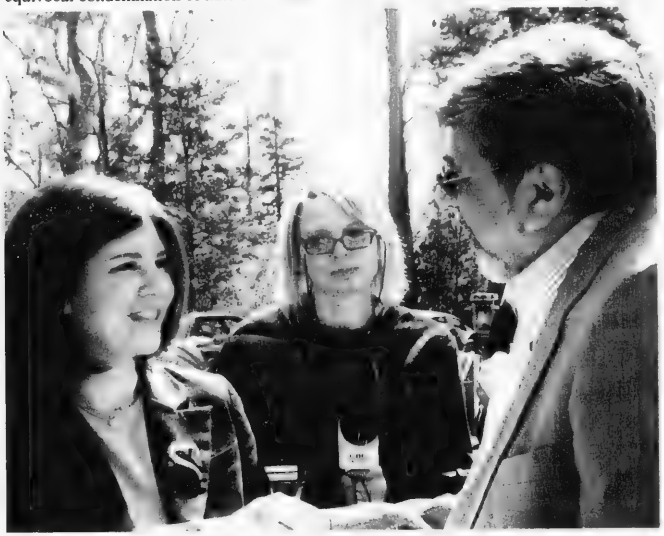
Cotler visits interfaith group of clergy, lay leaders

Continued from page 3

a democratic, multi-cultural society, said Cotler, who is a UTT alumnus.

Caplan's question was the trigger for his invitation to other MPs to join him in unequivocal condemnation of hate crimes and anti-Semitism – a motion that was adopted unanimously, he said. "We will not be silent. We will speak, and we will act."

Hate crimes have been unequivocally condemned at all political levels in Canada – federal, provincial and municipal, Cotler noted. "There will be no sanctuary for hate in this country."



Dena Libman, left, of UJA Federation, accepted a cheque from Nazir Gulamhusein of the Ja'ffari Islamic Centre, to help restock the library at Montreal's United Talmud Torahs. [Frances Kraft photo]

The meeting at Har Zion, which was followed by a group visit to the Ja'ffari Islamic Centre, represents "the voice and vision of civil society, and a common front against racism," Cotler said, noting that a similar multifaith meeting took place in Montreal the previous week.

Referring to the Holocaust and more recent atrocities in Rwanda and the Balkans, Cotler said, "we have to understand the dangers that are posed by hate speech and hate crimes."

'We have to understand dangers posed by hate speech'

He vowed to bring to bear "the full panoply of legal remedies" upon the perpetrators of hate crimes. "Canada has developed the most comprehensive legal regime in the world to combat hate speech," he noted, citing provisions for sentence enhancement when offences are motivated by hate or bias.

But Canada also needs to create understanding, particularly among young people, about human rights, multiculturalism and democracy, he said.

Har Zion's Rabbi Michael Stroh, who co-founded Mosaic almost 25 years ago, offered the wish that every country would have clergy and congregants who would follow the lead of participants at last week's event, coming together "for the purpose of protecting each other from extremists and those bent on destruction."

Arieh Cohen, co-chair of Mosaic, said that, beginning in May, representatives of the seven religions will be visiting schools to teach children about tolerance.

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Yom Ha'atzmaut

We who were born less than 56 years ago are too young to understand, let alone appreciate, the poignancy of the existence of a sovereign Jewish state. The atrocities and persecution that our forbears saw with their own eyes, we have only seen on reels of film or on the pages of history books. The helplessness they felt deep in their hearts at every turn and crossroads along the tear-stained path of vulnerable exile, we have only felt in empathy.

Such is the nature of a timeless chain of peoplehood that not all the links are forged in the same fiery furnace.

With the presence of the State of Israel on the roster of nations, we are privileged to live in a new norm of Jewish and world history, though many of us, alas, hardly know it. Ironically, that cannot be said for a great many non-Jews who recoil at the very thought, who cannot abide the very notion of, a sovereign Jewish presence in a Muslim Middle East.

In the 21st century, with mankind pushing into the vast frontiers of space or exploring the infinitesimally tiny, microscopic structures of sub-molecular particles, it is hard to believe, though not too unbelievable to be true, that there are individuals, groups and even nation-states determined to destroy the Jewish state. In all these years, they have never advanced past their hatred.

Where Arab armies have failed to defeat the Jewish state, there has now arisen a ghoulish agglomeration of dark forces – including Al Qaeda, Hamas, Islamic Jihad, Hezbollah, the Popular Front for the Liberation of Palestine, Iran and others – who are dedicated to putting an end to Israel.

Some people blame Israel for the hatred, pointing to the 37-year occupation of the disputed territories as the hatred's root cause. To be sure, there can be no doubt that the occupation, especially in the past 3½ years has been harsh and humiliating. But the finger-pointing at Israel is as disingenuous as it is misdirected. For it ignores the facts: the hatred long preceded the occupation; for more than a decade, Israel has tried to negotiate an end to the occupation; the harshness of the occupation is in direct response to the terrorism directed at Israelis; the Palestinian leadership has thus far refused to take any steps to end the terrorism and – almost always omitted in the commentaries of the pundits – all the members of the dark forces are utterly and totally opposed to the existence of a sovereign Jewish state. For them, the occupation did not begin in June 1967. It began 56 years ago, on the first Yom Ha'atzmaut in May 1948.

Thus, it falls now to us, who were born less than 56 years ago, to oppose the dark forces. The new norm of Jewish history should not inure us to the wonder and the awe of what was achieved by the previous generation. Rather, it should inspire us to stand in their footsteps, strong and resolute, alongside and in defence of the Jewish state.

Thank you God for having sustained us and brought us to this day.

LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Dry Bones

ONCE AGAIN WE ISRAELIS ARE CELEBRATING INDEPENDENCE DAY...
BY FIGHTING FOR OUR INDEPENDENCE..
AND OUR RIGHT TO LIVE WITHIN SECURE AND DEFENSIBLE BORDERS! BUT...
PERSONALLY, I'D PREFER THE TRADITIONAL BARBECUE PICNIC
ISRAELI INDEPENDENCE DAY

Editorial Advisory Board: Irving Abella, Michael Brown, Sandra Brown, Donald Carr, Paul Cooper, Rabbi Elyse Goldstein, Zac Kaye, Igor Korenzvit, Lou Ronson, Jacques Sayegh, Mike Shriqui, Ron Somogyi, Pamela Medjuck Stein, Rabbi Reuven Tradburks

Speak out with pride

The last few weeks have seen the occurrence of anti-Semitic incidents not seen for decades, if at all, in Toronto and Montreal. The responses have been the ususal rallies and denunciations. While these actions are commendable, will they be effective in preventing anti-Semitic actions in the future?

Anti-Semitic actions are neither new nor original. But history shows that anti-Semitism is always most prevalent and overt when Jews appear to be ashamed – ashamed to be Jews, ashamed of our religion, ashamed of our heritage, ashamed of our contribution to civilization, ashamed of our nation Israel, and, most of all, ashamed of our present.

How many of us apologize for Israel's actions rather than proudly proclaimig its achievements over a mere 56 years? How many of us do not speak up when we hear Jews, Judaism, or Israel being insulted? How many of us are embarrassed to practice our religion in the office or at school so that we do not appear "different," be it simply not attending on a Jewish holiday or eating only a salad at a business lunch?

Jews cannot expect others to respect us if we as a group do not respect ourselves. We should be proud to be Jewish. We should not apologize for our existence, justify it, nor petition for it. We should be neither meekly supplicatory or aggressively demanding, just proudly assertive.

We should speak out with pride.

It is essential for every organization and individual to stand up, declare pride in our religion, heritage, and the State of Israel, and act. We cannot leave it simply to the "professionals" or authorities to solve the problem.

Jonathan Miller
Toronto

* * *

Abandoning Jonathan Pollard

I am trying hard to contain my anger and disgust at the duplicity and inhuman behaviour of the Israeli government toward Jonathan Pollard, who sacrificed his freedom and youth to safeguard the security of all Israelis.

What image do we Jews present to the rest of the world, especially the United States, who see nothing but our self-abasement? The United States knows we know what they did and keep doing to Pollard. How they must disdain us.

Many years ago, during one of Ariel Sharon's visits to Toronto on a fundraising mission, he told me he couldn't do anything about the Pollard case, saying, "I am *persona non grata* in Washington." Well, he no longer is. What is his excuse now?

In 1967, we were respected and admired among the nations of the world. We knew how to act with self-respect, prudence and bravery.

After 19 years, it is time for the Jewish state and Jews worldwide to protest Pollard's discriminatory sentence and violation of his constitutional rights, and demand his immediate release.

That would go a long way to redeeming our self-respect and perhaps the respect of the international community.

Goldi Steiner
Toronto

* * *

Correcting an easy mistake

In "Peace needs a spritual component, panel says," (*CJN*, April 9), Yehezkel Landau is incorrectly identified as a former executive director of Peace Now. In fact, he is a spokesperson for Netivot Shalom, a religious peace movement in Israel. It was an easy mistake to make. Since he announced his unilateral disengagement plan, some Likudniks have even mistaken Prime Minister Ariel Sharon for a Peace Now disciple. We wish.

Sheldon Gordon
Canadian Friends of Peace Now
Toronto

* * *

Liberal gov't and terrorism

A few weeks ago, despite Maha Elsamnah Khadr's stated support for Al Qaeda, the Canadian foreign affairs department facilitated her return and the return of her son Karim to Canada by issuing them one-way passports. It is unfortunate that the Canadian Charter of Rights and Freedoms makes it difficult to revoke Canadian citizenship and therefore provides a haven for terrorist supporters who have Canadian citizenship. What is even worse is that the Liberal government actively helped Khadr come to Canada.

Yet Canadian Jews remain steadfast in their support for our current Liberal government and its impotent terrorist fighting measures. If the Liberal party wants the support of the Jewish community in the upcoming election, the party had better begin cracking down on terrorists and terrorist supporters in Canada.

Daniel Zolov
Montreal

* * *

Proud of Hillel

In regards to the letter (*CJN*, April 8) from Jonathan Moshevich about Hillel's demonstrations at York University, not all of the Jewish community was embarassed by your stand. We were proud of you. We wish more of Toronto's Jews would stand up and say, "If you push us, we will push back." Some of us are still proud to be Jewish.

Aryeh Ben-Dov and Len Libman
Thornhill, Ont.

* * *

Canada is not America

In his column from Jerusalem ("Can Canada learn from Australia?" *CJN*, March 25), Gerald Steinberg contends that during the Chrétien era, Canadian foreign policy was essentially the opposite of that of the United States, or just plainly anti-American. I believe he is dead wrong. In its often misguided attempts to be a world player and exhibit fairness, Canada has frequently taken unfair or unsupportive positions on Israel, but that is neither anti-American nor anything new. It has been a fairly consistent position of many Canadian governments.

Canada also has had some important disputes with the United States on trade matters. Supporting our own domestic interests is not anti-Americanism. Clearly, what is on Steinberg's mind is our lack of support for U.S. President George W. Bush's war in Iraq.

I am a strong supporter of Israel and wish nothing but ill for Saddam Hussein, but he was no longer much of a threat to anyone but Iraqis. It seemed clear even last year that the U.S. administration was either mistaken or lying about the reasons for the war, and it was likely that liberating the Iraqis from their oppressor would be a costly and unappreciated act.

The United States would be doing very well if all governments were as anti-American as Canada's. If only we showed as much common sense on Middle Eastern affairs.

Ken Frankel
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

The Holocaust and the State of Israel

By ARIK BERGMAN

The first boatload of immigrants to the new State of Israel arrived on May 17, 1948, two days after the British forces left.
[Encyclopaedia Judaica photo]

The Holocaust was the systematic murder of six million Jews by the Nazis during World War II. The creation of the State of Israel saw the return of the Jewish people to their ancestral homeland and was the realization of the Zionist dream. The fact that these two events, among the most notable Jewish history, came within a few years of each other indicates that there is a link between them. The difficulty lies in assessing the importance of the Holocaust in the creation of the State of Israel.

In 1933, the year Adolf Hitler came to power, the Nazis, in agreements with leaders of the Zionist movement, established a policy that encouraged immigration to Palestine and thus served to strengthen the Jewish settlements there. By 1939, almost 150,000 Jews had left Germany for Palestine, and the Jewish population there grew to almost 500,000.

However, entrance to Palestine was highly restricted by the British White Paper of May 1939, which limited Jewish immigration to 75,000 over five years. This hampered Zionist efforts to strengthen the Jewish settlements in Palestine through immigration and left Europe's Jews vulnerable to Hitler's Final Solution.

By the end of 1941, German policy had firmly shifted away from encouraging Jewish emigration, and Jews could no longer leave German-occupied Europe. The genocide was beginning.

The Jews did not find many doors open to them, and as Christopher Sykes writes in *Crossroads to Israel*, "the hope of Zion was their only hope."

Illegal immigration of Jewish refugees to Palestine, continued, however, and became increasingly important in the development of the Jewish Yishuv.

The initial German encouragement of emigration followed by the escape from Europe and illegal entry into Palestine became consequences of the Holocaust that played a significant role in the founding of the State of Israel, because they provided the strength in numbers necessary to legitimize the Jewish presence in Palestine and, even more importantly, to defend the state when war broke out upon its founding.

Even before the Nazi policy of extermination became known, the Zionist goals and calls for homeland had become more urgent as the Jewish position in Europe deteriorated. In the past, some Zionist aims had been vague or tentative, but as the war progressed, it became evident that a forceful, more open approach was crucial.

In 1942, because of the war in Europe, it was impossible to hold a regular Zionist congress to establish policy. An extraordinary Zionist conference was held in New York's Biltmore Hotel, with representatives of different Zionist opinions, including, notably, Chaim Weizmann and David Ben-Gurion. Weizmann was intent on continuing to negotiate patiently with Britain to have the White Paper reversed. Ben-Gurion placed greater emphasis on the importance of a Jewish army, and according to Yehuda Bauer in *From Diplomacy to Resistance*, was advocating an "immediate transfer of millions of Jews… to Palestine."

At its conclusion, the conference announced the Biltmore Program, which called for the establishment of Palestine as a Jewish commonwealth and stated that the Jewish Agency should receive control over immigration and the building of Palestine. Shortly after the Biltmore Program was formulated, news of the Final Solution reached the Allies.

The Holocaust brought about a dramatic change in official Zionist policy. Sykes writes that there was a "connection between the tragedy overwhelming the Jews in Europe and the intensification, indeed the transformation of Zionism."

The policy shifted from one of gradual immigration and the eventual development of a Jewish national home with a Jewish majority, to one where Zionist demands were clear and forceful – maximalist Zionist goals, including statehood, were to be pursued. It had become a matter of survival.

The end of the war left thousands of Jewish survivors in Europe. As the horrors of the Holocaust came to light, one might have expected world opinion to rally behind the Zionist cause, but in Menachem Begin's view in *The Revolt*, the world was "largely indifferent to the shedding of Jewish blood."

The White Paper remained in effect throughout the war, and according to Michael Marrus in *The Unwanted*, "British policy hardened towards refugees attempting to enter Palestine." U.S. president Franklin D. Roosevelt expressed his "personal sympathy with the Jewish National Home," but instead of changing American immigration policies, his "sympathy" took the form of occasional attempts to pressure Britain to ease immigration to Palestine.

As the Jews in Palestine lost faith in the British, numerous Jewish resistance organizations began to operate against British targets. Britain sought United Nations intervention, and in May 1947, a more or less neutral investigative board was formed – the United Nations Special Committee on Palestine (UNSCOP). Its purpose was primarily to assess the situation in Palestine and to propose a solution, but the committee was also instructed to examine the problem of the Holocaust survivors in Europe, and this issue played an important part in UNSCOP's eventual decision and suggestions.

Arab representatives boycotted the UNSCOP hearings, and according to historian Howard Sachar in *A History of Israel*, they threatened "bloodshed if Palestine were divided." This radical view only proved to the committee that it would be devastating to place the Jewish minority under Arab rule.

Further proof of Jewish desperation came in July 1947, when the ship Exodus-1947 arrived in Haifa, carrying 4,500 Jewish displaced persons. On attempting to board, the British encountered stiff resistance that led to the death of three Jews. The British ultimately seized control of the Exodus and sent it back to its port of origin in France. Refusing to disembark, the Jews were then taken to Germany. All these events were broadcast to Palestine and from there to the world.

This tragic episode presented Britain and its handling of Palestine in an increasingly negative light. For Zionism, the affair "drew more sympathetic attention to the refugee problem in Europe than ever before," says Marrus in *The Unwanted*. UNSCOP described the episode as "the best possible evidence we can have" of the needs of the Jewish people.

The issue of the 250,000 Jewish displaced persons in Europe also greatly influenced UNSCOP's decision to end the British Mandate in Palestine and to partition the country. The partition plan was approved by the UN General Assembly on Nov. 29, 1947. The Americans and the Soviets voted in favour of partition, drawing a direct link between the Holocaust and their support for the plan. Andrei Gromyko, a Soviet official, was quoted as saying that "the denial of this right to the Jews [for a Jewish State] cannot be justified, especially if we take into account everything that the Jewish people underwent during the Second World War."

The Holocaust turned most Jews into Zionists, as they sought what has been called a Jewish "home for the homeless." This was especially true in America, where, according to Sachar, "the revelation of the death camps and the emergent plight of the refugees effectively transformed Zionism into the dominant mood."

Sachar adds that U.S. president Harry S. Truman said he had never seen "as much pressure and propaganda aimed at the White House," and later expressed his sympathy for the Jews, writing of his essential purpose to "rescue at least some of the victims of Nazism."

During the Holocaust, the Jews of Palestine were naturally willing to join the Allied war effort, and according to Sachar, by 1942, "11,000 Jews were serving with British forces [and]… 18,000 Palestine Jews were incorporated into purely Jewish battalions." The existence of this Jewish "army" was a product of the Holocaust, and these same soldiers were later directly involved in the creation of the State of Israel as they had to physically defend it in 1948.

The factors leading up to the creation of the state were summarized in the Proclamation of the State of Israel, and there is no doubt that the Holocaust did play a role. In the proclamation, Ben-Gurion said: "The Nazi Holocaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish State, which would solve the problem of Jewish homelessness by opening the gates to all Jews."

It is evident that an intimate link exists between the Holocaust and the creation of the modern State of Israel. The degree of importance of the Holocaust, however, is often debated. An examination of history suggests that the creation of Israel involved the coming together of many different factors and events. One cannot necessarily say that Israel would not have been created without the Holocaust, as its role appears more catalytic than causal.

It is clear, however, that the Holocaust sped up the process by moving Zionist policy away from a gradualistic approach towards one calling for immediate and swift action. The Holocaust left thousands of Jewish people without a home and their destination of choice was Palestine. As the horrors of the Holocaust came to light, the world was forced to find a solution, thus bringing the Palestine problem to the forefront of the UN agenda. The Holocaust also rallied world Jewry behind the Zionist cause, which influenced the U.S. decision, to support a state. In addition, the Holocaust led to the formation of Jewish fighting units from Palestine who were later able to defend the new state.

It is difficult to find any good coming out of the genocide of the Holocaust. However, in that the Holocaust contributed to the creation of the State of Israel, it ensures what Jews and others have been able to say ever since: "Never again."

Arik Bergman lives in Toronto.

Israel bashing disguised as peace rally

It did not take very long before Arab fury over the killing of Hamas leader Sheikh Ahmed Yassin spilled onto the streets of many North American cities. Community mobilization probably reached its peak on the weekend after the Yassin's demise, when remembrances of various sorts commanded public and media attention.

Lawrence Hart in Hamilton

In Hamilton, we were treated to a variation of the same old performance that we've seen so often before. The script usually runs like this:

First, identify a theme. For the last two years, it was the fabricated Jenin massacre. This year, the spotlight was, of course, on the pitiful image of a hunched quadriplegic in a wheelchair.

Second, to create the right *bona fides* for staging the demonstration, publicize the event as a "peace rally." After all, who could possibly quibble with the noble quest for peace?

Third, find an appropriate site for the gathering – preferably one that houses a Jewish, or better still, an Israeli, organization. In Hamilton, such a locale is easily identifiable and the same one is continually targeted. What the city authorities ought to be asking is why a "peace rally" by Palestinians needs a Jewish institution as its focal point. This question is never addressed.

Fourthly, make sure that the visuals are bold and provocative. This year, the juxtaposition of large posters of Israeli Prime Minister Ariel Sharon, labelled a "war criminal," and the hapless, now dead Yassin created just the sort of melodramatic mendacity that the media loves to highlight. To augment the placards, there need to be catchy slogans, chanted with an adequate mix of force and pathos. This year's choice was "Why, why do so many children have to die? Why, why do so many mothers have to cry?" Why indeed? Who are the suicide bombers and whose children are being murdered? Are such questions of any relevance in this setting? Apparently not.

Fifthly, it is always helpful to have the essential message of the rally delivered by a recognized community leader. At the Hamilton event, the president of the local Muslim association lent his support. He spoke not of a rational vision for peace, but instead called on Canada and the international community to impose economic sanctions on Israel, likening Sharon's government to the former apartheid regime in South Africa, and proposing that it be dealt with in the same way.

It is beyond absurd to even suggest that protests such as the one that occurred last month in Hamilton could be construed as promoting peace. Equally incongruous is the reluctance of the media and the community at large to recognize that these rallies serve no less a purpose than to provide a platform for those who seek to delegitimize Israel and demonize Jews everywhere.

When the sirens wail

Few people welcome the sound of sirens. This is especially true in Israel, where they are more frequent and more ominous than in most places.

Sirens have become a regular part of my life in Jerusalem. It's hard to believe there was a time when I would rarely hear one. Growing up in Toronto, I'd occasionally hear the distant sound of a fire truck, police car or ambulance responding to some urban emergency. Back then, such sirens were fairly rare and had little impact on me.

Robert Sarner in Jerusalem

In the 1970s, when I moved to France, I heard my first air raid siren. I quickly discovered that on the first Wednesday of every month, at precisely 12 noon, sirens would sound briefly to test the civil defence alert system. During the 12 years I lived in Paris, I barely paid attention to this noise.

It's a different story in Israel, particularly this month, when air raid sirens will sound throughout the country on several occasions. Instead of their usual function of signalling an emergency or danger, they will be a call to remember. And what is Jewish reality without memory?

This week, sirens will bring life to a halt almost everywhere in Israel. Literally, if only temporarily. On April 19, sirens will blare at 10 a.m. for two minutes as part of Holocaust Remembrance Day. True to Israeli tradition, as soon as the sirens start, cars, trucks and buses will stop, their occupants calmly getting out to stand at attention. Pedestrians in the street, workers in offices and factories, students in schools, and shoppers in malls will all suddenly become statue-like. They stand erect and silent with their heads bowed in a poignant pause to honour the 6 million Jews murdered by the Nazis.

Every year, it invokes such sorrow. Every year, I marvel at this custom. Every year, I am deeply moved by the experience, an entire nation taking time out together to remember people they never knew. Several times, I've been downtown when the sirens begin. It makes for an unusual sight – a large, loud animated city transformed instantly into one big motionless scene.

Next week, a similar scenario will unfold, only this time it will be after sundown. Again the sirens will resonate from Metullah in the north to Eilat in the south, bringing Israelis to a standstill. Again the sirens will trigger painful memories, as they mark the beginning of Memorial Day, a 24-hour period of mourning for the 22,000 men and women killed in uniform in defence of the country.

The next morning, on Monday, April 26, at 11 o'clock, the sirens will again pierce the air to coincide with ceremonies at military cemeteries. For the third time in less than a week, Israelis will freeze in their tracks. Again they will relive heart-searing events, wrestle with the enormity of their loss and the grief that will never go away.

Again, almost no one will move as the sirens reverberate. No one, except Arabs and haredi Jews who want nothing to do with this commemoration. They continue on their merry way, tuning out the sirens and ignoring those around them standing motionless.

The disregard of most Israeli Arabs is hardly surprising. More disturbing is that the Haredim can't stand for even two minutes in memory of their fellow Jews who gave their lives protecting the country. All because they consider this to be a non-Jewish custom. Such disrespect for their co-citizens is especially repugnant coming from those who proportionately take the most from the state and give the least back, and who systematically avoid doing their share to defend Israel.

If only these were the sole sirens Jerusalemites had to endure. In recent years, residents have become only too familiar with the cacophony that invariably spells disaster. Within minutes of a major terrorist attack, scores of ambulances, their sirens blaring, race to the site of the latest atrocity.

We first hear these sirens from a distance. They soon grow louder and more unnerving as they get closer. Unlike the sirens of my youth, these are anything but banal or removed from my reality. They are a signal of horror that has struck all too close to home, yet again. It's only after the sirens go silent we learn what we dread the most.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Democracy: Israel's secret weapon

In addition to all of our other problems – terror, international delegitimization, disagreement over disengagement, Iranian nuclear weapons, socio-economic gaps, religious-secular tensions, etc. – Israel is also in the midst of a leadership crisis. Prime Minister Ariel Sharon may be indicted for allegedly using his influence, while serving as foreign minister in 1999, to advance shady business deals, including a crony's attempt to buy a Greek island for development. The evidence is not entirely clear, and even if he stands trial, he might not be found guilty, but if the attorney general issues an indictment, Sharon may be forced to resign. This kind of political uncertainty and turmoil is the last thing that Israel needs right now.

Gerald Steinberg in Jerusalem

Even without the "Greek Island affair" and questionable transactions involving his two sons, the fact that Sharon – at age 75 – faces no serious challenge reflects a wider problem. In the Likud party, former prime minister Benjamin Netanyahu, the current finance minister, is Sharon's most likely heir, despite his divisive term that ended in resounding defeat. And the opposition Labor Party is headed by the octogenarian Shimon Peres, who, despite multiple electoral defeats, continues at the helm. Peres and Labor, as well as small parties from all ends of the political spectrum, seem to be entirely incapable of providing strong alternative leadership in the event Sharon is forced to resign.

For all these reasons, Israelis should be, and many are, very concerned about the absence of credible leadership. Sharon, for all his faults, has guided Israel successfully through three years of terrorism, responding with growing force while working closely with the Americans and avoiding internal conflict. Critics charge that he has not brought peace, but most Israelis recognize that the romantic notions promised by the architects of the Oslo process were never realistic. Sharon has gradually defeated Palestinian Authority President Yasser Arafat's strategy of terror without triggering a confrontation with Washington, and Israel's security and political situation is significantly better now than under former prime minister Ehud Barak in early 2001. Thus, Sharon's sudden departure from the scene could, in theory, leave a vacuum and provoke a leadership crisis.

But this is where Israeli democracy comes into play. Sharon's successes were, in many ways, a reflection of the Israeli consensus, rather than its cause. At each stage, his policies, including both the targeted killing of Hamas founder Sheikh Ahmed Yassin and the decision to implement a policy of disengagement and withdrawal from isolated settlements, were solidly backed by a wide spectrum of Israelis. And any future leader who wishes to stay in power will inherit the same consensus, which recognizes the need to fight terror with all available means while also moving to reduce Israel's exposure to terrorism and friction with the Palestinians.

This Israeli consensus was not forged by a charismatic leader (the era of Ben-Gurion and Begin ended with the departure of both those founding fathers), but through democratic debate backed by a solid dose of collective common sense. For all our faults, we Israelis are relatively sensible, with a healthy degree of skepticism and a strong culture of intense debate and public deliberation. The most popular radio and television programs debate the issues of the day, and for every topic, you can easily find four experts (former generals and government officials are particularly active) with at least five different opinions.

As a result, most important general policies (as distinct from specific operational decisions) are adopted with a public debate on costs, benefits and alternatives. This is true for the construction of the separation fence, the targeted killing of terrorist leaders, prisoner exchanges, etc. In contrast, the absence of any form of democratic debate among Palestinians and in most Arab regimes is reflected in the failures of their policies and the devastating results.

For all its faults, Israel's democracy remains a very powerful foundation for assessing and implementing policies that reflect the national interest. Indeed, Israel may be the best example of Winston Churchill's astute observation that democracies eventually choose the best paths, after they have tried everything else. If Sharon is forced to resign, Israeli democracy will continue to be an effective force, regardless of who is chosen to be the next prime minister.

The Kirshner File

Bush changes the rules of the game

In one bold stroke on April 14, President George W. Bush recast U.S. policy in the Middle East, altered the parameters of Israel's dialogue with the Palestinians and deepened the United States' relationship with Israel. By wholeheartedly endorsing Israeli Prime Minister Ariel Sharon's unilateral disengagement plan from the Gaza Strip and parts of the West Bank, Bush changed the rules of the Arab-Israeli negotiating process.

Sheldon Kirshner in Toronto

Until Sharon's visit to the White House last week, the United States hewed to two broad principles: Israel's settlements in the territories were illegal under international law and were obstacles in the attainment of peace, and final borders should be the outcome of face-to-face talks between Israel and the Palestinians. These tenets, though somewhat breached by President Bill Clinton in 2000, had underpinned American policy since the 1967 Six Day War and lay at the core of every diplomatic effort to defuse Israel's bitter and increasingly bloody conflict with the Palestinian people.

But now, in a historic shift that has infuriated the Palestinian leadership from Palestinian Authority President Yasser Arafat on down, Bush has reshaped the political landscape of the Arab-Israeli dispute. By way of rewarding Sharon for his decision to withdraw from Gaza and four isolated settlements in the northern West Bank within a year, Bush acceded to Sharon's demands with respect to settlements, Palestinian refugees and Israel's right to carry out reprisals in retaliation for terrorism.

Citing "new realities on the ground, including already existing major Israeli population centers" in the West Bank, Bush declared that the United States no longer expects Israel to retreat to the 1949 armistice lines. In a remarkable concession, he said that "a full and complete" Israeli evacuation of the West Bank would be "unrealistic."

Deferring to Arab public opinion, Bush deliberately refrained from mentioning the major settlements and settlement blocs that Sharon wishes to retain permanently: Maale Adumim, Givat Zeev, Ariel, Gush Etzion, Kiryat Arba and Jewish enclaves in Hebron. Nor did Bush speak of further Israeli withdrawals, leaving the impression that " facts on the ground" created by Israel in the future might not be contested by the United States. No wonder Sharon was beaming.

Bush reiterated his commitment to the internationally sponsored "road map" peace plan, which has yet to be implemented due to the absence of mutual trust and political will. And much to Sharon's delight, Bush dismissed the possibility of the road map being supplanted by, say, the Saudi Arabian initiative or Yossi Beilin's Geneva plan. The road map, which Sharon accepted with 14 reservations, envisages a two-state solution. But how can Bush reconcile his support of a viable and geographically contiguous Palestinian state with his tacit acceptance of settlement clusters?

This pivotal issue, a focal point of the July 2000 Camp David summit and the subsequent talks at Taba, was never really resolved. Ehud Barak, the then Israeli prime minister, proposed the annexation of settlements comprising five to 10 per cent of the West Bank and containing 80 per cent of Israeli settlers. By contrast, Sharon's intentions are quite murky. But given the hawkish territorial positions he has generally postulated, Sharon wants to keep much of the West Bank. Candidly enough, he has admitted that his separation plan "would rule out a Palestinian state, at least for years… [and] bring [the Palestinians'] dreams to an end." In essence, Sharon wants to trade Gaza for the West Bank. He is following in the footsteps of one of his predecessors, Menachem Begin, who relinquished the Sinai in the interests of keeping Judea and Samaria.

Sharon's willingness to jettison Gaza stems from his belief that Israel needs defensible borders and should not be responsible for the welfare of the Palestinians there. But Sharon's plan has aroused fierce opposition in his cabinet and the Likud party. On May 2, it will be put to the test in a Likud referendum. The latest polls indicate that 57 per cent of Likud members will rally behind Sharon, who regards his plan as a long-term interim solution.

Bush's unequivocal rejection of the Palestinian "right of return" constitutes another victory for Israel."It seems clear that an agreed, just, fair and realistic framework for a solution to the Palestinian refugee issue… will need to be found through the establishment of a Palestinian state and the settling of Palestinian refugees there rather than Israel," he said. With this unambiguous statement, Bush has served notice on the Palestinians that their scheme to swamp Israel by demographic means is beyond reach. For Palestinians whose goal is to undermine Israel by such stealth, Bush's commitment to the preservation of Israel's Jewish character will be a bitter pill to swallow.

In reference to the security fence Israel is currently building through the West Bank, Bush said it should be "temporary rather than permanent," and should " not prejudice final status issues, including final borders." The invasive route of the fence, which in some cases cuts off Palestinians from their homes, farms and schools and encircles Palestinian towns, was the focus of lengthy discussions in Jerusalem and Washington. Under American pressure, Israel appears to have adjusted its route to minimize Palestinian inconvenience and humiliation. According to reports, Israel has decided not to fence off the Jordan Valley and has scaled down plans for a barrier near Ben-Gurion Airport.

Ariel Sharon and George W. Bush at the White House last week

Mollified by Israel's apparent co-operation, the United States has reportedly removed the incendiary issue of the fence from its agenda. In this spirit, Secretary of State Colin Powell has said that Israel's U.S. loan guarantees would not be subjected to penalties, as they were last November when the United States deducted $289 million (US) from Israel's $9 billion loan guarantee package.

The fuss over loan guarantee deductions coincided with a period of unusual tension between Israel and the United States. In quick succession, the Bush administration initially opposed Sharon's unilateral disengagement plan, claimed that Israel had "done too little for far too long" to foster talks with the Palestinians and criticized the Israeli army for using excessive force too often in dealing with the current Palestinian uprising.

One of the most important achievements of Sharon's trip to Washington, his 10th in three years, was Bush's pledge of support for Israel's right to "defend itself" against terrorism as the need arises. In practice, Washington has given Israel a green light to mount raids into Gaza if it is attacked.

More than two years ago, Israel raised the ire of the Bush administration by launching the first of a series of frequent incursions into the Palestinian autonomous areas. But having concluded that the Palestinian Authority is incapable or unwilling to stamp out terrorism, a key requirement of the road map, the United States has adopted a fairly tolerant attitude toward Israeli raids. In fact, a sizeable Israeli armoured force rumbled into Gaza just hours after Sharon's appearance at the White House. The purpose of the raid was to destroy tunnels in the Rafah area the Palestinians have used to smuggle in weapons from Egypt.

In another quid pro quo for Israel's planned withdrawal from Gaza, Bush promised to maintain Israel's strategic qualitative edge through the sale of advanced military equipment. Two months ago, the United States began delivery of the new F-16I fighter jet. At a cost of $4.5 billion, Israel has ordered 102 F-16Is. The F-16I would extend Israel's reach to Iran, whose atomic program is widely seen in Israel as an existential threat.

Israel's planned withdrawal from Gaza raises a panoply of vexing questions. The first is whether Palestinian groups will try to attack Israel after its pullout. Two weeks ago, Hamas, Islamic Jihad and Fatah (the latter controlled by Arafat) announced they would continue operations until Israel ends its occupation of the West Bank. Another question is whether Israel will turn over Gaza to the Palestinian Authority. Israel has had few contacts with the Palestinian Authority since Sharon severed talks with Arafat after dismissing him as an untrustworthy and irrelevant interlocutor. Further imponderables are: What will be the fate of Gaza's 21 settlements and its 7,500 residents? Will they resist evacuation? Will the outposts be demolished? Will they provide housing for Palestinian refugees?

The final question turns on the Palestinians. Ahmed Qureia, the Palestinian prime minister, offered conditional support of Sharon's plan if it was a harbinger of an eventual Israeli withdrawal from the West Bank. But in the aftermath of Sharon's visit to Washington, the Palestinians are doubtful that Gaza will lead to an Israeli pullout from the West Bank. And the Palestinians are furious with Bush's sweeping assurances to Israel, saying they circumvent final status negotiations. Arafat contends that Bush and Sharon have destroyed peace prospects by prejudging pivotal issues, but he neglects to say that the peace process has effectively been dead for the past three years.

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Bus service will be provided on **Sunday, May 2.**

A bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

Hours as of April 1
Sunday-Thursday, 8 a.m.-5 p.m.
No entry after 4:30 p.m.
Friday, 8 a.m.-4 p.m.
No entry after 3:30 p.m.

For further information, and to register, please call the cemetery office 416-635-2883, ext. 211 - Trudy, or ext. 224 - Esther.

Jewish Life

A classic work on the Yom Kippur War

***The Yom Kippur War: The Epic Encounter that Transformed the Middle East*, by Abraham Rabinovich, Random House, $41.95.**

Books
Bernard Baskin

On Yom Kippur afternoon, 1973, Israel was caught by a surprise attack on two fronts with the bulk of its army unmobilized. When the fighting ended less than three weeks later, its army was on the roads to the Egyptian and Syrian capitals in one of the most remarkable turnabouts in military history, one that it took international intervention to halt.

The author of this outstanding work believes that then-Egyptian president Anwar Sadat emerges as a major player, having reformed the Egyptian army and evolved a national strategy of limited objectives.

The Israelis, Rabinovich argues, played into Sadat's hands with intelligence failures that delayed their mobilization, gross underestimation of Arab fighting qualities and not reckoning on new enemy weapons (the SA-6 anti-aircraft missile and the Sagger anti-tank missile) that would make the Israeli Air Force and armour-heavy ground troops vulnerable.

The result was a war that began with serious Israeli losses and major Arab advances in the Sinai and on the Golan Heights, within miles of Israeli civilians. Sheer hard fighting by the Israelis at the front limited the damage, however, and in spite of leadership conflicts and a few outright failures, a viable Israeli strategy supported by improved tactics gradually emerged. The result was a victory for Israel that was actually more devastating than the Six Day War, with the added effect of leading to a partial peace with Egypt and later Syria and Jordan.

Viewing the Arab military through the spectrum of the Six Day War, the Israelis were startled by the daring the Arabs displayed and by the way they held their ground. With the passage of time, however, Israel would come to see the Arabs as having "fought bravely, not well," as one armour colonel put it. Disdain for Arab fighters had given way to respect, but not to a sense that the balance of power was shifting.

Despite Israel's spectacular recovery on the battlefield, its mood at war's end was anguished. It had lost almost three times as many men per capita in 19 days as the United States did in Vietnam in close to a decade. For the first time in one of Israel's wars, a significant number of its non-fatal casualties – between 10 and 23 per cent, according to different studies – suffered from battle shock, in good measure deriving from the initial surprise.

As the reservists returned home, public squares began to fill with crowds – not celebrating Israel's tremendous military achievement, but giving vent to the deepest trauma in the nation's history.

The Agranat Inquiry Commission, which was set up to answer questions about the nation's unpreparedness, issued its findings in April 1974. It absolved defence minister Moshe Dayan and prime minister Golda Meir of all responsibility. However, there was widespread public anger and calls for their resignations.

A week after the report, Golda Meir resigned, saying she could not ignore the public ferment. Her move led to the resignation of the entire cabinet. The new government was headed by Yitzhak Rabin, with Shimon Peres as defence minister.

Rabinovich, a well-known Israeli journalist, covered the war for the *Jerusalem Post*. He combines a wealth of published and archival material with dozens of oral history interviews in a seamless, riveting narrative. This book covers battles large and small, the day to day concerns of Israeli soldiers along the Bar-Lev line and the intense diplomatic and geopolitical machinations of both Russia and the United States. The book takes its place alongside *The Six Day War* by Michael Oren as a classic and enduring work.

Time to rethink campus strategy

By JOANNE COHEN

Guest Voice

The key business of any university is teaching, research, and professional accreditation, not militant campus politics.

The vast majority of the thousands of secularized Jewish undergraduate and graduate students and Jewish contract or tenured faculty at York University and other campuses are not affiliated with, nor effectively represented by, undergraduate associations such as Hillel, the Young Zionist Partnership (YZP), the Progress Not Politics (PNP) YFS student government, nor insular Jewish studies faculty and Jewish communal staffers. Developments at CUPE 3903 at York offer serious cause for concern, as isolated Jewish graduate students and contract faculty remain dependent on CUPE 3903 to negotiate wages, benefits, overtime and other workplace issues.

None of these organizations are legally empowered nor professionally credible to advocate on behalf of individual secularized Jewish students or faculty who may be facing informal and insidious anti-Semitic marginalization, harassment or discrimination in the classroom or workplace. These conditions ought to be our top priority as a matter of long-term professional and communal interest, and not the sensational and damaging theatrics of amateur undergraduate student politicians and their community and staff supporters.

The CJN rarely seeks comment from moderates on campus who are not embedded in self-referential institutional or communal agendas, and who, like women, graduate students, and secular scholars, were not included in the recent Jewish delegation that met with York's president Lorna Marsden. My recent meetings with non-Jewish academic colleagues at York, including Marsden, have found them to be much more professionally supportive and welcoming than many within our insular and militant Jewish campus groups. My consultations revealed that moderate Canadians at York frequently regard Jews and Israel with suspicion, given the poor optics presented by militant Zionist initiatives and speakers, which have been poorly strategized for a militant leftist and demographically diverse campus climate. At this point, both the small minority of pro-Palestinian militants and the small minority of militant Zionist activists are viewed with equal disdain by the average Canadian and many Jews on campus.

The recent extreme Vari Hall protest by a minority of York's Jewish students, while understandable, continues to present negative optics, suggesting a lack of reality awareness and informed strategy in this campus context. Such efforts worsen the professional climate for responsible Jewish scholars, who are unrepresented by an unaccountable core constituency of Hillel's and YZP's key organizers and staff, but who must deal with the long-term negative professional effects presented by transient and inexperienced undergraduate students and non-academic staff.

It is time for our Jewish communal leadership to reconsider its uncritical endorsement of, and devotion of community resources to, these frequently damaging and alienating self-congratulatory initiatives. Where is the evidence of their effectiveness and impact? Ultimately, as in the wider community, we will be better served by responsible and reasonable Jewish advocacy, and quiet diplomacy with Canadians on campus, not hysterical tit-for-tat campaigns against pro-Palestinian militants and exploitative recruitment of moderate Muslims.

While the recent temporary suspension of Hillel's activities at York was regrettable, and its efforts to rebut SPHR necessary, I hope the interlude provided some valuable peace and quiet for responsible scholars to pursue their professional work and an opportunity for Hillel, YZP and PNP to rethink their efforts to represent the interests of the wider Jewish community, on and off campus.

Joanne Cohen is on leave from doctoral studies at York University, working in Jewish advocacy and human rights litigation.

Jewish Life

Yom Ha'atzmaut

By MARK MIETKIEWICZ

Israel is about to celebrate its 56th birthday. And even if you can't make it to Jerusalem, Afula or Kfar Saba for Sunday night's party, you can still give a present by supporting Israel's economy. Here are some ideas.

Buy blue and white: If your local store doesn't carry Israeli products, you can probably find what you're looking for on the Web. Do want to munch on some Israeli chocolate or listen to a CD or soak in some Dead Sea salts? Follow the links at Shop in Israel for hundreds of Israeli merchants who will be happy to sell their goods to you over the Internet **[www.shopinisrael.com/]**.

I've enjoyed browsing through the Ke'ilu site, where you'll find Israeli-made products that are a bit out of the ordinary, such as lampshades, combination toothpaste/toothbrushes and Astro-turf-shaped floor mats in the shape of a hippopotamus. If you still have money to spend, the American Jewish Congress has even more vendors on its site **[http://tinyurl.com/2map6]**. The Orthodox Union has a list of Israeli exporters whose products can be found in retail stores on this side of the Atlantic **[www.ou.org/israel/5762/difference.html]**.

Give tzedakah: There are plenty of wonderful organizations in Israel that need your support. You can give online to an umbrella charity such as UIA Federations Canada **[www.uiafed.org/donations_home.html]**. Or you may want to help organizations that are dedicated to assisting victims of terror, such as the One Family Fund **[www.onefamilyfund.org]** and Natal: The Israel Trauma Center for Victims of Terror and War **[www.natal.org.il/eng/home.html]** For more Israeli charities, check out the list at Maven **[www.maven.co.il/subjects.asp?S=172]** and at OU **[www.ou.org/israel/5762/helpisraelis.htm]**.

If you are interested in donating to an Israeli organization, you may be able to find out more about it by browsing through Prof. Eliezer Jaffe's Giving Wisely: The Internet Directory of Israeli Non-Profit and Philanthropic Organizations **[www.givingwisely.org.il]**. Always check out any charity or retailer before doing business online. If you are considering using a credit card on the Internet, make sure you are dealing with a secure website. Those are websites with addresses that begin with "https://".

Go on a trip: The official Israel tourism site offers plenty of information on planning a trip. The site also lets you take an impressive virtual tour of the country. But before you travel for real, make sure to download the coupons to save on accommodations, attractions, car rental and shopping **[www.goisrael.com/]**. As for what to do when you get there, take a look at Hello Israel. This is the online version of the tourism magazine found in most Israeli hotels **[www.helloisrael.net/]**.

If you've done the tourist thing and are looking for something different, consider some of the programs that are available to foreigners. You can study intensive Hebrew on a kibbutz ulpan, learn the lay of the land through an intensive seven-week hiking program or volunteer with the Magen David Adom's ambulance corps **[www.israelprograms.org/]**. For program ideas for younger people, check out Israel Experience **[www.israelexperience.com]**.

Go forever: Does the idea of moving to Israel intrigue you? Start by calling an Israel Aliyah Center near you to find out details about the process **[www.aliyah.org/]**, and participate in a forum with other people who are considering going or have advice about their move **[www.jafi.org.il/forum/]**. Jacob Richman has done a marvelous job linking to other aliyah organizations. His "Aliyah – Why?" page has links to many non-official sites as well as an archive of personal stories **[www.jr.co.il/aliyah/]**.

If you want to check out the housing or job markets, take a look at Localista. The site has thousands of apartment and employment listings for Tel Aviv, Jerusalem, Haifa and Be'er Sheva. You can even put in a free "jobs wanted" or look for a shidduch. The navigation part of the site is bilingual, but most of the listings are in Hebrew only **[http://tinyurl.com/2z5fp]**.

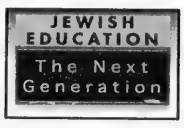
If you start working on your aliyah now, maybe by this time next year you will be in Israel for its 57th birthday.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

Anti-Semitism should not define us

By ELLIOTT MALAMET

A great deal of the way Jewish education is packaged today seems to revolve around the Holocaust and anti-Semitism. Anti-Semitism sells. The two most popular Jewish studies courses in universities across North America seem to be "The Holocaust" and "Israel and the Middle East Conflict." This can lead to some very unfortunate consequences, as many Jews have come to define their identities more around the persecutions of Jewish history than the inspiration of Judaism itself. In the vast majority of cases, children do not grow up to light Shabbat candles or pray to God because they were taught that Hitler wanted to exterminate us.



Teaching about the Holocaust, and anti-Semitism in general, is so essential that it hardly needs defending, but such teaching should come with a warning. It is a fantasy to believe that you can precisely pin down the causes of anti-Semitism. In Ron Rosenbaum's book *Explaining Hitler*, the author examines historians who, over the past 50 years, have tried to explain how such a man could have arisen and what constituted the nature of such evil.

Probably the most striking part of the book is the cover photo of Hitler at the age of perhaps two years old. The inclusion of this sweet, cherubic face is a deliberate attempt to force the reader to encounter what seems like a staggering transition from this innocent child with a divine image to the monster of adulthood. How could he have become Hitler? All speculations fall short.

The American novelist Philip Roth once defined Jews as "people who are not what anti-Semites say they are." Though Roth was being somewhat playful, this definition as much as any captures the great modern problem of Jewish identity: lots of Jews know what they aren't; they just find it much harder to say what they are. And we have let others set the tone for the Jewish conversation. A friend of mine who is heavily involved in Christian-Jewish relations told me that he had been asked to go to New York to assist in a kind of task force meant to counteract the expected fallout from Mel Gibson's movie, *The Passion of the Christ*. "What do you think we should focus on?" he asked me.

I answered, "When the hoopla about the movie dies down, what then? Will the Jewish people no longer need task forces?"

Why is it that we have become a people who react rather than initiate? We brought the fundamental principles of morality to the world. We brought the Ten Commandments. We brought, "Love your neighbour." We brought, "Thou shall not oppress the stranger." We brought "You were made in the image of God." We brought, "Do not hate your brother in your heart," "Do not revenge yourself on your neighbour or hold a grudge." In short, we brought ethics to Western civilization. But when you look in Jewish media and literature today, you would think we are utterly defined by anti-Semitism.

Anti-Semitism needs to be confronted, but it's not who we are. And if we don't know who we are, sometimes anti-Semitism is an impolite way of reminding us.

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Greater Toronto Area

Temple Kol Ami to build own synagogue

By FRANCES KRAFT
Staff Reporter

Model of proposed sanctuary for Temple Kol Ami.

Temple Kol Ami, a 15-year-old Reform congregation housed in rented quarters in Thornhill's Leo Baeck Day School, is proceeding with plans to build its own synagogue, thanks to a $2.6 million donation from philanthropist Leslie Dan.

The 240-family congregation owns a four-acre lot that once boasted a working maple sugar bush, said temple president Barry Bernstein, referring to the location on the east side of Dufferin Street, north of Langstaff Avenue, in the Thornhill Woods area. Administrative offices are housed in an existing building on that site, which was purchased two years ago, but religious services and the temple's supplementary school, serving almost 200 children, are run out of Leo Baeck.

"We're obviously ecstatic," said Bernstein. "Especially because we're a young congregation, it's very special and allows us to really move ahead and finally, after 15 years, have our own home."

Bernstein said he hopes groundbreaking will take place this fall, once rezoning is complete and architectural plans are finalized. "We're trying to integrate the building into the natural beauty of the site. There are a lot of trees surrounding the building. We want to maintain the rural feeling."

The first phase of construction, expected to be finished for the 2005 High Holy Days, will include school space and a sanctuary with seating for about 350 people in a 16,000-square-foot building, said Bernstein.

In addition to the Dan family gift, the synagogue has raised about $3 million, including individual donations and the proceeds from selling part of its land, which was originally six acres, said Bernstein.

Dan, a member of Temple Emanu-El, has no direct connection with Temple Kol Ami, but said he was "impressed by their sincerity and desire to have a place of worship of their own. I felt if I could help, I should do that."

The Hungarian-born Dan said that regardless of denomination, "we're all Jews…we had heavy losses during the war… the important thing is to bring back the Jewish people to Judaism. There are many ways to go about it."

Israel's situation has 'never been better:' envoy

By ELYSSE ZAREK
Special to The CJN

Last Thursday morning, major news outlets reported that U.S. President George W. Bush had reached an agreement with Israeli Prime Minister Ariel Sharon to recognize Israel's claim to some West Bank settlements in exchange for an Israeli promise to leave the Gaza Strip.

That night, Ya'acov Brosh, Israel's consul general in Toronto, joked about the news.

"I have to tell you, there was a survey today and for the first time, [Israeli Finance Minister] Bibi Netanyahu was in second place to be the prime minister of Israel. The first one was George Bush."

In a pre-Yom Ha'atzmaut celebration speech, Brosh detailed the response he expects the leaders' announcement to have on Israelis.

"There will be a bitter internal debate in Israel on this issue. Some are happy. The majority will accept it. Some will oppose it. But I hope that everyone will show enough sympathy for the people who have to leave their homes," he said.

The agreement between Bush and Sharon came after several days of meetings at the White House. Although Sharon agreed to leave Gaza, Israel will still have control over its border with Egypt. He and Bush also agreed that Palestinian human rights would be respected, Brosh added.

Brosh expressed dismay that Israel, even as it nears its 56th birthday, is still fighting to be recognized as a legitimate country by other Middle Eastern states.

But Brosh said he doesn't know how to achieve legitimacy in the eyes of other nations. Part of the difficulty, he said, is in the Jewish mentality.

"We want to be liked. The result is that Israel is always explaining why it has the right to defend its borders, and protect its own interests in ways that other countries do not."

Brosh quoted an old study in which three- and four-year-old Palestinian children were asked where they came from, and they responded with answers such as Jaffa, Haifa and Nazareth.

The study was repeated two years ago, with similar results.

"Those three- and four-year-olds became adults and educated their own children that they are from Jaffa and Haifa and they will go back to their homes," Brosh said.

While he doesn't expect the Palestinians to become pro-Israel or pro-Zionist, he said he expects nothing more than recognition.

"The maximum we can hope for is that the Arab countries will recognize the fact that Israel is there for the time being and forever. They can't defeat us," he said.

"The Arabs believe we are like the Crusaders. We will last 200 years and then we will disappear. I'm afraid we shall disappoint them, the poor Arabs. We will last much more than 200 years," Brosh said. "Our situation may not be the best, but it's never been better."

Brosh's speech was sponsored by the Herut-Likud Betar-Tagar, the Canadian wing of the Israeli Likud party.

Aliyah program targets 'kids in the shadows'

By RON CSILLAG
Staff Reporter

Everything Joey Gold wears is too big for his slight, wiry frame.

The pants are extra-baggy and the hooded sweatshirt hangs on him in folds. An outsized knit stocking cap is pulled low over his brow – but it can't hide the twinkle in his brown eyes.

Joey doesn't know much about being Jewish, but he knows he wants to visit Israel. The streetwise 18-year-old is aware the experience has the potential to shake him out of a pattern of trouble with the law, transient living and welfare.

"Yeah, I want to go to scope the territory," he says with a wide grin. "I hear they have a great night life."

Joey didn't have a bar mitzvah and knows no Hebrew. He hasn't seen his father since he was four. He loves his mother but can't live with her, choosing instead to share a small apartment downtown with his sister and her boyfriend.

He was fired from a job at one of the Jewish community centres "because I f--ked up." He collects welfare, is studying for his high school equivalency and dreams of becoming a filmmaker, though first he has to acquire a camera.

More than a year ago, he was arrested – not for the first time – for drug possession. Because he looks so innocent, his flatmates at a Parkdale crack house would send Joey out to sell the goods.

The courts put him on probation and ordered him out of the crack house. Trouble was, he had nowhere to go, and jail was a real possibility. But authorities noticed Joey is Jewish and contacted Jewish Family & Child Service, which put him in touch with Lillian Freedman, a private social worker who has turned Jewish homelessness in Toronto into a personal crusade.

Freedman, who has located and helped house several dozen homeless and transient Jews in Toronto over the past five years, found Joey a place to stay. After a few moves, he settled in with his sister, but like most people his age, he seems distinctly itchy to do things and go places.

At about the same time, Gadi Anavi, shaliach at the Israel Aliyah Centre for Toronto and Western Canada, had a thought. The Birthright program is a huge success, sending thousands of North American young people to Israel. But what about kids who don't fit the traditional Jewish mould – the kind who fly below the community's radar not because they lack Jewish identity, but because trouble with the law, dropping out of school, drugs and homelessness make them almost invisible?

Anavi calls them "kids in the shadows – the unaffiliated. I wanted to find them. We never really worked with anyone outside the community establishment."

What could Israel do for them, he wondered?

Anavi and Freedman found each other last fall and have since created a program they hope will serve as a model for Jewish communities around the world.

This summer, with full blessings from the Israeli government, they plan to send at least a dozen Jewish youths like Joey to Israel for two to three weeks. It will be the first time some of the participants have ever left Toronto.

The idea, Anavi says, is not only to get them away from trouble and out of the cycle of despair, at least for a while, but also to introduce them to the concept of aliyah.

After the customary sightseeing, participants, aged 17 to their mid-20s, will meet with a social worker, who will describe what awaits them should they move to Israel: free skills training or high school; life on an all-inclusive absorption centre, where they would learn Hebrew; and free university – all with a view toward independent living in Israel.

"We want to start a process," Anavi explains. "First we have to find them and prepare them. We're looking for kids who are Jewish who, without our coming to them, would never come to us."

Glancing at Joey, he adds, "I had no way to get to him if it weren't for Lillian."

Freedman, who's plugged into the homelessness scene and more or less shamed JF&CS into confronting the issue a few winters ago, says she could locate "a few dozen" qualified young people "easily, at the rate we're going."

Joey Gold, centre, with shaliach Gadi Anavi, left, and social worker Lillian Freedman. [Ron Csillag photo]

She says five or six have already expressed interest in this summer's inaugural program.

Some would come from foster care or group homes. "These kids have problems even renting a room, so often, they just crash with friends," says Freedman, who's co-ordinating the project. "They don't go to the traditional places. They've not only fallen into the cracks, but they stay there."

Joshing aside, Joey knows the trip would change his life. "I think it would be a great experience for me," he smiles. "It will open another door."

But it won't be cheap. Israel, Anavi says, can only do so much, and the rest will be up to private donors. Almost all the resources for the project will have to be found in Canada.

For details, contact Anavi or Freedman at 416-633-4766.

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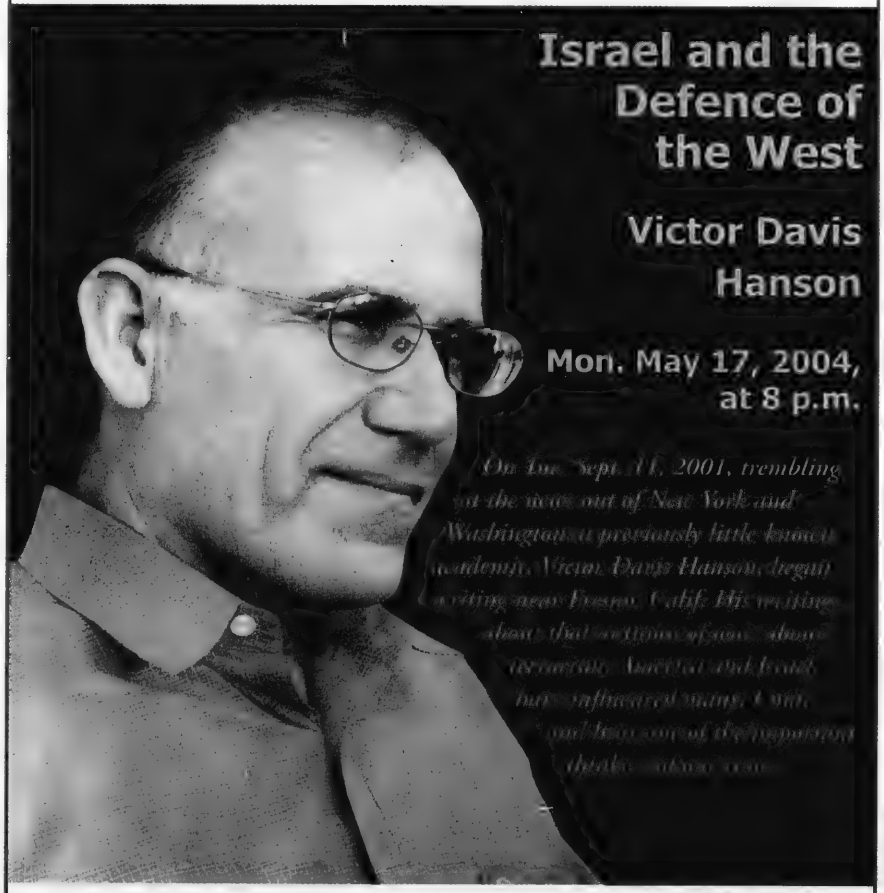

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Health care system can be fixed: author

By SHELDON KIRSHNER
Staff Reporter

Canada's public health care system has been the subject of a long, heated debate characterized by two interlocking themes: Costs are spiralling out of control, and the system is dangerously underfunded.

On the right, there are calls for privatization. On the left, there are pleas for more funds.

Dr. Michael Rachlis, a Toronto-based private consultant who gave up his medical practice five years ago, believes the debate should be reconfigured.

Proceeding from the assumption that costs are not excessive and that the system is far from underfunded, he argues that the main issue is really about management, not money.

Dr. Michael Rachlis

He conveys these arguments in his new book *Prescription for Excellence* (HarperCollins).

In an interview, Rachlis explained that he was motivated to write the book out of a concern that Canada's medicare debate focuses too much on money and politics and not enough on health care.

A graduate of the University of Manitoba medical school, he contends that the ills afflicting medicare can be resolved by timely reforms.

Rachlis, who has lectured widely on these issues, believes that hospitals admit too many people who would be better served by out-patient care.

He makes two additional points.

If chronic diseases, such as diabetes, were better managed, the incidence of complications would decrease. And if preventable illnesses – heart disease, diabetes, lung cancer and emphysema – were nipped in the bud, 6,000 hospital beds could be freed up each year.

"We have a health care system that is poorly designed to manage chronic illness," he said. "Too many hospital patients should actually get care elsewhere, too many chronic disease patients develop preventable complications and too many people develop illnesses that are totally preventable."

If these problems were seriously addressed, Rachlis said, Canada could "re-engineer the system," making it much more effective.

"We don't have to spend a lot of money for reforms," he added.

Federal and provincial governments have begun implementing such reforms, Rachlis acknowledged, but the process should be completed expeditiously, within three years.

Canadians should be thankful for medicare, which was introduced provincially by Saskatchewan's NDP government in 1947 and adopted by Ottawa under the 1966 Medical Care Act, he said.

Until the advent of medicare, Canadians essentially had the same system as the United States – where today more than 40 million Americans go without medical insurance, 50 million Americans lack adequate coverage, and 500,000 Americans annually declare bankruptcy because of medical bills.

"In Canada, everyone has medical coverage," he said.

And though the United States spends more on health care than Canada in percentage terms, Canadians are better off than Americans, Rachlis contends.

"Our infant mortality rate, for example, is 30 per cent lower than the United States," he said.

"We're ahead of the game, but we're not doing well as we should be doing. We have problems, but compared to those in United States, they're manageable."

In his opinion, Canada should concentrate on improving the quality of care.

"That's how we can preserve the system. Poor quality is unsustainable."

No fan of privatization, Rachlis claimed that an American-style private health care system would basically be un-egalitarian.

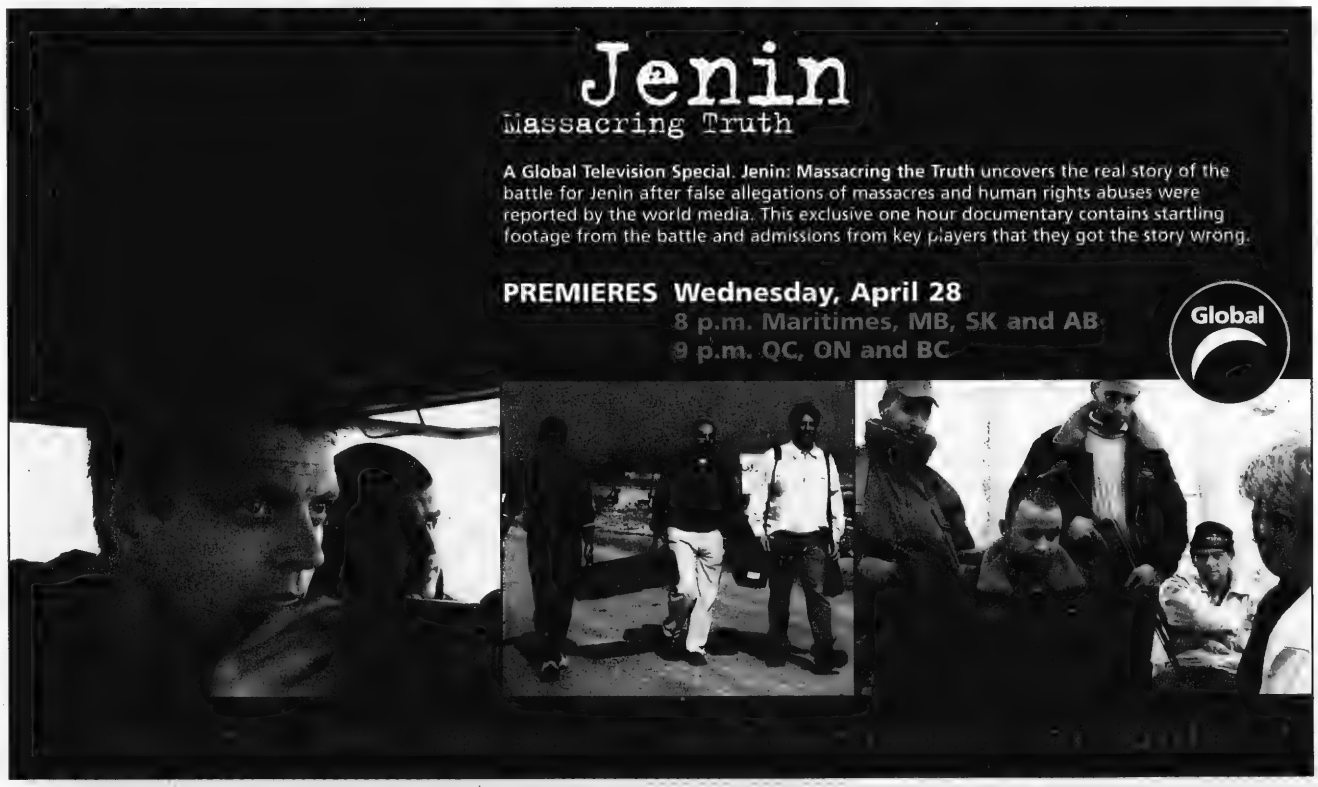
"Care-for-profit is less equally received. And privately financed care is less efficient than publicly financed care."

Rachlis, who was born in Winnipeg in 1951, has written two previous books on medical topics – *Second Opinion* and *Strong Medicine*.

After interning at McMaster University and practising family medicine in Toronto and Hamilton, he set up shop as a consultant.

A specialist in policy analysis, epidemiology and program evaluation, he has worked for the Romanow Commission, which studied Canada's health care system, and has made presentations to the House of Commons in Ottawa and the House of Representatives in Washington, D.C.

Currently, he teaches at the University of Toronto's department of health care policy and evaluation.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Global

Greater Toronto Area

Israeli cancer fund honours three 'women of action'

From left: Sharon London Liss, ICRF co-president; Dr. Linda Penn, Myra Freeman, Lieutenant Governor of Nova Scotia; Mindy Blustein, Women of Action luncheon co-chair; Rose Reisman, Catherine (Kiki) Delaney.

By LEILA SPEISMAN
Staff Reporter

A research scientist, an investment counsellor and a cookbook author were honoured for their professional and community contributions at the recent Israel Cancer Research Fund (ICRF) "Women of Action" luncheon.

Linda Penn, senior research scientist at the Ontario Cancer Institute, Princess Margaret Hospital; Catherine Delaney, president of C.A. Delaney Capital Management Ltd.; and nutritionist Rose Reisman received the ICRF's Women of Action Award at the fund's annual luncheon, held at the Inn on the Park.

Keynote speaker was Myra Freeman, the first female and the first Jewish lieutenant governor of Nova Scotia. She thanked the ICRF "on behalf of the Queen of Canada for making a difference."

Freeman herself has a long history of voluntary service with such organizations as Canadian Jewish Congress, the Grace Maternity Hospital Foundation and the Nova Scotia division of the Duke of Edinburgh Awards.

> *Women have traditionally 'fed and cared for their family'*

She said women have traditionally "fed and cared for their family and their community. She is the nucleus of the family as well as the local, regional and global communities."

As a teacher, Freeman said, she learned to balance her career with volunteerism. "This served me well as the Queen's representative, and the guardian of responsible government [in Nova Scotia]."

Freeman said that in her role, she concentrates on service to young people, women's issues and the arts. Her goal is to show that "there are no limits to what we can achieve."

Delaney said she was especially pleased to be associated with the ICRF, because "my parents were felled by cancer." She grew up in Winnipeg and later moved to Toronto to share their interest in investment.

She founded her own company in 1992, an experience she called "rewarding, challenging, nerve-wracking."

At the Ontario Cancer Institute, Penn is studying what makes cancer cells proliferate uncontrollably. She is also a noted educator and is active in both the scientific and general communities, serving on editorial boards and the executive board of the Canadian Cancer Society, among other activities.

She said she is proud of the enormous ICRF contributions to scientific research in Israel, such as at the Weizmann Institute of Science and the Technion, as well as to research on genetic mutation and new cancer drugs by scientists at Shaare Zedek hospital.

Several of those scientists have continued their work in her labs, she said.

Reisman has contributed a portion of the proceeds of her 12 best-selling cookbooks to the fight against breast cancer, noted her friend Carol Seidman, CEO of the Canadian Breast Cancer Foundation.

"[Reisman] has raised over $1 million" for the cause that way, Seidman said.

Reisman said she is glad her career "allowed me to speak out on healthy living," something she feels can affect the development and progression of cancers.

The ICRF has funded more than 1,400 research projects since 1977. All grants are reviewed by a panel of leading scientists from Canada and the United States.

The Gerald Schwartz/Heather Reisman Centre for Jewish Learning
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The State of Israel and National Security

Gabriel Ben-Dor
Professor of Political Science, University of Haifa

Israel and Her Neighbours
Mon. May 10, 2004, at 8 p.m.
An exploration of how the war in Iraq created a new strategic situation in the Middle East, involving a clash of interests, forces and ideological trends.

Israel and Herself
Wed. May 12, 2004, at 8 p.m.
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UJA Federation announces nominees

TORONTO - Ralph Shedletsky, Nominations Committee Chair for UJA Federation of Greater Toronto, has announced the nominees for the Board of Directors and Individual Representatives to Council.

Elections will be held during UJA Federation's annual meeting on Thursday, June 3, 2004.

In accordance with the by-laws, the governance consists of a Council, a Board of Directors and an Executive Committee. The Executive Committee will be elected by the Board of Directors from among the Directors. No nominations can be made from the floor during the annual meeting. However, any member of the Jewish community may be placed in nomination by complying with the following by-laws:

Ralph Shedletsky

"Only members of the Federation who have made a financial commitment to the United Jewish Appeal in respect of the previous year, and are in good standing with the United Jewish Appeal, shall be eligible to serve as an Individual or Group Representative on the Council.

"Any 20 Representatives may nominate any individual member of the Federation for election to the Board of Directors and the positions of Chair and Vice-Chair, provided that: (a) any one Individual Representative may nominate not more than three nominees for election to the Board of Directors; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council.

"Any seven members may nominate any individual member of the Federation for election to the Council provided that: (a) any one member may nominate not more than three nominees for election to the Council; (b) such nominations shall be in writing and accompanied by the written consent of the nominee; and (c) such nominations shall be delivered to the Federation at least 21 days before the annual meeting of Council."

Nominated for Chair of the Board is Leslie Gales and Vice-Chair of the Board is David Engel. Nominees for the Board of Directors include:

Natan Aronshtam, Barbara Bank, Austin Beutel, Lesley Binstock Offman, Peter Cohen, Peter Ekstein, Leo Goldhar, David Goldstein, Sheldon Goodman, Toddy Granovsky, Louis Greenbaum, Robert Harlang, Marshall Kesten, Warren Kimel, Igor Korenzvit, David Koschitzky, Julia Koschitzky, Glennie Lindenberg, Baila Lubek, Guidy Maman, Berl Nadler, Neil Nisker, Adrienne Offman, David Peltz, Morris Perlis, Ariella Rohringer, Dr. Miriam Rosenberg, Jacques Sayegh, Ralph Shedletsky, Honey Sherman, Ted Sokolsky, Fran Sonshine, Carole Sterling, Mark Waldman, Alan Winer, Charles Winograd, Henry Wolfond and Cecile Zaifman.

The following Individual Representatives are to be elected for a two-year term (2004-2006) to the Federation Council:

Cheryl Appleby Jackson, Sandra Atlin, Marlene Axmith, Arna Banack, Donna Bank, Tobie Bekhor, Marc Benjamin, Donald Bennett, David Wm. Brown, Sandra Brown, Vicki Campbell, Robert Cherniak, Jack Chisvin, Karen Chisvin, Jeffrey Cohen, Roz Davidson, Yale Drazin, Anita Ekstein, Susan Fenwick, Helen Finder-Guttman, Bernard Fishbein, Abe Glowinsky, Brian Goldberg, Jeffrey Goldfarb, Stephen Goldhar, Harry Gorman, Dr. Shawna Granovsky, Abraham J. Green, Judy Gwartz, Michael Halbert, Barbara Hennick, Alison Himel, Genya Intrator, Lynn Kirshin, Leslie Klein, Henry Koschitzky, Ruth Ladovsky, Judy Libman, Howard Lichtman, Thomas Lobel, Agi Mandel, Howard Meyer, Paul Morton, Gilbert Palter, Elliott Peranson, Dr. Jill Reitman, Gerald Richler, Gerald Ross, Sheila Rother, Alan Sandler, Michael Serruya, Laurie Sheff, Jacques Singer, Marlene Sklar, Pamela Medjuck Stein, Arthur Stern, Raymond Stone, Ken Tanenbaum, Cyrel Troster and George Wasserstein.

In addition to the Individual Representatives listed, each Group Member of the Federation shall be entitled to two representatives on the Council (Group Representatives). Any Group Member which has membership in good standing in excess of 100 persons residing in the Greater Toronto Area shall be entitled to one additional Group Representative on the Council. "Group" means any charitable, educational, social, cultural, religious or recreational agency, organization or congregation, unincorporated or incorporated (without share capital) whose activities are carried out primarily in the Greater Toronto Area (including the main Greater Toronto Area branch or division of national organizations), having a Jewish membership of at least 25 persons, or such other agency or organization which may be accepted by the Directors.

Toronto stands united with Montreal's Jewish community

"Despicable acts such as these can only be answered with courage and resolve."

The following message was sent to Sylvain Abitbol, Chairman of the Montreal Federation and Danyael Cantor, its Executive Director.

Dear Sylvain and Danyael,

It was with great distress and sadness that we heard of the terrible events at the St. Laurent campus of United Talmud Torah Day School on the eve of Passover. Having just gone through some very terrible days ourselves in Toronto, the impact of yet another bitter reminder of an increasingly hostile world for our Jewish people was even more disheartening.

Despite these terrible fears, we know and trust in the great leadership of your Federation and in the indelible strength of the Montreal Jewish Community to rise above this with new resolve and solidarity.

Despicable acts such as these, in fact, can only be answered with courage and resolve. Together we will not stand silent and together we can work to ward off this madness and, to once again, create a better world for our Jewish tomorrows.

On behalf of the Jewish Community of Toronto we want you to know we stand behind you at this critical moment in the history of the Jewish Community of Canada.

May we continue to go from strength to strength, together as one united Jewish People.

Sincerely,

Leslie Gales
Chair, UJA Federation of Greater Toronto

Ted Sokolsky
President, UJA Federation of Greater Toronto

UJA Federation establishes fund to help Montreal's United Talmud Torah Day School rebuild

To assist Montreal's United Talmud Torah Day School - the victim of a recent firebombing - UJA Federation of Greater Toronto has announced the creation of the UJA Federation United Talmud Torah (UTT) Fund, designed to help the school, and the community, rebuild.

The fire, set on the eve of Passover, destroyed library books and damaged a library computer system, and police found antisemitic notes taped to the school's walls.

"The Jewish community of Toronto knows - all too well - about the effects of antisemitic behaviour following the recent incidents in the GTA," says Leslie Gales, Chair, UJA Federation Board. "This deplorable act of hatred and ignorance perpetrated against a well-known and respected Montreal Jewish institution simply cannot, and will not, be tolerated. Toronto stands united with the Jewish community of Montreal, and through the UJA Federation United Talmud Torah Fund, members of Jewish Toronto will have the opportunity to show their unyielding support."

Funds received will go directly to the purchase of new books for the Day School as well as towards repairing the extensive damage caused by the fire.

Those interested in making a donation to the UJA Federation UTT Fund can do so by writing a cheque payable to UJA Federation of Greater Toronto, 4600 Bathurst Street, Toronto, M2R 3V2, or by calling the hotline at 416-631-5705 or via email at swenner@ujafed.org or you can make a secure online donation and receive an instant tax receipt by visiting www.jewishtoronto.com and pressing the "UTT Library Fund" icon.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Linda Frum excited to work with women she respects

By DANIEL HOROWITZ
UJA Federation

Linda Frum

After a brief discussion with her husband, Linda Frum, who at the time was considering whether or not to accept the role of vice-chair of UJA Federation's Women's Campaign & Advocacy (WC&A) for 2005, her choice became an obvious one.

"When I was considering taking on this position, naturally I asked my husband for his thoughts," says Linda of husband Howard Sokolowski who, along with Ronnie Appleby, chaired UJA Federation Campaign 2003 to historic heights. "He put it very well. He said 'think about the hospitals, the schools, the disabled and the disadvantaged who are supported by UJA. Do you want to help them?' It was a very simple decision when he put it like that."

In her new role, Frum, who joins Fran Sonshine, chair of WC&A, will have the opportunity to work side-by-side and shoulder-to-shoulder with some of the community's most talented and committed women, as together they tackle a series of important community projects.

"As vice-chair of the Women's Campaign, I will be working with some wonderful women whom I deeply respect," says Frum, a mother of three. "I love the way our whole community commits itself to this unified cause. We are there to help those in need, to ensure the continuity of our community, and to give much needed support and assurance to Israel. This is extremely important work."

Last year, that important work done by Women's Campaign & Advocacy under the leadership of Barbara Bregman and then vice-chair Sonshine, raised a record $7 million.

Regardless of the year of the campaign, the common goal of WC&A has always been clear.

"Every year we have the same goal - to make the lives of Jews in our community and abroad safer, healthier, and happier," says Frum.

On a personal note, Frum adds, "the recent antisemitic attacks in Toronto and Montreal are worrisome but we are fortunate to have a strong and close-knit Jewish community that is not afraid to speak out. Our federal government has been a tremendous disappointment when it comes to the moral support of a strong and democratic Israel. There is a connection between the hostility of the Liberal government towards Israeli actions of self-defense and local antisemitism. This must change."

Perspective

Thirteen-year-old says "None of us should have to worry!"

By JOEY SACKS,
AGE 13

Joey Sacks

Fifty-nine years ago, an unforgettable war ended. Everyone who was involved in that war believed that once it was over, it would never start again. Now, in the last month there have been too many hateful things happening against Jews, and I, for one, am not about to sit here and watch all this go on.

When I heard about the incidents in the cemetery, the spray paint all over Jewish houses, the vandalism at synagogues, it all made me think. I thought about why? Why and who? How could someone possibly feel this much hate towards others because of their religion? Who could find it in themselves to discriminate against such innocent people, their families and homes, their houses of worship and their cemeteries. Even when Jewish people are dead, they cannot have peace.

We are all the same at heart. People are just divided into religions and race so that there are differences in the world. Think about it, what would this world be if we all acted and looked the same? People are raised to believe certain things - wrong or right. The problem is not what children are seeing on TV, or the media; the problem is how they are being brought up at home, what their parents and siblings are teaching them, and making them believe into their adulthoods. There is no such thing as a bad person, just a person making bad choices.

The other day, I was discussing with a close friend of mine about all this antisemitism, and how scary it is to think about what could be coming - how we could walk the streets and be stopped by someone and asked if we are Jewish. We realized that this is how the Holocaust started, with vandalism, and other acts like that. But no one did or said anything then, and that is why it continued. I don't want to worry about what I could be in for when I leave the house, or go out with friends, just because I am Jewish. None of us should have to worry. This is everyone's world and it should not be ruled by one religion or another.

I was taught in public school to accept differences among people. I learned that we should all live as one, equally. You only live once, and what is the point of living if you spend your whole life fighting for something that we should all have - equality? No one should have to wake up in the morning, walk outside their house and see hateful signs and horrible sayings in graffiti all over their house. No one should have to visit their relative or friend in the cemetery and see that their gravestone has been turned over. What kind of a world are we living in? We do not want young children growing up learning to hate. Racism is easily taken in, and we cannot stand by and let the people who did these awful things think they can get away with it. No matter what religion, race, colour, or gender you are, we are all one. And we should live in unity.

I once asked someone very special to me if he believed the Holocaust could happen again. He answered me in a way I will never forget. First he told me something that his grandfather told him, "Man is not dead, until he is forgotten." Therefore, if we remember the horrible war that ended 59 years ago, then it will not happen again. Even people who are not Jews, who are not antisemitic, should fight for what is right. We live in a very fortunate place and time. We all have family and friends who are very dear to us, Jewish or not, and I hope I can speak for everyone when I say that we do not want our family or friends to be hurt physically or mentally. Please, everyone, help those families and friends prevent the Holocaust from happening again.

Never forget.

New on-line feature simplifies Walk with Israel

Organizers of UJA Federation's Walk with Israel 2004 have come up with a new and innovative method to help participants raise money for Israel, while at the same time, save their feet for the May 30th event.

Through the new Walk with Israel on-line registration site, adults, teens, and even computer-savvy youngsters can design their own Walk registration page, which they can email to friends and family around the world, all from the comfort of their own home.

Those who wish to make donations to the UJA Walk with Israel on-line can now do so easier than ever, and just minutes after donors hit the send button on their computer, they will receive an official tax receipt. Sponsors or Walk participants can simply log on to www.jewishtoronto.com and press the Walk with Israel icon and follow the simple instructions.

"This on-line feature allows interested Walk participants the chance to cover a lot more ground, gain a lot more sponsorship dollars, without having to go door-to-door," says Peter Ekstein, chair, along with David Peltz, of this year's Walk with Israel. "Besides, we don't want people tiring themselves out too much; they need to have their energy to complete the Walk, and then enjoy the wonderful food and entertainment waiting for them afterwards at the RioCan Festival at Ontario Place."

Participation in this year's UJA Federation's Walk with Israel - the world's largest solidarity walk on Israel's behalf - is the strongest possible way to tell the world how much Toronto's Jewish community cares about the people of Israel, and Jews in need around the world.

"The Walk is also about showing our pride – as a community – in Israel as antisemitsm and anti-Israel sentiment continues to grow," says Ekstein. "Toronto has seen this resurgence of antisemitism first-hand recently, with several incidents around the GTA. This Walk will also let people know that we will not be intimidated."

For the first time ever, this year's event will feature a Walk Kick-off party between 9:30 a.m. and 10:30 a.m. at Coronation Park, located across from the CNE Princes' Gates. The party will feature live entertainment, and much more. Those in attendance will also be attempting to set a Guinness Book of Worlds Record for the largest hora.

For more information, call the UJA Federation Walk with Israel Hotline at 416.631.5700 or visit www.jewishtoronto.com

UJA Federation's Walk with Israel is the world's largest solidarity walk on Israel's behalf.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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בס"ד

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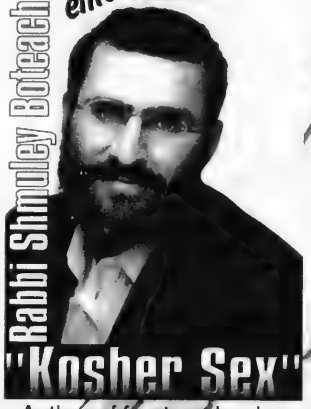

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On Campus

UWO student volunteers with JCC program director Laraine Hurwitz, far left, and JCC executive director Esther Marcus, far right

Students help students one problem at a time

By SUSAN MERSKEY
Special to The CJN

LONDON, Ont. — Last fall, a group of first- and second-year medical students at the University of Western Ontario were looking for volunteer opportunities in the Jewish community.

Dan Nayot approached Esther Marcus and Laraine Hurwitz at the London Jewish Community Centre to see what they might do. After a couple of meetings everyone decided that the group's talents would be best used in offering tutoring for high school students. The medical students would be the tutors, and the JCC would identify teens who would like some academic help and provide a room at the centre.

Every Thursday since the beginning of February, 10 medical students – Jason Abrams, Ronen Behar, Nathaniel Dostrovsky, Sam Elfassy, Kevin Gable, Nathan Ivers, Jeremy Keller, Saul Miller, Dan Nayot and Marci Turner – have been offering one-on-one tutoring to any high school student who needs help in math, science, physics, chemistry or English.

About 12 high school students have signed up for the tutoring.

"Some of them come every week," Marcus said, "others only when they encounter a topic with which they need help. Still others simply take advantage of the opportunity to do homework in a quiet environment, knowing that help is available should they need it."

"We are delighted to be giving something back to the community," Nayot said on behalf of the medical students. "We are close enough to our own high school days to be able to appreciate the challenges facing today's students, and have had to familiarize ourselves with the new curriculum in order to help them."

In fact, Nayot and several of the others commented that they were in first year of university before they studied some of the topics with which they are now being asked for help.

The sessions do more than merely offer help with school assignments, however. The tutors are establishing mentoring relationships with the high school students and discussions range over all manner of topics.

"Some of the high school students are considering going into medicine," noted Grade 11 student Hayley Faulkner, "and the medical students have provided valuable advice on which courses they should be taking to prepare for this."

The tutors find it rewarding to see the same group of students returning every week. And the high school students "really enjoy the sessions and appreciate the help we are getting," Faulkner said.

After only a couple of months, the project is seen as a great opportunity for people to interact, to get and give help and to form relationships outside their immediate peer group.

Nayot said the medical students, who are all members of the fledgling Jewish Medical Student Association, would like to see the scheme continue in other years. All of them are from out of town, though some of them already knew each other slightly from high school in the Greater Toronto area.

"We are really enjoying this opportunity to become involved in the London community," said Behar, "and are very grateful to Dan for taking the initiative and contacting the JCC in the first place."

Marcus and Hurwitz are delighted with the success of the initiative. "First," said Marcus, "it is clearly working. Second, the original approach came from the medical students, rather than vice versa. Finally, we hope that the high school students who are already enjoying the sessions will not only spread the word among their peers and encourage more people to attend, but will also become enthusiastic participants in other JCC program and special events. It's a win-win situation all round."

On Campus

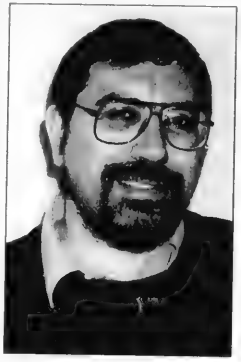
Toronto Hillel optimistic despite challenges

By NATALIE RUSKIN
Special to The CJN

The mood was bittersweet at Hillel of Greater Toronto's annual general meeting this year – bitter because of the past year's rise in hostility against Jewish students on campus, but also optimistic because after nearly 10 years of planning and anticipation, the board finally met for the first time in the new Wolfond Centre for Jewish Campus Life.

"It's been a long, hard road," Zac Kaye, Hillel's executive director, told the board late last month.

"This is a historic moment: it's the first architecturally built building for Hillel in Canada," he said.



Zac Kaye

As members of Toronto's interfaith community gathered downstairs for a pre-Passover seder hosted by Hillel, board members sat in the centre's second-floor "spiritual room."

The oval-shaped sanctuary is framed by tall windows that wrap three-quarters of the way around the room. The windows provide a sweeping panorama of the downtown neighbourhood and showcase transparent hologram murals depicting historical Jewish cultural scenes.

A blue-green glass chandelier hangs at the front of the room, reminiscent of the stained-glass windows of ancient Moroccan synagogues.

The building, which includes Jerusalem stone on one of its outside walls, is a huge change from the group's previous quarters in the basement of University College. It also houses Hillel staff, who have moved from their previous office in a building on Bathurst Street north of Lawrence Avenue.

But despite the hype over the new building, Kaye does not want to lose sight of its primary function.

"This building was made for the students, and it's already a place they feel very comfortable with and very proud of," he said.

The centre has already hosted several major events, including a Purim party attended by 400 students and the annual student arts festival.

Larry Sonenberg, Hillel's immediate past president, said Hillel led numerous successful pro-peace programs and hosted several high-profile speakers this year, including Irshad Manji and Daniel Pipes.

But he also noted areas that need improvement.

"Our greatest challenge last year was Israel advocacy," Sonenberg said. "We had great speakers, but there were still students on campus that weren't involved."

Hillel's incoming president, Agi Mandel, agreed but added, "Israel advocacy is only one option. It's also important to provide students with a shopping basket of choices to get involved.

"More is expected from students at this time," she said, referring to the increase in hostility against Jews on campus.

Kaye highlighted some of the stresses faced by Hillel@York.

"Many pro-Palestinian students at York are Jewish," Kaye said. "They're beyond the pale for us Jews and it can be quite frustrating."

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Guest Voice

Yassin: What's law got to do with it?

By FREDERICK PINTO

As the epilogue to the targeted killing of Hamas founder and "spiritual leader" Sheikh Ahmed Yassin once again showed, international law and justice are often at odds in the Middle East.

Even before the UN Security Council had deliberated on the question, or the Human Rights Commission had predictably adopted its own resolution condemning Israel's "tragic assassination" of Sheikh Yassin, UN Secretary General Kofi Annan stated that the "attack" was "in violation of international law". The charge was quickly echoed by EU foreign policy chief Javier Solana and innumerable other world leaders. Amnesty International adopted an even more condemnatory tone, stating that "again Israel has chosen to violate international law instead of using alternative lawful means".

The rapidity of these high-level condemnations would suggest that Israel was, once again, in clear breach of its international obligations. But a closer look reveals quite a different picture.

The first main problem is that you can't apply international law and ignore it at the same time. The Geneva Conventions – which Annan and others have frequently invoked against Israel in the past– state clearly that targeting an enemy combatant in times of armed conflict is fair game. Yassin, as leader of Hamas, had declared war on Israel, vowed to pursue that war until Israel was destroyed, and implemented that policy through his support of hundreds of suicide bombings. As such, he cannot be considered anything but an enemy combatant – perhaps even to a greater degree than the confused youths who carry out the attacks. International law is also clear that enemy combatants only cease to be acceptable military targets when they surrender, which Yassin never did. One thing is certain: you can't condemn Israel for alleged violations of the Geneva Conventions while negating its right under those conventions to target enemy combatants.

Some legal commentators have opined that since a case (albeit not a very strong one) can be made that since this is not an "armed conflict," Israel would also have to demonstrate that it had exhausted all other legal means of getting Yassin, and that his killing was the military's last resort. In today's Gaza Strip, however, where Israel's military control is waning, you cannot realistically expect the army to apprehend Yassin as the police would apprehend a criminal in New York or London. It would have caused riots and mayhem in the streets, and probably more civilian damage than the precise targeting that the army used to finally get him. In any case, Israel's targeted killings generally come after years of arrests, detentions and other attempts to bring terrorists to justice. Yassin himself had already been arrested, and was only released from jail in a prisoner exchange after a bungled assassination attempt on a Hamas leader in Jordan, not for any legally justifiable reason.

The condemnations of the Yassin killing were also partly based on a document that Israel has never ratified. Protocol I of the Geneva Conventions states that "unlawful combatants" – such as members of Hamas and other terrorist groups – must be considered part of the civilian population unless they are undertaking attacks themselves. The effect of this bizarre provision is that terror groups are afforded legal protection that conventional armies are not. This is something Israel – as well as the United States and others – deemed an unacceptable proposition, especially in light of Hamas' practice of mixing in with civilian populations. Western European countries, however, did ratify Protocol I, and they sometimes assume everyone else did as well.

It seems that the outcry against Israel's "illegal" killing had other motivations, none of which have anything to do with the law. Many European leaders, for example, expressed the fear that Hamas would now retaliate not only in Israel, but also abroad. There was also, as Amnesty International pointed out repeatedly, popular shock at the fact that Yassin was "paralyzed and wheelchair-bound," or that this "spiritual leader" was innocently coming back from morning prayer – none of which kept him from promoting and endorsing the mass murder of Israeli civilians. And there were also the usual predictions that Israel's act of targeted self-defence would perpetuate a "cycle of violence", to which Harvard university law professor Alan Dershowitz offers a pertinent response: "It is not a 'cycle of violence.' It is a Hamas policy of terrorism against innocent civilians, to which Israel responds by targeting guilty murderers that it is unable to arrest." Hamas' own fanatic brand of hatred toward Israel was never, in any case, a function of Israel's actions toward its leaders. As clearly mentioned in its founding document – which Yassin helped draft – it is based on Israel's very existence.

One might also be tempted to ask where international law was when Yassin was publicly endorsing and supporting international crimes against Israelis. The UN's own International Convention for the Suppression of Terrorist Bombings, adopted in 1997, makes it a crime to organize, direct or otherwise contribute to a terrorist bombing. Likewise, a recent Human Rights Watch report details the reasons why suicide bombings are a crime against humanity, and why those who endorse them – and the report makes an explicit reference to Yassin – are responsible for these crimes under international law. But Annan and the moral magnates of the European Union have consistently failed to make these condemnations. In effect, this creates a dangerous legal vacuum in which suicide bombings can be committed with impunity.

Interestingly, Israel has been reluctant to detail its own legal case in public. Maybe it thinks it won't make a difference, or maybe it is too focused on the strategic implications of its impending withdrawal from Gaza. More tragically, however, it seems Israel has fatalistically (and wrongly) internalized a sense that international law simply stands against its security-driven logic. Whatever the reason, Israel continues to compound public relations failures with poor use of international legal arguments. Mix that with the frivolous use of international law you can expect from the world's self-proclaimed moral authorities and you have a recipe for endless deformation of the law.

The late Israeli diplomat Abba Eban once said that because of the automatic majority that the Arab states command in the UN General Assembly, they could probably pass a resolution saying that the "world was flat and it was Israel's fault." And in the weird arena of world affairs, the people who denounce the rhetorical misuse of international justice that pander to various ideological agendas (and particularly an anti-American and anti-Israel agenda) are unfortunately few and far between. Until there is a change in this perverse state of affairs, the world of international law is doomed to remain a flat one, and more one-dimensional, reflexive condemnations of Israel can be expected. But, as was illustrated once again in the Yassin case, you can also expect that law won't have much to do with it.

Frederick Pinto has a degree in international law and is completing the Quebec bar. He is also editor of Maspeak, *a Hillel-funded magazine.*

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Feature

Documentary examines world of messianic Jews

By JOSEPH SERGE
Arts Editor

Igal Hecht is no stranger to controversy. With his partner Ron Furman, Hecht established the aptly named company Chutzpa Productions in 1999.

Under this label, the duo has produced two controversial Jewish films, the fictional *Camels of Nahor* and the documentary *Y.I.D.* (*Yehudim in the Diaspora*).

Their newest film, *The Chosen People*, which premieres at the Toronto Jewish Film Festival on May 2, is also bound to provoke heated discussion.

"*The Chosen People* is about the world of messianic Jews and what they mean to the rest of the Jewish world," Hecht says. "I spent a year with [the City of David Messianic Jews]. They opened up their homes and their synagogue to me."

The documentary, mostly filmed in Toronto, was also shot in Israel, Los Angeles and Budapest.

The film spotlights two sisters in their early 20s, Nicolette and Roanne Sochett, who recently converted to the messianic movement. The two talk frankly about their conversion and the rift it caused at home.

"Nothing sets Jewish parents off as much as Yeshua," Nicolette says, using the Hebrew name for Jesus.

The sisters are very devout and strongly committed to their beliefs.

"I didn't want to demonize messianic Jews," Hecht, 26, says. "They're very passionate about their faith."

Although Hecht believes the film is balanced, he is disappointed that Jews for Judaism, a counter-evangelical movement, isn't happy with it.

Rabbi Michael Skobac of Jews for Judaism told *The CJN* his group's main concern was there wasn't equal screen time.

"It's a simple enough observation, from watching the film, that it's not balanced," he said. "We get 13 minutes, they get 47. They have 10 speakers, five male and five female; we have five – all male. If the movie is exploring both sides, it doesn't do it in a balanced way."

But Hecht says the timing is that way because it is first and foremost about messianic Jews.

"I'm not sure what [Jews for Judaism] were expecting," he says. "I feel it is balanced, both sides have their views. But it is a movie that explores the messianic Jewish movement, not Jews for Judaism."

A Jewish woman confronts a Jews For Jesus pamphleteer in the film Chosen People.

The film is sympathetic toward the young converts interviewed, including, in addition to the Sochetts, a Russian boy.

But, on the other hand, the film's opening and closing words belong to the articulate Rabbi Yoseph Zaltzman of the Jewish Russian Community Centre, who adamantly insists that messianic Jews can't be Jewish.

"In Judaism, Jesus is an idol," Rabbi Zaltzman says at the end of the film. "In Judaism, God is only one – God doesn't have the Holy Spirit and the Son. This is the dogma of Christianity that contradicts the essence of Judaism."

For the most part, *The Chosen People* stays away from theological arguments. In addition to Rabbi Zaltzman, Hecht shows Julius Ciss of Jews for Judaism explaining five reasons why Jesus can't be the Jewish messiah. But mostly, Hecht follows the converts as they pray, sing, cook dinner and talk about what their faith means to them.

Documentaries work well when a bit of luck, or perfect timing, add something that couldn't have been scripted.

One such scene is of a confrontation on a Toronto street between a young Jews For Jesus girl handing out a pamphlet to an unreceptive older Jewish woman.

"Don't you have enough Christians already?" the woman snaps to the younger one. "Why do you have to convert Jews? Why don't you convert the Muslims that are killing the Christians?"

"That's Ron Furman's doing," Hecht says of his partner. "He was there shooting that. He stood there for 45 minutes getting verbally attacked by Jews for Jesus. When stuff like that happens, it really adds depth to documentaries."

In another scene, Hecht is interviewing Rabbi Skobac in a parking lot. Jews for Judaism and City of David share premises side by side at the Main Exchange Plaza in Thornhill. During their interview, they are talking about Jeff Forman, a spiritual leader at City of David, when Forman pulls into the plaza.

As Forman walks past, brandishing newly polished shoes for a "bat mitzvah," the two exchange pleasantries like old friends.

"That was honestly spontaneous," Hecht laughs. "I was interviewing Mark outside for about 45 minutes and he just happened to be talking about Rabbi Forman when he drove into the parking lot. I was shocked. It was unbelievable."

The chief target of conversion appears to be new Jewish immigrants, mostly because they know little of their faith and are easily swayed.

"They have a tremendous desire to latch onto something spiritual," Rabbi Skobac says in the film.

Ciss, who briefly flirted with the movement, says in the movie he understands the draw.

"It's very tempting – they say you don't have to convert to anything. When the messiah comes, you'll be more Jewish than ever – a fulfilled Jew – a messianic Jew – a completed Jew."

Hecht says he got the idea for this documentary while toying with the idea of doing a film on the Jewish dating scene.

"We wanted to look at all streams – Orthdox, Conservative and Reform – when somebody told me there was another stream – messianic Judaism. I thought this topic could be an interesting movie. I've never seen one on them before."

Typical of Chutzpa Productions, *The Chosen People* is fascinating and thought- provoking.

"I believe *The Chosen People* will be controversial," Hecht says. "It keeps in line with the trend of Chutzpa Productions. We tackle subjects not a lot of people tackle – hopefully in a good way.

"I'm a controversial person by nature," he says. "I want to explore issues that I haven't seen other Jewish filmmakers do."

Hecht and Furman have spent much of the past year at York filming the controversy that's been brewing between Arab and Jewish students. The result, *Protest at York University*, will be released shortly.

They're also planning a sequel to *Y.I.D., Y.I.D. 2 – Not In Our Name*, which will look at Jews in North America who are opposed to Israeli policies and openly advocate and legitimize the Palestinian terror. It is scheduled to premiere at next year's Toronto Jewish Film Festival.

The Chosen People is showing on May 2 at 5:30 p.m. at the Bloor Cinema. For tickets, call 416-324-9121.b

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Charest stresses commitment to promote tolerance

By JANICE ARNOLD
Staff Reporter

MONTREAL — After touring the burnt-out library at United Talmud Torahs (UTT), Quebec Premier Jean Charest told Grade 6 students he was reminded that the Holocaust began with violent acts such as this hate-motivated firebombing.

But he said he is encouraged by the denunciations of the attack by political leaders and all segments of Quebec society. "I think the lesson of the Holocaust – that people in leadership positions should be more vigilant, that it is important to speak up – has been learned," Charest said.

He promised that police will do everything possible to find the perpetrators, and he said the government will "do its share" in rebuilding the elementary school library at UTT's St. Laurent branch.

Most of all, though, he tried to reassure the boys and girls, encouraging them to talk about how they felt and telling them they are safe and that the vast majority of Quebecers appreciate the Jewish community.

"Life will return to normal," he told them. Gesturing out the window, he reminded them it is "still the same world."

He listened patiently to all their questions, which were often pointed. One boy asked: "What do you intend to do following this act of hatred against the Jewish community?"

He stressed his commitment to promoting tolerance and that Quebec is enriched by the diversity of its citizens. "We should denounce those who do not believe in these values," he said.

In response to Charest's question on why they think the firebombing happened, one boy replied: "People do not really, really like Jews, but it's not our fault. We got chosen for some reason and they didn't."

He asked the children if they were scared. One girl said she felt a little afraid, but knows this is "not another Holocaust because this time people understand and care about what is going on."

Charest, accompanied by Revenue Minister Lawrence Bergman and St. Laurent MNA Jacques Dupuis, spent almost an hour at the school on April 8, the first opportunity after Passover. The firebombing took place in the early morning of April 5.

Premier Jean Charest recently visited United Talmud Torah St. Laurent campus to view the library damaged when a firebomb was thrown through the window. With Charest are, from left, Senator Leo Kolber, D'Arcy McGee MNA Lawrence Bergman and Richard Vineberg, first vice-president of FEDERATION CJA.

In a sad irony, a *CJN* article headlined "Kids learn about themselves by studying the Holocaust" was still taped to the charred library door.

After emerging from the room, Charest said it "certainly leaves a strong impression when you see and smell this yourself. You see how violent the gesture was. It will stay in my memory."

Before leaving, Charest also met briefly with a group of parents. One wanted to know if the attack will be treated as a hate crime or a terrorist act.

"I see this as a hate crime, but one does not exclude the other," Charest replied, adding that it's the role of the prosecutor to decide on the charge, not the government.

As a memento of his visit, UTT executive director Sidney Benudiz and FEDERATION CJA executive vice-president Danyael Cantor presented Charest with a book salvaged from the fire titled *Quebec, Je t'Aime/ I Love You*, featuring the paintings of Montreal artist Miyuki Tanobe, as well as a cassette that had been gnarled beyond recognition. Charest said he will keep the items on display in his office.

"I'm sure it will attract a lot of attention. Every time I get a question, the story [of what happend at UTT] will be told. We can never tell it too many times," Charest said.

Benudiz told *The CJN* that the school has been inundated with messages of support and offers of material help – even someone offering to do free construction work – from across the country, as well as the United States and Israel.

He said the school is trying to instill in its 230 students, who returned to class last week after the Passover break, that as disturbing as the attack was, they should draw strength from this support.

Counsellors from Jewish Family Services were available for students needing any help. School officials are trying to make things as normal as possible, and issued a plea to the media the day before classes resumed April 15 for "co-operation in allowing our young students to enter the school in the morning with the least amount of disruption possible."

Benudiz said the school is "reassuring parents that there will be more visible security at the school and that their children will be safe." He added that UTT will continue to work with other Jewish schools to devise a common security strategy.

Benudiz said he expected the losses of the school will be a "minimum" of $300,000. At the time of writing, the school's insurance company had not yet decided what it would cover.

He said Education Minister Pierre Reid had told the school the government will contribute to the rebuilding, but gave no specific figure. In the meantime, the school has set up a fund to accept tax-deductible donations.

On the first day of classes, the chair of the English Montreal School Board, Dominic Spiridigliozzi, vice-chair Elizabeth Fokoefs, and representatives of four nearby schools visited UTT to present new books and offer interim library space in their facilities.

Several children's book publishers have also offered to help fill the shelves of the rebuilt library, Benudiz said.

Benudiz praised the quick action of firefighters, who contained the fire to the library, with only smoke damage to the second floor above. "The alarm went off at 2:15 a.m. By the time I got here at 3:15 a.m., the fire was out."

Monetary donations can be made to the UTT Library Fund, United Talmud Torahs, 4840 St. Kevin Ave., Suite 210, Montreal, Que., H3W 1P2, telephone 514-739-2291; or c/o FEDERATION CJA, 1 Cummings Square, Montreal, Que. H3W 1M6, telephone 514-345-2600.

Meanwhile, police are investigating the daubing with red paint of the Hillel headquarters on downtown Stanley Street over the Easter weekend. It consisted of lines and splotches but no words or identifiable symbols that might indicate the motivation.

Montreal students come to grips with fire bombing

Continued from page 1

Police will also be present at each school during opening and closing, and the community has been told patrols have been stepped up at other times.

Shayna Mestel, a student at the adjacent Herzliah High School who attended UTT, said the firebombing was the main topic of discussion at her family's seder table. There had been graffiti on the school in the past and security was always a concern, but she never thought she would see a violent act on this scale.

"I feel angry; this shouldn't happen. We are people like them, even though we have a different religion," she said.

"Even if they catch who did it, I know there are still a lot of other people in the world who do bad things.

"We worked hard to build up the library; now everything is gone… It gives me a bad feeling."

Vice-principal Birdie Goodman, who also teaches Grade 5, said the children asked a lot of questions and discussed things openly on the first morning back.

"Generally, I think they are okay. They mostly wanted to know about the future, what the new library would look like."

Parent Joel Greenberg, whose son Benjamin is in Grade 6, said he considers the fire "an attack on our home. I've gone through the gamut of emotions. At first I was mortified, then there was sadness and anger… Why take advantage of something so innocent [as a children's library]?"

Greenberg said guards are appropriate.

"I don't want Benjamin to feel like he is in jail, but there has to be more control of who is coming and going in the school.

"Security is part of all our lives since 9/11. I had to have my shoes x-rayed at the airport, but that's okay."

Greenberg was worried that this incident evidently required planning, but felt trying to draw conclusions about who did it and why is useless and dispiriting.

"Suggesting that this is an example of importing the Middle East conflict here only creates another layer of fear," he said.

In a letter to parents, UTT president Rachel Cohen and FEDERATION CJA president Sylvain Abitbol asked that they refrain from "idle speculation" on the perpetrators.

The only information the school had last week is that police are following a few leads.

The community has asked different levels of government to help cover the Jewish schools' increased security costs over the long term. UTT is taking tenders for the installation "as soon as possible" of security camera systems at its four campuses.

On display opening day were three binders filled with messages of support from political, ethnic, religious, cultural, labour and human rights groups, as well as individuals.

The school's students have been asked to draw a picture or write a summary about a book they have read, which will be displayed on the wall outside the library.

Corrie Sirota-Frankel, JFS supervisor of group services, said the children are coping well because they see that the adults have stayed calm.

"They will take their cue from us," she said.

But as with any trauma, there are immediate and long-term effects, Sirota-Frankel said, and parents have been asked to look out for any unusual behaviour. She said students should be allowed to express their fear, and be helped in finding ways of reducing it.

"They shouldn't be told not to be afraid or to pretend nothing has happened."

Karen Gazith, BJEC educational services director, said, "We have been so impressed by how the children are less concerned about themselves, than the school. They are more worried about the library being rebuilt, even if the librarian would still have his job. It's heartwarming."

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Coast to Coast

Macdonald takes another potshot at Israel

On April 14, CBC-TV's *The National* newscast began with a breathtakingly biased report on last week's historic meeting between Israeli Prime Minister Ariel Sharon and U.S. President George W. Bush in Washington, D.C. Reporter Neil Macdonald, returning with a vengeance to a subject that can only be described as an old passion, was so critical of Sharon and the Israel-U.S. alliance that his piece was really a thinly veiled editorial.

According to Reports

By PAUL MICHAELS

The introduction by anchor Peter Mansbridge set the tone and signalled what was to come. Instead of acknowledging that Sharon, the main proponent of settlements, had done a historic about face and decided to unilaterally remove all settlements in Gaza and a handful in the West Bank (to start with), thereby turning control of the area to the Palestinians, Mansbridge said – contrary to what Bush repeatedly said in his prepared text – that the United States had departed from his "road map peace plan." He called Sharon's unilateral withdrawal a "so-called disengagement plan." So-called?

Macdonald began by saying that Bush in effect had "sanctioned… Israel's designs on Palestinian territory." He minimized Sharon's unilateral withdrawal from Gaza, with its "million fenced-in Palestinians," describing it as a means to achieve Israel's true objective: "It's the West Bank that Israel really wants, and Sharon, now with Bush's approval, intends to annex a large chunk of it."

Macdonald ignored the fact that, during the negotiations at Camp David in the summer of 2000, all parties understood that only a very small portion of the West Bank – mainly near Jerusalem, where about 75 per cent of settlers live – would be incorporated into Israel in any final status arrangements. Camp David did not founder on the settlement issue, which was clearly resolvable. Camp David – the best chance in 50 years, as even the *Economist* once put it, for the Palestinians to have a viable, contiguous state – failed when Palestinian Authority President Yasser Arafat insisted that Israel had no rights to holy places in Jerusalem, and that the Palestinian refugees had a "right" to "return" to Israel. By neglecting this historical context, Macdonald paints Israel as an aggressive land grabber.

Macdonald said "Bush is also walking away from the Palestinian refugees." In fact Bush, in reiterating his support for a two-state solution and reaffirming his commitment to the road map, said aloud what has long needed to be articulated: if the Palestinians truly want their own viable state they cannot expect Israel to absorb Palestinian refugees, as that would mean the destruction of Israel as a Jewish state.

Bush is facing reality, as the *Toronto Star*'s Gordon Barthos acknowledged in his even-handed analysis, "Shaking that Mideast torpor," (April 15). Barthos wrote: "Bush's move marks an historic shift in American public diplomacy, to be sure. But [former president] Bill Clinton privately floated those very ideas back in 2000 at the Camp David summit. They've been an unwritten element in every credible peace plan. Both sides know it. What's new is that Bush has chosen to talk openly about it, to reward Sharon for getting out of the Gaza Strip and to nudge things along. Sharon's modest gain need be no great loss for Arafat."

Barthos wrote that its time for the Palestinian leadership to make the most of this new reality: "Rather than rail at Bush's support for Israel retaining its Jewish identity with slightly redrawn borders, Arafat should bow to reality, pounce on Sharon's historic Gaza pullout, declare victory and seed the ground for negotiations on Jerusalem and the West Bank."

After an extended clip of outraged Palestinian Authority negotiator Saeb Erekat, Macdonald ended his report with a one-sided rhetorical question: Why would Bush "choose at this moment to side so firmly and publicly with Ariel Sharon"? Instead, Macdonald should have attempted to provide a semblance of fairness – say, someone's positive comment on Sharon's plan, or perhaps a critical remark about Arafat for stymieing negotiations by refusing, contra the road map, to rein in the violence and terrorism.

Paul Michaels is communications director for the Canada-Israel Committee.

Coast to Coast

Seen at the gala closing of the exhibit "Ancient Treasures and the Dead Sea Scrolls" are Babs Asper and Danny Ben Natan.

Gala draws over 300 people as Dead Sea Scrolls exhibit ends

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Grand Hall of the Canadian Museum of Civilization, with its vast, open space and soaring totem poles, was a magnificent setting for the gala soirée that marked the closing of the exhibit "Ancient Treasures and the Dead Sea Scrolls."

Nearly 350 people from across Canada gathered to pay tribute to the exhibit and to the people who made its Canadian visit possible. Those who had not yet viewed the artifacts were given an opportunity to do so before the banquet began.

"As a representative of the State of Israel, as a Jerusalemite boy and for the entire staff of the embassy… I hope that for you this is just an appetizer and you will want to see the real thing in Jerusalem," said Ambassador Haim Divon.

Archbishop Marcel Gervais and Rabbi Reuven Bulka jointly blessed the participants. "In Judaism, no object is more holy than the Torah scrolls. This exhibit is wholly successful," Rabbi Bulka said.

The Canadian Museum of Civilization has reported a 20 per cent increase in the number of visitors since the exhibit opened, and attributes it to the extraordinary success of the exhibit and the accompanying series of eight weekly lectures by renowned biblical scholars and scroll experts.

"The success of this exhibition has been due to partnership,"said Dr. Victor Rabinovitch, president and CEO of the Canadian Museum of Civilization Corporation. "This exhibition represents the coming together of expertise from three major institutions – in collaboration, in research, in promotion and in design and installation," he said, referring to the Israel Museum, the Canadian Museum of Civilization and the Pointe-à-Callière, Montreal's museum of archeology and history where the scrolls were on display first.

"It is also an excellent example of partnership reaching beyond any one particular community," Rabinovitch continued. "This exhibition shows the origins and ideals shared between two of the world's great religions. Jewish and Christian visitors, secular and academic participants, have come together to promote, to understand, to share and to learn, in a manner that reflects the greatest of museum goals."

James Snyder, director of the Israel Museum in Jerusalem, praised the Canadian professionals who brought the artifacts to this part of the world. "The excellent curatorial collaboration did a wondrous job of bringing the objects together and bringing them to Canada and interpreting them in a way that would be meaningful to the audience here," he said.

World renowned cellist Ofra Harnoy delighted the audience with her performance. It was "a highlight of the evening… Ofra has done this out of the goodness of her heart and for the sake of the Israel Museum," said Norman Barwin in thanking her. Barwin, with Michael Walsh, co-chaired the Ottawa committee that promotes the Israel Museum and organized local activities around the exhibit.

Daniel Ben Natan, vice-president of the Israel Museum, made a special presentation to Babs Asper of Winnipeg in memory of her late husband, Dr. Israel Asper, in which The Community Rules Scroll was dedicated to the memory of the man who, it was said, embodied its principles.

The Community Scroll – Rule 1, 1-6: "The Master shall teach the saints to live according to the Book of the Community Rule, that they may seek God with a whole heart and soul, and do what is good and right before Him as He commanded by the hand of Moses and all His servants the Prophets… that they may abstain from all evil and hold fast to all good; that they may practise truth, righteousness, and justice upon earth…"

Funds raised at the gala will be used for preservation of the scrolls and programming for the youth of Jerusalem regardless of religion.

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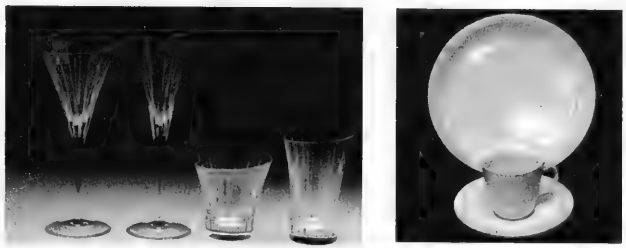

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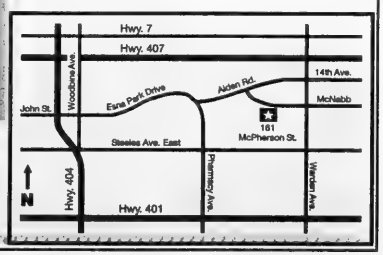

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Toronto Jewish Film Festival

VARSITY CINEMA

Opening Night

9:30 pm – BEHIND ENEMY LINES
World Premiere. Can friendship between Israelis and Palestinians surmount the barriers of mistrust afflicting both sides? A masterful documentary. Director Dov Gil-Har and film participants in attendance. With STRANGERS (Audience Award-winner, Sundance Film Festival)

BLOOR CINEMA

Closing Night

8:30 pm – BERGA: SOLDIERS OF ANOTHER WAR
Eye-opening and superbly crafted documentary about Jewish American WWII soldiers used by the Nazis as slave labour, in violation of the Geneva Convention. William Shapiro, an imprisoned American soldier, in attendance.

"An emotional steamroller of an experience" — David McCullough

BLOOR CINEMA

11:00 am – MAME-LOSHN, KINDER-LOSHN
An engaging look at the resurgence of Yiddish in the Holy Land. With DORA

1:00 pm – THE WALL
Powerful documentary on the controversial wall separating Israel from the Territories. With UNE BARRIERE CONTRE LA TERREUR

3:30 pm – NOBODY SWINGS ON SUNDAY
Renowned filmmaker Harry Rasky brings the history of Toronto to indelible life. With ALL U CAN EAT

5:30 pm – THE CHOSEN PEOPLE
Controversial profile of a "Messianic" Jewish congregation which believes Jesus is the Messiah.

7:30 pm – LE TANGO DES RASHEVSKI
Delicate mix of satire and drama. The assimilated Rashevskis deal with what it means to be Jewish.

9:45 pm – YOSSI & JAGGER
Poignant feature centres on a love affair between two soldiers in an Israeli army unit.

MILES NADAL JCC

12:00 pm – SLEEPING WITH THE ENEMY
The Japanese government brings Israelis and Palestinians together to try and get to know each other.

2:00 pm – BEHIND ENEMY LINES (Repeat)
With STRANGERS

4:15 pm – 1000 CALORIES
A bittersweet drama from Israel set on a fat farm. With BERLIN BESHERT

6:00 pm – INSIGHT
A powerful Israeli drama about war, camaraderie and responsibility. With A LITTLE BIT DIFFERENT

8:30 pm – AMASALEM'S TEARS
Funny, offbeat drama stars Moshe Ivgi as an Israeli gangster concerned about his father. With THE POSTWOMAN

BLOOR CINEMA

11:00 am – PERMISSION TO REMEMBER
A disquieting challenge to the designation of one of the gentiles cited as "The Righteous Among the Nations." With SENDLER'S LIST

1:15 pm – PROMISED LAND
Why would a Jewish Israeli consider immigrating to Germany? With A DREAM OF MOTHER

3:15 pm – BLOOD FROM A STONE
A gripping adventure involving the search for 40 uncut diamonds hidden during WWII.

5:30 pm – IMPACT OF TERROR
The repercussions of suicide bombings in Israel. Incredibly moving and insightful.

7:15 pm – THE CHILDREN OF ABRAHAM & SOPHIE
Fascinating documentary portrait of an Israeli family. By Benny Brunner.

9:45 pm – ABJAD
Beautifully shot Iranian feature with rare, subtle and surprising Jewish content.

MILES NADAL JCC

12:00 pm – ISAAC BASHEVIS SINGER
An affectionate tribute to the late, great Yiddish writer. With GIMPEL THE FOOL

2:00 pm – MY FATHER'S CAMERA
Toronto filmmaker Karen Shopsowitz' loving portrait of her father and his passion for home movies. With MY GRANDPARENTS HAD A HOTEL

4:00 pm – LE TANGO DES RASHEVSKI (Repeat)

6:15 pm – CONVERSATION WITH JERRY FAIVISH FREE
Toronto collector / expert Jerry Faivish presents a fascinating slide presentation on the art and the history of the Jewish movie poster.

8:15 pm – CROWN HEIGHTS FREE
Stars Howie Mandel and Mario Van Peebles. Director Jeremy Kagan in attendance. With INCREASING THE PEACE

BLOOR CINEMA

10:45 am – THE MARCH OF THE LIVING
Martin Bormann Jr. tries to come to terms with the fact that his father was one of Hitler's closest advisors. With THE LAST WITNESS

MILES NADAL JCC

12:00 pm – BLACK TO THE PROMISED LAND
Shatters myths as it explores the meeting of two disparate worlds — African-American teenagers and Israeli kibbutzniks.

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1:00 pm – FORGET BAGHDAD
Four Iraqi-born Israelis speak out in this revealing and intelligent documentary.

3:30 pm – EMMA GOLDMAN
A stirring and personal portrait of the remarkable "Red Emma".

5:45 pm – THE MAIN SUSPECT
A riveting probe into the death of 12 Israeli-Arabs in 2000. Who is implicated?

7:15 pm – ROSENSTRASSE
Margarethe von Trotta's inspiring feature about the German Christian women whose Jewish husbands were detained by the Nazis.

10:00 pm – SCHOOL TIES
Matt Damon and Brendan Fraser star in this buried treasure from the pen of Dick Wolf (Law & Order).

2:00 pm – MENDEL
Captivating coming-of-age story set in Norway in the 1950s.

4:00 pm – SAMUEL BAK: PAINTER OF QUESTIONS
Christa Singer's illuminating portrait of an extraordinary artist.
With THE SOUND TRAVELLER

6:15 pm – CONVERSATION WITH KAREN SHOPSOWITZ (FREE)
Interview with acclaimed Toronto filmmaker Karen Shopsowitz.

8:15 pm – THE CHOSEN
A rich adaptation of Chaim Potok's novel. Stars Robby Benson, Rod Steiger and Maximillian Schell. Director Jeremy Kagan in attendance.

BLOOR CINEMA

11:00 am – HIDING AND SEEKING
A father's emotional journey to Poland with his Yeshiva student sons.

1:00 pm – IN SATMAR CUSTODY
A disturbing look at the underbelly of fundamentalist religious life in America.
With MY BROTHER'S WEDDING

3:15 pm – MONTREAL JEWISH MEMORIES
Reminiscences during the turbulent war years and beyond.
With INSPIRING FIGURE: THE LOUIS RUBENSTEIN STORY

5:30 pm – CHECKPOINT
Award-winning documentary captures human dramas at Israeli-manned checkpoints.

7:45 pm – DIVAN
Delightful story of the search for a sofa, slept on by famous Hasidic rebbes.

9:45 pm – ROUND TRIP
Beautifully acted Israeli drama.
A married woman becomes involved with her children's Nigerian nanny.

MILES NADAL JCC

12:00 pm – BLACK TO THE PROMISED LAND (Repeat)

2:00 pm – A LIFE'S WORK
Elegy to a fast disappearing way of life — the Israeli kibbutz.
With THE ORTHODOX WAY

4:00 pm – ABJAD (Repeat)

6:15 pm – CONVERSATION WITH HARRY RASKY (FREE)
An interview with veteran Toronto filmmaker Harry Rasky.

8:15 pm – JAMES' JOURNEY TO JERUSALEM
Exceptionally witty and engaging feature. An African Christian is unprepared for his treatment in modern Israel.

BLOOR CINEMA

11:00 am – THE SUNSHINE BOYS
Neil Simon. George Burns. Walter Matthau. Richard Benjamin. Need we say more?

1:15 pm – STALIN'S DISCIPLES
A comic, classic Israeli gem. The death of Joseph Stalin shakes up his followers.

3:15 pm – IT IS NO DREAM
Israel's Left voice their concerns.

5:00 pm – LOOKING FOR VICTORIA
A daughter's poignant quest for her parents — two of Argentina's "disappeared."

MILES NADAL JCC

12:00 pm – LA TERZA LUNA
Hypnotic and mysterious Italian thriller.

2:00 pm – STATELESS, ARROGANT and LUNATIC
The amazing true story of the mysterious Latvian Jewish refugee who initiated talks with Himmler.

4:00 pm – SEEKERS OF HAPPINESS
Fascinating portrait of Birobidzhan on the Russian-Chinese border.
With THE BUND: WORK AND REVOLUTION

7:00 pm – MY FAVORITE YEAR
Loving tribute to Sid Caesar's "Your Show of Shows". Stars Peter O'Toole. Director Richard Benjamin in attendance.

9:45 pm – THE HEBREW HAMMER
He's back. The "baddest Hebe" (Adam Goldberg) vs Santa Claus' evil son Damien (Andy Dick). Hilarious.

6:15 pm – CONVERSATION WITH BENNY BRUNNER (FREE)
An interview with the provocative Israeli filmmaker based in Amsterdam.

8:15 pm – PERLASCA
Edge-of-your-seat Italian thriller, based on the true story of Giorgio Perlasca, saviour of 3500 Jews.

BLOOR CINEMA

11:00 am – PROFESSOR MAMLOCK
One of the earliest, finest German features to tackle the subject of the Holocaust.

1:15 pm – MY STILLS: 1952-2002
The art of still photography — by famed Israeli David Perlov.

2:45 pm – MERMAIDS
Cher, Bob Hoskins and Winona Ryder star in this underrated satire. Director Richard Benjamin in attendance.

5:15 pm – CONVERSATION WITH RICHARD BENJAMIN (FREE)
Columnist Martin Knelman interviews director/actor Richard Benjamin.

MILES NADAL JCC

12:00 pm – FROM DACHAU WITH LOVE
A multi-layered portrait of the town best known for the concentration camp which bore its name.

2:00 pm – GLOOMY SUNDAY
Sweeping, lush melodrama set in Hungary before, during and after WWII.

BLOOR CINEMA

9:30 pm – WONDROUS OBLIVION
The cricket version of Bend It Like Beckham deftly looks at racism in England.
With HIGH FIVE

11:45 pm – PURIM SAFARI
Quirky trip through the Jewish community of South Africa.
With SANHEDRIN and JAILBIRDS

MILES NADAL JCC

No programming.

BLOOR CINEMA

11:00 am – A VILNA LEGEND
Newly restored Yiddish classic.
With A CANTOR ON TRIAL

1:00 pm – THUNDER IN GUYANA
Who would imagine that Jewish, Chicago-born Janet Jagan would run for President of Guyana? (Your mom gets in free!)
With BACKSEAT BINGO

3:15 pm – NO. 17
The mysterious quest to identify the 17th victim of a suicide bombing on an Israeli bus. Riveting.

6:00 pm – ALMOST PEACEFUL
French feature evokes the lives of Holocaust survivors in Paris after WWII.
With THE BARBER

8:30 pm – CLOSING NIGHT
BERGA: SOLDIERS OF ANOTHER WAR

MILES NADAL JCC

10:00 am – UP AGAINST THE WALL (PANEL) (FREE)
The Middle-East-themed films this year focus on boundaries and barriers. An international panel, moderated by columnist Shira Herzog, in a lively, provocative discussion.

12:00 pm – DZIGA AND HIS BROTHERS
Homage to Dziga Vertov and his brothers, whose influence on the history of film is legendary.
With AVANT-GARDE JEWISH WEDDING

2:00 pm – ROSE'S SONGS
A compelling drama about Hungarian Jews in 1944.

4:15 pm – MUTTER
Portrait of a remarkable woman returning to Hungary to confront her past.

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Coast to Coast

Morgan acclaimed as 17th CJC president

OTTAWA — Ed Morgan has been acclaimed as the new president of Canadian Jewish Congress, Moshe Ronen, chair of CJC's board of governors, announced last week.

Morgan, who becomes the CJC's 17th national president for the next three years, has been serving as chair of CJC's Ontario region.

"I am pleased to confirm that... we had a complete slate of outstanding national officers for Canadian Jewish Congress," Ronen said. "They will be officially assuming their portfolios at the upcoming CJC Plenary Assembly to be held at the Westin Hotel in Ottawa on June 13."

The slate is made up of:

Morgan; Victor Goldbloom, chair of the national executive; Prof. Rachael Turkienicz, associate chair of the national executive; Cary Green, treasurer; Marion Mayman, secretary; Calvin Goldman, honorary legal counsel; Moshe Ronen, chair of the board of governors; and Prof. Irving Abella, honorary president.

Outgoing CJC national president Keith Landy, praised his successor and the incoming officers.

"Congratulations to Ed Morgan and his team who will lead this organization for the next three years. Ed has demonstrated his leadership skills and talent as an effective spokesperson and advocate while most recently serving as CJC, Ontario region chair.

"His credentials and his experience with CJC and with many other organizations will make him a leader that the Jewish community can be proud of. The new officers bring an impressive blend of talent, expertise and accomplishment to the national table."

Tenured law professor at University of Toronto

Morgan, a tenured law professor at the University of Toronto, teaches and practises in the fields of constitutional, as well as international public and private and criminal law. He has also appeared as an expert witness in domestic and foreign courts on issues of international law.

Morgan has represented numerous organizations, including CJC, the Green Party of Canada, the Assembly of First Nations, the Canadian Association of Journalists, the Epilepsy Association of Toronto and NORML Canada in constitutional, human rights and public interest cases. He was lead counsel for the plaintiffs at the Supreme Court of Canada in Adler v. Ontario, which challenged the denial of public funding to Jewish day schools.

Morgan also regularly contributes opinion pieces to major newspapers and is a sought-after speaker and interviewee on issues of concern to the Jewish and general communities.

Hana's original suitcase destroyed by anti-Semites

A suitcase that was believed to belong to a 13-year-old Holocaust victim and which spawned a popular children's book, *Hana's Suitcase*, is actually a replica created by the Auschwitz Museum.

The replica suitcase was obtained on loan by the Holocaust Education Resource Centre in Tokyo and was used as an educational tool in education programs by Fumiko Ishioka, the centre's director. Believing it to be the original suitcase, Ishioka investigated the suitcase's history and traced it to Hana Brady, a 13-year old girl who took it with her in 1944 to Auschwitz, where she was killed. Ishioka also tracked down Brady's brother, George, who lives in Toronto. Brady had been unaware that his sister's suitcase still existed.

The CJN first reported on the suitcase in an article in January 2001. The article inspired writer Karen Levine to research Hana Brady's life and she authored the book that is published by Second Story Press.

On a recent trip to Europe, Brady and Ishioka learned that the original suitcase had been part of a Holocaust exhibit in Birmingham, England, in 1984, but was destroyed when anti-Semitic vandals torched the exhibit.

The Auschwitz Museum created a duplicate artifact, but did not inform Ishioka that it was not the original. It was George Brady's daughter, Lara Hana, who noticed in a vintage photograph that the handle of the replica suitcase didn't match the original.

The director of the Auschwitz Museum acknowledged the error and apologized for it, according to a news release from Second Story Press.

News that the suitcase was a replica "came as a complete surprise," said Levine. "But upon reflection I realized the integrity of the story is intact. The suitcase was a catalyst. It led Ishioka to the life story of young Hana Brady and to her surviving brother. No one would have behaved any differently knowing the suitcase was a replica."

"Hana's Suitcase has brought the lessons of history and a message of tolerance to thousands of children, and will continue to do so," said Brady. "If Auschwitz had not created a replica after the suitcase was destroyed, the story of my sister's life would never have been told."

Coast to Coast

First Holocaust Memorial Day marked in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The first annual Canada Holocaust Memorial Day was marked by more than 1,000 people at a ceremony on Sunday that began on Parliament Hill and continued at Ottawa's Congress Centre.

Participants from Montreal, Toronto and Kingston, including Kingston Mayor Harvey Rosen, arrived in Ottawa to show solidarity and to express appreciation to the government for passing legislation last year that created the memorial.

The event, chaired by Joel Dmitry of Canadian Society for Yad Vashem, was also sponsored by the Canadian Friends of the Simon Wiesenthal Center, B'nai Brith Canada, the Canadian Council for Israel and Jewish Advocacy (CIJA), Canadian Jewish Congress, the Israeli embassy, the Ottawa Holocaust Remembrance and Education Committee, and the Ottawa Vaad Ha'ir.

As the Peace Tower clock struck 2 p.m., the ceremony began with a march by members of the Jewish War Veterans of Ottawa. A moment of silence followed the reading of names of "a scant few victims" of the Holocast by Truda Rosenberg. Wreaths were laid beside the eternal flame in memory of the survivors, the State of Israel and various organizations.

The crowd then walked slowly and quietly down Wellington Street to the Congress Centre, where the ceremony continued.

Sara Breiner, co-chair of the Ottawa organizing committee and herself a child of survivors, welcomed everyone.

"It was a mere 40 years ago that my family came to this country, and who would have thought that I would be standing here today… our obligation is not only to remember, but also to prevent such heinous acts from ever being committed again," she said.

Breiner acknowledged the presence of diplomats from Russia, Argentina, Greece, Turkey, Kenya and Germany, as well as Canadian MPs and senators such as Senate speaker Dan Hayes, senators Marie Poulin and Mac Harb; NDP leader Jack Layton, MPs Elinor Caplan and Jason Kenny, former deputy prime minister Herb Gray and others.

Justice Minister Irwin Cotler paid tribute to the MPs who passed the memorial day legislation.

He also spoke of his parents, who taught him "there are things in history and in Jewish history that are too terrible to be believed, but they are not too terrible to have happened."

Cotler said there are four lessons to be learned from the Holocaust: the importance of remembrance; the dangers of hate speech, hate crimes and hate movements; the dangers of silence and the consequences of indifference; and the need to fight a culture of impunity.

"It is the duty of the government to bring war criminals to justice. There will be no sanctuary for war criminals… We will bring them to justice as a matter of universal justice and universal responsibility."

Memorial candles were lit by Cotler and Gray on behalf of the Canadian government; by Ambassador Haim Divon for the State of Israel and by Maj.-Gen. Edward Fitch for the Canadian Forces. Candles were also lit on behalf of survivors and children of survivors; partisan resistance fighters and the Righteous Among Nations.

Israeli Ambassador Haim Divon with his wife and daughter march in Ottawa ceremony.

"I wish, on behalf of the State of Israel, to pay tribute to the Parliament of Canada for this appropriate legislation to commemorate Yom Hashoah and therefore enabling us all to be here this afternoon," Divon said. "And I would like to tell you, the survivors, that you have been the messengers, you brought with you the message '*lizkor v'lo lishkoach*,' remember and never forget."

The sponsors of the bill that created the memorial day – MPs Scott Brison, Art Eggleton, Richard Marceau, Scott Reid and Judy Wasylycia-Leis – were thanked by Dmitry and Leo Adler of the Friends of the Wiesenthal Center.

Senator Jerry Grafstein urged those present to continue to be vigilant.

In related news, on Monday, the B.C. government hosted a Yom Hashoah event in the legislature building in Victoria in which Premier Gordon Campbell addressed survivors and their guests.

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Coast to Coast

'Mr. Sam's' spirit lives on in the castle he built

By JANICE ARNOLD
Staff Reporter

MONTREAL – The late Samuel Bronfman's imposing office is in the faux castle on Peel Street that was the Canadian headquarters of the Seagram Company.

It has been preserved right down to the old ashtray on the sill of the stained-glass windows.

McGill University, now the owners of the building, have paid tribute to Bronfman by keeping the wood-panelled office from which he ran the liquor company for decades, pretty much the way he left it when he died in 1971.

Bronfman had the building with its distinctive limestone facade and turrets constructed at the prime downtown site in 1928 after he founded Seagram.

The company was an amalgamation of Joseph Seagram & Sons, which he bought, and his own Distillers Corporation.

Sitting behind the majestic oak desk today, however, is Nancy Wells, McGill vice-principal of development and alumni relations. The building was donated to McGill in 2002 by Vivendi Universal. The French-based international entertainment and communications conglomerate acquired the property when it bought Seagram from the Bronfman family the year before.

McGill moved its development and alumni relations department into the building last fall.

"One can almost feel the power and spirit of Mr. Bronfman in his office and imagine all the conversations that took place here," said Wells, during the recent official renaming of the building as Martlet House, which refers to the three flying birds on the McGill coat of arms.

"It's a privilege to sit in this space, which was defined by a great Canadian businessman and philanthropist...We are tremendously grateful to the Bronfman family for being the driving force behind this generous gift from Vivendi Universal."

Originally designed by leading architect David Jerome Spence, the building was modeled after a 16th-century Scottish baronial castle, the Scottish style being a nod to the type of whiskey Seagram made. It even has a portcullis, a heavy grating that slides up and down, blocking the entrance.

Spence also oversaw the doubling of the building's size in 1931. Two more expansions followed in 1947 and 1955. Despite various renovations during the Seagram era, much of the wood-panelling and other vestiges of the original design have survived.

McGill has promised to preserve the Bronfman office, as well as a second-floor boardroom and the limestone facade for as long as it owns the property.

The five-story building provides McGill with 30,000 square feet of much-needed office space for about 100 staff who are responsible for keeping in contact with alumni, and fundraising activities. They were previously scattered in several locations.

The building was restored over several months in 2003 at a cost of $1.5 million by the architectural firm of Fournier Gersovitz Moss et Associes, which has an expertise in conservation and recycling of historic buildings.

Original workmanship on the first, second and third floors was painstakingly preserved, while ventilation, wiring and other basics were refurbished.

Partner Julia Gersovitz underlined how special the project was. "It's not very often that an office building is modeled after a castle. While the building is not officially classified as a heritage monument, one can certainly argue it has heritage value: it is the work of an important Canadian architect, it is a landmark building and it was the headquarters of a famous international company."

Samuel Bronfman's son Charles, said, "My family is delighted to see our relationship with the university continue with the donation of this Montreal landmark."

The Bronfman family has made a number of significant donations to McGill over the decades. Samuel Bronfman was a member of the university's board of governors, and his major gift was the financing of the faculty of managment's quarters.

Other contributions of note have been the establishment of the McGill Institute for the Study of Canada, the Saidye Rosner Bronfman Chair in Architectural History, the Minda de Gunzburg Chair in Oncology (named after the late daughter of Saidye and Samuel Bronfman), and the Seagram Sports Science Centre.

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The CJN encourages readers to direct any queries on events to the event's organizers

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CELEBRATING 50 YEARS OF SEDERS: The Pomerantz family gathered in Thorold, Ont., to share Bubbie Freda's 50th Passover seder this year. Three generations of family came to the Niagara Peninsula from Thornhill, Toronto, Richmond Hill, Fonthill and Dundas, Ont., for the annual tradition. For several hours, the population of Thorold grew from its normal two – Freda and Gordon Pomerantz – to almost 30. The seder meal included Bubbie Freda's chicken soup and knaidlach, Aunty Joanie's tzimmis – a recipe passed down through the generations, spinach kugel imported from Dundas and kosher l'Pesach ketchup from Thornhill. Granddaughter Shauna Weinroth, 9, asked the Four Questions and the rest of the family shared in offering the answers. Bubbie Freda and Zaide Gordon are seen with grandchildren, back row, from left, Tyler Sharpe, Ryan Sharpe, Shauna Weinroth and Katie Mayerson; front row, from left, Justin Sharpe and Keith Mayerson.

Thanks again Toronto!

UJA FEDERATION

Due to the overwhelming outpouring of support for Toronto's Jewish community at the March 24, 2004 Solidarity event, we need a second page just to say "thanks" to those who lent their voices on that historic night.

Below is a list of the many dignitaries, politicians, and community leaders that showed their support:

Rabbi Wayne Allen - Beth Tikvah Synagogue
Rabbi Amram Assayag – Or Haemet Day School
Aris Babikian – President, Armenian National Federation of Canada
The Right Honourable James K. Bartleman - Lieutenant-Governor of Ontario
Rabbi David Bauman – Beth Emeth Bais Yehuda Synagogue
Rabbi Yehiel Benayon – Tiferet Israel Congregation
Joel Braverman - York Region Police Chiefs Community Council
Ya'acov Brosh – Consul General of the State of Israel to Toronto
Hon. Michael Bryant- Attorney-General of Ontario
Sargent Chris Bulien – President, Association of Black Law Enforcers
Bob Callow – York Region Police Services Board
Hon. David Caplan – Minister of Public Infrastructure Renewal
Hon. Elinor Caplan - MP Thornhill
Olivia Chow – Councillor, City of Toronto
Marilyn Churley – MPP Toronto, Danforth
David L. Cohen - Councillor, Town of Richmond Hill
Mike Colle - MPP Eglinton-Lawrence
Libby Davis - MP, NDP House Leader
Stockwell Day - MP Okanagan-Coquihalla
Anna DeBartolo - Trustee, York Region District School Board
Rabbi Michael Dolgin – Temple Sinai Congregation
Rabbi Lawrence A. Englander – Solel Congregation
Hon. Ernie Eves - MPP, Leader of the Official Opposition
Rabbi Yakov S. Felder – Shomrei Shaboth Congregation
Bill Fisch - Chair, York Region
Rabbi Aaron Flanzraich – Beth Sholom Synagogue
Suzette Gotha - York Region Police Chiefs Community Council
Rabbi Aharon Z. Grossbaum – Chabad Lubavitch
Art Hagopian – President, Canadian Ethnocultural Council
Rabbi Aaron Hoch – Aish Hatorah
Linda Jackson – Councillor, City of Vaughan
Susan Kadis – Councillor, City of Vaughan
Rabbi Jay Kelman – Beth Jacob V'Anshe Dniitz
Hon. Gerard Kennedy - Minister of Education
Julia Koschitzky – Chair, Israel Now Consortium
Hon. Monte Kwinter - Minister of Community Safety
Rabbi Debra Landsberg – Temple Emanu-El
Jack Layton – Leader, NDP Party of Canada
David Lee – Chief's Community Council
Rabbi Moshe Lowy – Agudath Israel Congregation
Rosario Marchese – MPP Trinity-Spadina
Josh Matlow – Trustee, Toronto District School Board
Joe Mihevc – Councillor, City of Toronto
Dr. Karen Mock - Executive Director, Canadian Race Relations Foundation
Rabbi Howard Morrison – Beth Emeth Bais Yehuda Synagogue
Howard Moscoe – Councillor, City of Toronto
Rabbi John Moscowitz – Holy Blossom Temple
Rabbi Marcus Ochs – Torat Emeth
Rabbi Yoseph Oziel – Petah Tikva Anshe Castilla Congregation
Mark Persaud - National Executive, Liberal Party of Canada & Chair Multiculturalism Ctte.
Rabbi Abraham Plotkin – Chabad Lubavitch
Beth Porter - L'Arche Canada Foundation
Mario Racco – MPP Thornhill
Sandra Racco – Councillor, City of Vaughan
Rabbi Steven Saltzman – Adath Israel Congregation
Bill Saundercook – Councillor, City of Toronto
Frank Scarpitti - Markham Deputy Mayor & Regional Councillor
Rabbi Philip Scheim – Beth David B'nai Israel Beth Am
Rabbi David Schochet – Chabad Lubavitch
Alan Shefman - Trustee, York Region District School Board
Heidi Schellhorn - York Region Police Chiefs Community Council
Amanda Sherrington – Canadian Council Christians & Jews
David Shiner - Councillor, City of Toronto
Rabbi Michael S. Stroh – Temple Har Zion
Rabbi Reuven Tradburks – Kehillat Shaarei Torah
Michael Walker- Councillor, City of Toronto
Rabbi Yoseph Zaltzman – Jewish Russian Community Centre
David Zimmer, MPP Willowdale

CIJA Canadian Jewish Congress Ontario Region

Coast to Coast

BBYO BOWLATHON: Seen are some of the teens and advisors who participated last month in B'nai Brith Youth Organization's first bowlathon, organized by BBYO and its alumni, at Pro-Bowl in Richmond Hill. Funds raised at the event chaired by alumni Harvey Silver and Helen Hundert Gold will go towards the BBYO leadership program. For more information on BBYO, please call 416-398-2004.

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שישאר ביניע

גידי קורן וחברים

מה יהיה

ממש קשה להאמין: מתגבשת בארץ חזית של אנשי ימין שנאבקת נגד היציאה של ישראל מרצועת עזה ופינוי הישובים שם!!!. יותר מפעם אחת נשמעה הקריאה "אסור לנו לצאת משם בזחילה". ואני אומר- בזחילה, בדילוג, בצעד תימני- כמה שיותר מהר ובכמה שפחות הרוגים. את אותה שטות אמרו על לבנון- והינה שָׁקט הגבול והחיים, גם אם לא חזרו לנורמה, הפסיקו להיות ויאטנאם. אין ליהודים ישראלים מה לחפש באזורי פלשתין. מעולם לא ייתכנו שם חיים נורמאלים, וחיילים ישראלים בני שמונה עשרה ואנשי מילואים בני ארבעים ימשיכו ליהרג רק כדי שילד ארוך פיאות יוכל ללכת לגן חובה בחברון. אבסורד נוראי שימשיך להוציא רבבות של ישראלים צעירים לארה"ב, קנדה ואירופה.

בדבר אחד צודק שרון: הוא יכול לעשות את הפינוי הזה, בעוד שהשמאל היה פוגש את שרון בצד המתנגד.... גם את הגדה יכול שרון לפנות. אבל שישאר בינינו.

ישו ממלבורן- מאת יהורם פירוצקי

לאחר התלבטויות לא מעטות וקרב אבוד של המצפון נגד הסקרנות, הלכתי לראות את סרטו המדובר של מל גיבסון על ישו מנצרת, יהודי שהתקדם בחיים והפך להיות מצאצאו של נגר לבָן של אלוהים. כמובן שללא מסע פרסום אדיר של ארגונים ועסקנים יהודיים בארה"ב שלא פסחו על אף מיקרופון, מצלמת טלויזיה או מערכת עיתון, קרוב לודאי שלא הייתי מודע ליצירה הקולנועית של מֶל. אך לאחר כל ההופעות המרשימות של הפעילים, קשה היה להתגבר על יצר הסקרנות והרצון לראות במֶה מדובר. וכך בעזרת כרטיס כניסה שקניתי לסרט אחַר כדי שחס וחלילה לא תגיע אף אגורה מכיסי הצנוע לכיסו המנופח של מֶל, נכנסתי לָאולם שבו הקרינו את היצירה. כך נפל בחלקי הכבוד לראות על המסך את שיחזור שעות חייו האחרונות של שולית הנגר מנצרת. ובמלים אחרות: במשך שעתיים תמימות מכבבים על המסך חיילים רומאים רפי מוח שמתעללים בבחור, חובטים, בועטים, מצליפים בעזרת כל מיני אביזרים משונים עד שהאיש הקדוש הופך משחקן אלמוני יפה תואר לקציצת בשר מהלכת על שניים. ואפילו לגבר קשוח כמוני שראה והנציח בשנות חייו מראות קשים בקוסובו ובוסניה, היה קשה לצפות בזוועות שמילאו את המסך.

למרות שגיבסון ניסה לגלות בסירטו סימני אהבה לעם הנבחר ואלה שמייצגים אותנו על המסך אינם מעוררים רגשי חיבה, הגעתי למסקנה שהסרט הינו יותר אנטי נוצרי מאשר אנטישמי. אחרי הכל כיצד אפשר להתעלם מן העובדה שאלוהים מפקיר את בנו יחידו ומתיר לחלאות אדם לעולל לנ"ל את מה שרואים על המסך. ואמרו חכמים לפָנַי-עם אבא כזה עדיף להיות יתום.

ולסיום אזכיר את מרטין סקרוסיזה, במאי עם הרבה קבלות שהפיק וביים סרט על אותו נושא, שנכשל כשלון צורב בקופה למרות איכותו הקולנועית. לעומתו סירטו של גיבסון, שליגה גימל היא עבורו קומפלימנט, הצליח בעזרתם האדיבה של אירגונים יהודיים עם כוונות טובות להפוך את המיליונר האוסטראלי למיליארדר.

קבורה בארץ הקודש

בהמשך ל "חברים מספרים על ישו":

גוי אמריקאי נסע עם אשתו וחותנתו הישישה לארץ הקודש. לא נעים- נפטרה הזקנה בסיבוב פתח תקווה. אמר לו פקיד השגרירות האמריקנית: אתה יכול להטיס את הגופה לאמריקה ב-6000 דולאר, או לקבור אותה פה בארץ הקודש ב-150 דולאר.

חשב האיש וחשב ובסוף אמר: אני מטיס אותה לאמריקה. אמר לו הפקיד: לא חבל על הכסף?

ענה האיש: אצלכם בארץ הקודש שמעתי שקברו אחד לפני אלפיים שנה ושלושה ימים אחר כך הוא חזר לתחייה....אני לא יכול להרשות לעצמי דבר כזה עם החותנת שלי....

כנפיים שבורות.

"כנפיים שבורות", סרט ברמה אירופאית שנוצר בארץ הקודש, הגיע לטורונטו. מספרים לי שזה סרט ריאליסטי שנוגע בחיים. כדאי לרוץ, כי ההסרטה עשויה להיות קצרה בלבד (אלה שהלכו לסרט של ישו קרוב לודאי שלא ירוצו). ב-Bayview Village.

Seniors Scene

Candy man thrives on matchmaking and planting trees

By ELAINE COHEN
Business and Supplements Co-ordinator

MONTREAL – When Nathan Scott learned last fall that his driver's licence wouldn't be renewed, the 86-year-old volunteer placed an advertisement in *The Canadian Jewish News* noting he would be unable to deliver 200 challahs door-to-door, as had been his custom every Rosh Hashanah since the 1980s.

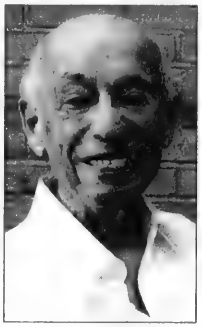
The spry grandfather also informed *CJN* readers they could still rely on Scott "to tie the knot." As Scott puts it, "and not for money," that is, unless it's going toward trees in Israel. After 59 years of marriage, his wife Betty and daughters Robin, Susan, Judy and Barbra can vouch for his astute matchmaking ability.

Unlike Tevye, the father of five daughters in *Fiddler on the Roof*, Scott didn't need Yenta the Matchmaker. He spotted a perfect match for one of his daughters, who has been married 27 years, and another "fine gentleman" for his granddaughter, whose wedding he attended recently.

"The newlyweds expressed their gratitude by planting numerous trees in Israel," says Scott, who devotes five mornings a week to his labour of love at Jewish National Fund (JNF) offices.

This year alone, Scott raised close to $100,000 for trees for JNF.

"I have lots of contacts and so I'm able to call on a lot of people," says Scott, who keeps his trim physique by hopping on buses and taking brisk, long walks.



Nathan Scott

Since retiring 25 years ago, Scott has been attending early morning services at Shaar Hashomayim Synagogue. After services, he used to go for a swim at the YM-YWHA. Subsequently, he would trek to JNF, where he would spend the major part of his day.

Now that JNF has moved and he has to take the bus from Westmount to Cote St. Luc, it doesn't work out, he explains. "Now, I head for JNF right after services. But I do lots of walking, so I get my exercise."

Even bus drivers can't resist his charm, but Scott will tell you it's his Werther's Originals caramel candies that do the trick. Wherever Scott goes, he leaves a candy trail. Word of his candy exploits got back to Werther's head office, and company principals were so impressed with his finesse that they presented Scott with a huge box of the caramels.

Reflecting on his charitable pursuits, Scott says it began long before his retirement. Furthermore, if the family business, Scott LaSalle, had not closed, he says he would have continued working. Scott LaSalle was the second clothing company of its kind in Canada to become a public company. The business was founded by Scott's parents and built up by Scott and his brothers. Under the parent company, they had manufacturing and retail divisions.

Scott said no matter how busy he was at work, he always made time for family and community work. "I was still working when I was the chairman of Combined Jewish Appeal and my brother George also chaired it one year. A former administrator, Harris Gulco, got me involved in JNF."

Subsequently, Scott served as a national chair for JNF Canada. He recalls travelling and addressing Jewish communities throughout the country. Scott, a former Negev Dinner honoree, also has fond memories of his many missions to Israel.

"It's very serious what's going on in Israel now and so it's important for everybody to get involved and lend their support."

MOTHER AND DAUGHTER: Lillian Roter, a resident of the Jewish Eldercare Centre in Montreal, shares some matzah and a precious moment with her daughter Arlene at the centre's Passover seder. Families were invited to two full-course seders held at the centre. [Howard Kay photo]

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The Beverley and Samuel H. Cohen Family Foundation.

'Phytofoods' arm you against a variety of afflictions

By CAROLYN BLACKMAN
Staff Reporter

Rosie Schwartz, dietician and author of *The Enlightened Eater's Whole Foods Guide,* is determined to change the way people eat.

"[To maintain] top-notch nutrition, we need a wide range of selections from all four food groups," says Schwartz, a nutritionist for 30 years and a spokesperson for the Heart and Stroke Foundation.

The key is to eat an assortment of "phytofoods," plant foods rich in disease-fighting compounds, which provide "an arsenal of weaponry against today's common afflictions," she says.

"We all know how important it is to eat a healthy diet that includes plenty of vitamins and minerals, but most of us know little about phytochemicals, compounds in plants that give them their colour, flavour and aroma.

"When consumed correctly, phytochemicals may reduce the risk of heart disease, cancer, osteoporosis and many other common yet serious ailments," she says.

Foods rich in these chemicals include greens such as broccoli, cabbage and brussels sprouts, as well as tomatoes, soy foods, whole grains, legumes and nuts, and berries such as blueberries and cranberries.

"Garlic, leeks, onions, scallions and chives can help fight some forms of cancer, high blood pressure and elevated blood cholesterol, and extra virgin olive oil contains a variety of substances including antioxidants that can provide extra protection against coronary heart disease. colon, breast and skin cancers," she says.

"Even mushrooms have phytochemicals, and when you add them to soup they are delicious."

Combining foods also helps, she says. "Tomatoes are a good source of lycopene, an antioxidant, and extra-virgin olive oil contains antioxidants. When eaten together, it boosts your body's absorption of lycopene."

"[Eating these foods] is something we can do to help protect ourselves against illness. There is no guarantee, but eating well does seem to have a good effect."

Schwartz says that as well as advising her clients to eat a good balance of foods, she teaches them to "tap into a proper meal pattern.

"If you eat enough protein at breakfast, you will eat less during the day. Without the right kind of breakfast, you will not be satisfied later in the day.

"You cannot make up for a poor breakfast at lunch. Breakfast affects your whole day. Without it your body prepares itself for famine. You tend to be tired, and you will crave food all day."

It is only in North America, she says, that breakfasts tend to be carbohydrate-based. "People in Japan, China and all over Europe eat proteins such as cheese, fish or eggs regularly at breakfast."

A good breakfast could be whole grain toast accompanied by at least 1/3 of a cup of cottage cheese, she says. "I recommend eating something as soon as you wake up. If you don't have time, eat a piece of cheese and fruit, and then have toast when you get to work."

Rosie Schwartz

ROASTED GARLIC HUMMUS

Besides being packed with soluble and insoluble fibre, chickpeas contain saponins, which have cholesterol-lowering and anti-cancer effects. Because the garlic is roasted, this purée is a milder version of the original. Serve with whole grain pita triangles or vegetable crudités. To roast garlic, preheat oven to 400. Slice 1/8 inch off the top of the head of garlic. Place on a double thickness of foil. Drizzle 1 teaspoon olive oil over garlic and wrap in foil to seal. Roast for 1 hour or until garlic is soft and forms a paste when a clove is squeezed. Unwrap to let cool. When cool enough to handle, squeeze garlic out from skins.

6 large cloves roasted garlic
2 19-oz. cans chickpeas, rinsed and drained
1/2 cup fresh lemon juice
3 tbsp. tahini (sesame seed paste)
3 tbsp. light mayonnaise
1/2-1 tsp. ground cumin
salt and freshly ground pepper, to taste
paprika, for garnish (optional)

In a food processor, combine garlic, chickpeas, lemon juice, tahini, mayonnaise and cumin. Blend to a smooth consistency. Season with salt and pepper. Add more cumin, if desired. Transfer to a serving bowl and sprinkle with paprika, if using. Makes 10 to 12 servings.

CHICKEN, OLIVE AND ARUGULA SANDWICHES

Why buy a sandwich for lunch when you can dine on a delicious homemade one? This one shows that the garnishes make the sandwich. And garnishes can also substantially elevate the "phyto-power" of your sandwich. The olives, containing all the goodness of olive oil, and the dark leafy greens promote healthy arteries and good vision – all in one mighty tasty sandwich. When eating out, make note of tempting combos so you can add zest to your own sandwiches.

10 kalamata olives, pitted and finely chopped
1/4 cup light mayonnaise
1 tsp. extra virgin olive oil
1 tsp. balsamic vinegar
4 crusty whole grain rolls, split in half
4 grilled skinless boneless chicken breasts
1 bunch arugula, washed and trimmed

Stir together olives, mayonnaise, olive oil and balsamic vinegar. Spread 1 tablespoon of the olive mixture on bottom half of each roll. Top with chicken and arugula. Top with second half of the roll. Makes 4 servings.

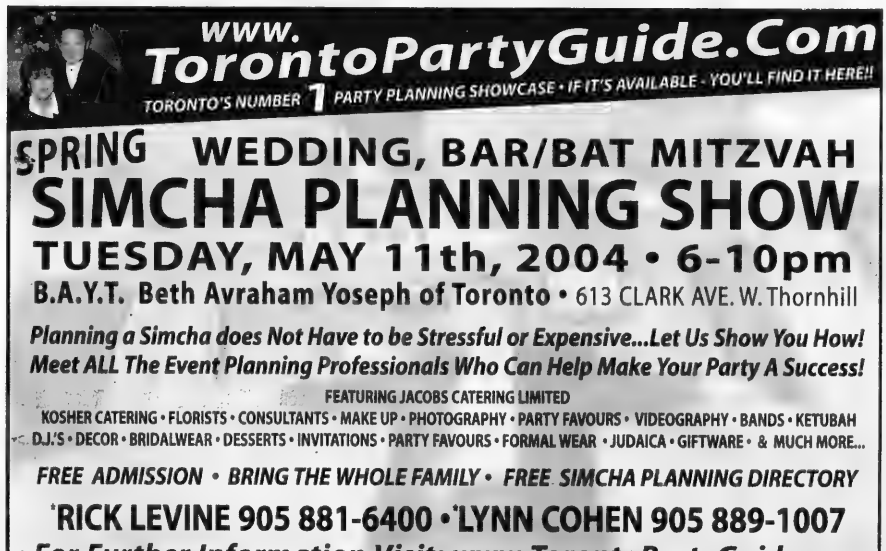
CHICKPEA MUSHROOM BURGERS

For meat eaters and vegetarians alike, these are reminiscent of falafel. By substituting these for burgers made from meat, there's a double benefit: less artery-clogging saturated fat along with a hefty serving of artery-friendly soluble fibre and antioxidants.

3 tsp. vegetable oil
1 small onion, finely chopped
2 cloves garlic, minced
1 cup chopped mushrooms (about 4 oz.)
1 10-oz. can chickpeas, rinsed and drained
2 slices bread, moistened with water and squeezed dry
1 tsp. ground cumin
1/2 tsp. ground coriander
1/4 tsp. salt
1/4 tsp. freshly ground pepper
4 pitas or crusty rolls (preferably whole grain)
sliced tomatoes, lettuce and spiced tahini dressing

In a large non-stick skillet, heat 1 tsp. of the oil over medium-high heat. Add onion and garlic; sauté until onion is softened, 3 to 4 minutes. Add mushrooms and continue to cook until moisture evaporates, another 2 to 3 minutes. Transfer mixture to a food processor. Wipe skillet to remove any of the vegetable mixture.

Continued on page 39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VENDOR ENQUIRIES WELCOME

Eat foods rich in phytochemicals

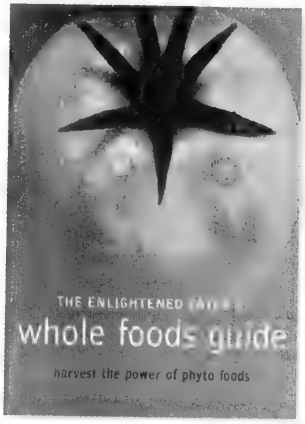
Continued from page 38

To the mushroom mixture, add chickpeas, cumin, coriander, salt and pepper; process until finely chopped. Shape gently into 4 patties. Add remaining 2 teaspoons oil to skillet and heat over medium heat. Add patties and cook for 4 to 5 minutes or until bottom is golden brown. Turn patties and cook another 4 to 5 minutes or until golden brown.

Serve in pitas or rolls, topped with tomato, lettuce and spiced tahini dressing. Makes 4 burgers.

BLACK BEAN CHILI

The goodness of chili in a flash. The range of ingredients provides a powerful phytochemical mix. This chili is packed with a rainbow of carotenoids and allium family members and their perks, topped off with a hit of both soluble and insoluble fibre.



2 tsp. extra virgin olive oil
1 cup chopped onions
3 large cloves garlic, finely chopped
1 green bell pepper, diced
1 cup ½ cubes zucchini (about 1 medium)
1 tsp. finely chopped jalapeno pepper
2 19-oz. cans black beans, rinsed and drained
1 20-oz. can whole tomatoes, coarsely chopped, with juice
1 cup frozen corn kernels
1 tbsp. chili powder
1 tsp. ground cumin
1 tsp. dried oregano
salt, to taste
3 tbsp. chopped fresh coriander, for garnish
shredded light cheddar cheese, for garnish (optional)

Heat oil in a large, heavy pot over medium heat. Add onions and garlic, and sauté for 5 minutes. Add green pepper, zucchini and jalapeno pepper, then sauté another 3 minutes. Add black beans, tomatoes and their juice, corn, chili powder, cumin and oregano. Reduce heat to medium-low and simmer, uncovered and stirring occasionally, for 30 minutes. Season with salt. Serve garnished with coriander and light cheddar, if using. Makes 6 to 8 servings.

BANANA FLAX BREAD

Banana and flax make a great combination. Here they are in an updated version of a favourite from Schwartz's book *The Enlightened Eater*. Flaxseeds have it all in one little package: soluble fibre with its blood sugar and cholesterol-lowering perks, omega-3 fatty acids with their myriad advantages, and lignins and their anti-cancer action.

1½ cups whole wheat flour
2 tsp. baking powder
½ tsp. cinnamon
¼ tsp. baking soda
¼ tsp. salt
pinch of nutmeg
½ cup sugar
⅓ cup ground flaxseed
3 tbsp. wheat germ
2 eggs
1 cup mashed ripe bananas
¼ cup vegetable oil
⅓ cup carob or chocolate chips

Preheat oven to 350. Lightly grease and flour a 9 x 5-inch loaf pan. In a large bowl, sift together flour, baking powder, cinnamon, baking soda, salt and nutmeg. Stir in sugar, flaxseed and wheat germ. Beat eggs, bananas and oil together in a medium bowl.

Pour into the centre of the dry ingredients and stir only until the mixture is moistened. Stir in the carob chips. Pour batter into the loaf pan. Bake for 50 to 60 minutes or until a toothpick inserted into centre comes out clean. Cool for 10 minutes, then remove from the pan. Cool completely on a wire rack. Makes 18 slices.

DATE NUT BREAD WITH PISTACHIOS

Adapted from a recipe from the California Pistachio Commission, this one is sure to become a regular in your household. Vitamin E, phytosterols and a healthy fat profile – no wonder research shows that the pistachio is a nut your heart will love.

1 cup boiling water
1 cup dates, chopped
¾ cup all-purpose flour
½ cup whole wheat flour
½ cup natural pistachios, coarsely chopped
½ cup sugar
1 tsp. baking powder
1 tsp. baking soda
¼ tsp. salt
2 eggs, beaten
2 tbsp. soft margarine, melted
1 tsp. grated orange zest
1 tsp. vanilla

Preheat oven to 350. Grease a 9 x 5-inch loaf pan. In a small bowl, pour boiling water over dates and let soak until cool (do not drain). In a large bowl, stir together all-purpose flour, whole wheat flour, pistachios, sugar, baking powder, baking soda and salt.

In a separate bowl, combine dates with their soaking water, eggs, margarine, orange zest and vanilla. Stir wet ingredients into flour mixture and mix only until moistened. Spoon into the loaf pan. Bake for 45 to 50 minutes or until a toothpick inserted near centre comes out clean.

Cool for 10 minutes, then remove from pan. Cool completely on a wire rack. Makes 18 slices.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel Tov to Dawne Brodlieb & Daniel Eisenberg
on the occasion of their engagement!
Proud parents are Rhonda & Richard Brodlieb and Esther & Jacob Eisenberg.
Delighted grandparents are Honey & Julius (Sonny) Wise, Bernice Brodlieb and Lola Weiaryb.
Both families wish them every happiness!

Jack & Vivian announce the birth of their son, Marcel on Oct. 8, 2003. Grandparents, Gayle Pollack & Barry Ben-Zvi, Mimi & Marcel Ohayon.

Mazel tov to Leslie & Murray Nightingale and sister Chana Raizel on the birth of Avital. Grandparents, Irving & Eva Nightingale, Esther Brown, Chuck Horowitz. Great-grandparents, Sam & Toby Kalchman.

Happy 50th anniversary to Rachel & David Stern. With love and best wishes from your children and grandchildren.

SEND US YOUR PHOTOS!!
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to:
The CJN, Family Moments,
1500 Don Mills Rd., Suite 205,
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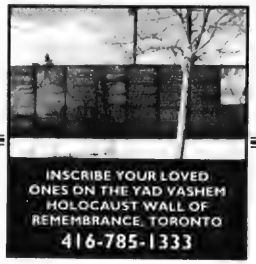
What's New

By REBECCA NADLER



What's New Deadlines: Monday, April 26 is the deadline for the May 6 issue. Monday, May 3 is the deadline for the May13 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 22

YOU DON'T LOOK JEWISH

A one-night program, with a series following, looks at the challenges Jews of colour and mixed cultural background face in integrating into the Jewish community. With **Rabbi Jordan Cohen**, associate director of Kolel: The Adult Centre for Liberal Jewish Learning. 7:30 p.m., 151 Eglinton Ave. W. No pre-registration required.

JEWISH MEDITATION

Beth Sholom Singles begins a six-week course in Jewish meditation with **Chashi Skobac**, 7:30 p.m. $55 for six weeks. Limited space. Call **Lori**, 416-783-6103, ext. 228.

Sunday, April 25

YOM HA'ATZMAUT

Beth Sholom Synagogue is celebrating Yom Ha'atzmaut with a concert by Judy & David, 4 p.m. at the synagogue. Pizza reception following. Call 416-783-6103.

QUESTIONS AFTER DEATH

Rabbi Daniel Komito-Gottlieb of Temple Kol Ami will speak on "Six Questions Asked After you Die," 7:30 p.m., Chapters bookstore, Yonge and Steeles. Admission free.

JEWS AND THE WILD WEST

University of Toronto professor **Andrea Most** will speak on "Big Chief Izzy Horowitz: Jews, Musicals and the Wild West," First Narayever Congregation, 187 Brunswick Ave. Members $5, nonmembers $8.

ABOUT MEN AND WOMEN

Dynamic Singles of Adath Israel and Intersynagogue Singles present educator and motivational psychologist **Anne Balaban** speaking on insights into men and women at a brunch, 11:30 a.m. $10 if prepaid by noon, Friday, April 23, or $15 at the door. Call **Rachel**, 416-635-5340 or e-mail rachel@adathisrael.com.

HOLOCAUST PROGRAM

The Lodzer Congregation is showing a multi-media Holocaust presentation featuring **Jennifer**, **Tamara** and **Sarah Podemski**, inspired by their family trip to Poland. 2-4 p.m. at the shul, $5 donation requested. Call **Rochelle Michaels**, 905-881-8907.

Monday, April 26

LA LECHE LEAGUE

La Leche League Thornhill west presents "Nutrition and Weaning," 7:30 p.m., 171 Lisa Cres. Open to pregnant and nursing mothers. Call **Joyce**, 905-881-8779, **Nancy**, 905-889-7445 or **Patricia**, 416-398-3011.

MEDITATION MONDAYS

A new program at Temple Har Zion, "Meditation Mondays," is designed to support the practice of meditation. Meetings will be held 7:30-9:30 p.m. on the last Monday of each month. Non-member donation is $5. Contact **Sim Greene** at 416-221-4227 or simgreene@rogers.com or call the temple office at 905-889-2252.

Tuesday, April 27

GRAPHOLOGY AND JEWS

The Jewish Health Alliance, a social and professional network for health-care providers, and Israel's: The Judaica Centre, present a lecture by **Annette Poizner** on "Graphology, Projective Psychology and the Jews." 8 p.m., 870A Eglinton Ave. W. Cost $10 includes refreshments at 7:30 p.m. Call 416-208-0610 to reserve. Visit www.jewishhealthalliance.com for details.

LIFE OF ADELE WISEMAN

Ruth Panofsky, in conjunction with the Albert and Temmy Latner Jewish Public Library, will talk on the life and works of Adele Wiseman. 8 p.m., Adath Israel Congregation.

Continued on page 41

Sunday April 25th
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7:00 p.m.
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$25 for adults, $15 for Students, $30.00 at the door
All proceeds to support Jerusalem Mental Health Center, ADHD/Tourettes Clinic
For Tickets Call 416-256-4222 or email Herzoghosp@on.aibn.com
Sponsored by CANADIAN FRIENDS OF HERZOG HOSPITAL

Continued from page 40

Wednesday, April 28

CANCER SUPPORT GROUP

L'Chaim Cancer Support Group for Jewish Women presents its first cancer awareness event, "What Every Jewish Woman Should Know About Cancer," at 8 p.m. Shaarei Shomayim Congregation. **Dr. Ellen Warner** and **Dr. Steven Gallinger** will discuss genetic and other risk factors, as well as information about early detection and prevention.

LOVE AND SOUL MATES

Rabbi Mitch Mandel will discuss "Love and Your Soul Mate," 8 p.m. at Aish HaTorah, Dan Family Community Centre, 949 Clark Ave. W.

JEWISH GENEALOGY

The monthly meeting of the Jewish Genealogical Society of Canada, is with **Sandra Gornall** of special collections, Toronto Reference Library. 8 p.m., Shaarei Shomayim Synagogue. $3 cost for non-members, members free.

Thursday, April 29

GENETIC DISEASES

Learn what you need to know about Jewish genetic diseases at a program sponsored by the Canadian Society for the Weizmann Institute of Science, in conjunction with the Robinson Family Institute of Jewish Learning, the Hospital for Sick Children and the National Council of Jewish Women of Canada, 7:30 p.m. Ontario Science Centre, Galaxy Ballroom. Free. For information, call 416-733-9220.

POLITICS OF PEACE

University of Toronto presents the Charles and Andrea Bronfman Lecture in Israeli Studies with **Prof. Naomi Chazan** on "Politics of Peacemaking in Israel: Strategies and Implications." 4 p.m., room 1130 auditorium, Bahen Centre of Information Technology, 40 St. George St. Free. 416-946-5617, www.artsandscience.utoronto.ca.

Other News

EMUNAH DINNER

Emunah Women of Toronto is holding its annual Mother in Israel Dinner featuring **Judy Feld Carr**, Shaarei Shomayim Synagogue, 6 p.m., May 4. For reservations, call 416-636-0036.

SCHOOL REUNION

Westminster Public School in Thornhill is celebrating its 20th anniversary on May 6 with a reunion for staff and students. RSVP by e-mail, westminsterps20th@yahoo.ca, or by phone, 905-731-2963.

SPRING COURSE

Rabbi Michael Stroh of Temple Har Zion is giving a course on "Faith, Revelation and Reason: Searching for Truth," to commemorate the 800th yahrzeit of the death of Moses Maimonides. May 6, 13, 20 and 27, 8:15 p.m. For information, visit www.templeharzion.com.

THEATRE TRIP

National Council of Jewish Women of Canada, Toronto section, is holding its annual Shaw theatre trip featuring *Pygmalion*, May 4. Cost, including tickets and bus, is $70 for seniors and members, $75 non-members. Call 416-633-5100 or e-mail info@ncjwc-ts.org.

JF&CS GROUPS

Jewish Family & Child Service information/registration. Call 416-638-7800, ext. 215, Lipa Green Building, 4600 Bathurst St.

Single fathers group is a six-week program to help fathers redefine their roles while exploring solo parenting. May 3, 7:30-9 p.m., the Promenade Mall, suite 313.

MUSLIMS AND JEWS

Beth Tzedec Congregation presents "Can There Ever Be Another Golden Age Between Muslims and Jews?" with **Norman Stillman**, professor of Judaic history at the University of Oklahoma. April 30 following services at 6 p.m.; May 1 from the pulpit at 8:45 a.m. service; study luncheon following service; Minchah service 7:40 p.m. Pre-paid reservations for meals required by April 27. Call 416-781-3511.

AISH CONNECTIONS

"Multiplex learning evening" every Tuesday, 1072 Eglinton Ave. W., 8 p.m. Call 905-764-1818 or www.aish20s.com.

CARLEBACH STYLE

Pride of Israel Synagogue presents a Carlebach-style Friday night including Shabbat meal, singing and dancing with **Rabbi Nosen** and **Rebbitzen Channah Schafer**, students and friends of Rabbi Shlomo Carlebach. April 23, 7 p.m. April 24, Minchah followed by third Shabbat meal. Adults $25, non-members $32 for both events. Kids and teens $12, children under four free. Call 416-226-0111, ext. 10, or visit www.the pride.org.

JEWISH INSIGHTS

Temple Har Zion continues its series on "Applying Jewish Insights to Modern Issues: Jewish Attitudes Towards Christianity and Christians," April 22 and 29, 7:30 p.m. $5 for non-members.

SINGLES EVENTS CAN BE FOUND ON PAGE 34

WOMEN'S CONFERENCE

UIA Federations Canada is hosting a national women's leadership conference in Ottawa May 16-18. Scholar-in-residence is **Norma Joseph**. Speakers include **Justice Rosalie Abella**; author and journalist **Irshad Manji**; and **Ruth Bar-On**, executive director of Israel's Crisis Management Centre. For information, call **Rebecca Soberman**, 416-636-7655, ext. 234.

KOLEL ACTIVITIES

Family adventure to Israel Dec. 19-30, 2004, with **Rabbi Elyse Goldstein** information meeting April 27, 7:30 p.m. at Kolel: The Adult Centre for Liberal Jewish Learning, 151 Eglinton Ave. W. Book launch of Rabbi Goldstein's *Women's Haftarah Commentary*, April 22, 8 p.m., $10 donation to rabbinic endowment fund. Parenting course with Rabbi Goldstein, Thursdays, April 29-May 20, 10-11:30 a.m. childcare available. For information on these three activities, call 416-485-7007, ext. 0.

FOR SENIORS

Holy Blossom Temple Lunch & Learn in Retirement presents "Your and Your Good Health" with Sharon McCleave, a professor of human biology at Seneca College's nursing program, April 28 at noon.

Earl Bales Seniors' Club: Casino Niagara, April 29; intermediate and advanced bridge players needed Mondays, Wednesdays and Thursdays 1-3 p.m.; 1,000 Islands trip, May 9-13; Sunday dance, April 25.

Aluma Canadian Israeli Club meets Thursdays 7 p.m. at 15 Hove St. April 22, Israeli movie; April 29, discussion evening. **Call Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. W. 416-225-2112.

Israeli Club Etrog for Hebrew speakers meets 2:30 p.m. Tuesdays. April 27, Yom Ha'atzmaut party with dinner and dance. Buy tickets in advance. Call **Anna**, ext. 10.

The Esther Corbett Memorial LLI Literary Luncheon presents **Anne Balaban** reviewing *The Ladies Auxiliary*, Wednesday, April 28 at noon. Luncheon, members $12, non-members $15. Book review only, approx. 1 p.m., $5. Last day to buy luncheon tickets April 22.

If you are a senior 55+ looking after a loved one at home, help is available. Volunteers will visit 1-3 hours per week to give you a break from caregiving responsibilities. No physical care is provided. To find out about the program, call **Paula Mintzberg** at ext. 118.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Dora Gruber Lunch and Learn, Tuesday, April 27, 11:30 a.m.-1 p.m. at the Gathering Place. $5 members, $9 non-members. Must make reservations in person at the service desk.

Computer lab, Tuesdays 10 a.m.-noon and Thursdays 1-3 p.m. Time must be booked in person at service desk. Cost $5 per hour members, $7 non-members. Call **Mara Swartz**, ext. 2275.

Music appreciation, Wednesdays, 1:30 p.m. No registration or fee required. Call **Melissa Konat**, ext. 2297.

Tai Chi classes, Thursdays 1-2 p.m. in the common room. Call **Dianne Cullen**, ext. 2341, to arrange a trial class.

If you are a senior living with osteoporosis, register for the spring session of "Power," a seven-week wellness program that covers exercise, nutrition and education. A referral from your family physician is required. Classes start May 3. Registration, $70. Call ext. 2588.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

This summer a bus will stop at the Miles Nadal JCC and drop off at Centre Camp. Enrol your child today. Call ext. 378 or visit www.centrecamp.ca.

September 2004 BJCC School and Daycare has toddler daycare spaces available, a new extended Tic-Tac-Two morning program, 9-11:30 a.m., and new pre-school, nursery, junior kindergarten and senior kindergarten morning options, 9-11:30 a.m. or 9 a.m.-1 p.m. Call ext. 248 for information.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave. 416-924-6211 or www.milesnadaljcc.ca.

Intermediate Yiddish with **Mitch Smolkin** for those who have completed beginner Yiddish or who have an elementary knowledge of the language. Eight weeks, Thursdays 7:30-9 p.m., beginning April 22.

Registration underway for the centre's summer pre-school programs.

Tom's Place Warehouse huge clearance sale until April 25 is featuring famous designer clothes for men and women. Proceeds to the centre.

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To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Kogon, Ben
April 1, 2004
80 Antibes Dr

Spring, Louis
April 1, 2004
17 Terrydale Dr

Gluck, Sarina
April 1, 2004
100 Canyon Ave

Teichberg, Harry
April 2, 2004
66 Brookview Dr

Morris, Philip
April 2, 2004
Grosz, Alice
April 2, 2004
216 Coldstream Ave

Soroka, Berl
April 3, 2004
484 Lytton Blvd

Kocsis, Ivan
April 3, 2004

Levitt, Howard Brian
April 5, 2004

Ostrow, Nathan
April 5, 2004
1131 Steeles Ave W

Nyman, Jack
April 5, 2004

Schonberger, Irene
April 6, 2004
7 Madoc Dr

Joskowicz, Lola
April 6, 2004

Levy, Nye
April 8, 2004

Unveiling Notice

Waterman, Sidney ז"ל

In loving memory of Sidney Waterman who passed away April 16, 2003.
In our hearts you'll live forever.
Sadly missed everyday, especially by his grandchildren and sisters. Brian and Karen would like to thank our family and friends for their love and support over this past year.

Unveiling will take place Sunday, May 2nd at 11am
at Pardes Shalom, Farband, Labour Zionist section.

We express our deepest sympathies to the Mandelman family on the passing of our good friend

HASKIEL MANDELMAN ז"ל

We wish that they should not have any more sorrow. We honour his memory.

Mendel & Mania Baker, Bernard Braun, Aron & Fania Fainer, Myer Freedman, Motl & Sarah Frymer, Aron Green, Sara Gradzanowski, Carl Hendeles, Helen Lenkinski, Henach & Mala Lewkowicz, Norbert & Henia Reinhartz, Mietek & Tamara Weinreich

JASON EINSTOSS ז"ל

In loving memory of our beloved son, brother, grandson and uncle whose death on April 18th, 2000 has left us with continuing pain and heartache and much sadness.

Jason, you are always with us and you will be forever in our hearts.

Dad, Mom, Philip, Allan, Karen, Buby Toby and Jake

The unveiling of a monument to the memory of the late

Florence (Faigie) Feldbloom ז"ל

will take place
Sunday, April 25th at 11:00 a.m.
Mount Sinai Memorial Park
986 Wilson Avenue
Canadian Hebrew Benevolent Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

RUTH SHULMAN ז"ל

will take place
Sunday, May 2nd, 11:00 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of our late beloved

WILLI (WOLFE) RIBKOWSKI ז"ל

will take place
Sunday, May 2nd, 2:00 p.m.
Pardes Shalom Cemetery
Shaarei Shalom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

SYDNEY ZALKIN ז"ל

will take place
Sunday, April 25th, 10:30 a.m.
Mount Sinai Memorial Park
Palmerston Section - Shaarei Shomayim
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

JEFFIE KLEINMAN ז"ל

will take place
Sunday, April 25th, 10:30 a.m.
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Lithuanian Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ICEK MUSKAT ז"ל

will take place
Sunday, April 25th, 10:30 a.m.
Bathurst Lawn Memorial Park
Bathurst S. of Steeles
Warshover Lodzer Section
Relatives and friends are invited to attend

OBITUARY FOR SAM NERENBERG ז"ל

Sam Nerenberg passed away on Saturday, April 10, 2004 after a long illness. Jean, his wife of fifty-seven years, was at his side.

Sam was born on July 13, 1911 in Staszow, Poland. He is pre-deceased by his sisters, Sarah and Frieda and brothers Jack, Max and Harry.

Sam survived the horrors of the concentration camps at Pionky, Birkeneau and Auschwitz, but endured and went on to build a successful business and a warm, embracing family life.

After the war Sam re-met and married Jean (nee Greenberg of Opatow, Poland) and moved to Belgium where their son David was born. The family left Belgium in 1949 and settled in New York for 5 years before moving to Toronto, Canada in 1955 where Sam built a successful home building business. In 2001, when he was ninety years old, Sam and Jean moved to Dallas where their son, David Nerenberg and his family had settled in 1978.

Sam was a warm, gentle man, devoted to his family. His greatest pride and deepest joy was his family. He is survived by his wife Jean, son David, daughter-in-law Linda, grandchildren Jeremy (and Ann), Marly (and Stephen Goldblatt) and Rory, great grandson Julian and many nieces and nephews.

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Israel may target Hamas leadership in Syria

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel will consider attacking Hamas' compound in Damascus should the organization move its main power base to Syria following the assassinations of its former leaders Sheikh Ahmed Yassin and Abdel Aziz Rantisi in Gaza.

There is no proof at this stage that orders to carry out terror attacks are being delivered by Hamas leaders in Damascus to members of the organization in Gaza and the West Bank. However, during meetings held recently by Israeli political and security officials, participants agreed that should intelligence information point to Damascus as Hamas' nerve centre, the option of targeting the organization in Syria could be considered.

Given Hezbollah's increasing support for Palestinian terror, Israel will also consider attacking Hezbollah targets in Lebanon, according to Israeli sources.

Following the March 22 assassination of Yassin, his successor Rantisi deviated from Hamas policy and encouraged Hezbollah and Iran to become directly involved in the organization's terror activity. This was one of the reasons why Israel decided to assassinate him. Continued Hezbollah involvement in Palestinian terror would pose a serious risk to the lives of the Shi'ite organization's leaders, Israeli security officials have warned.

Shortly after Saturday's assassination of Rantisi, Damascus-based Hamas leader Khaled Mashal announced that the identity of the new Hamas leader in Gaza would not be disclosed.

Hamas has yet to decide on Rantisi's successor. In principle, Mahmoud a-Zahar, who was considered Rantisi's deputy, is supposed to head the organization. However, Israeli intelligence has learned that a-Zahar has sent signals to fellow Hamas leaders both in Gaza and overseas, particularly Mashal, that he does not want the top post, and certainly does not want it to be made public.

Israeli officials assume a-Zahar's reluctance is due to the killing of Yassin and Rantisi, as well as an assassination attempt against him last summer in which he was injured and one of his sons was killed.

The new Hamas leader in Gaza would not be disclosed

In all likelihood, a collective leadership arrangement will materialize in Gaza that will include a-Zahar. Other prominent Hamas figures who might play a role include Ismail Haniyeh, Sa'id Siam, and Nizar I'an.

A top Israeli security official said Sunday that any figure who replaces Rantisi will be a potential assassination target. "Hamas, as a whole, is a ticking time bomb," the official said. "If they end the terror attacks, we'll end the activity against their leaders."

Speaking at a Holocaust Day ceremony Sunday night, Defence Minister Shaul Mofaz said that "we will not cease to hunt down the killers of our children."

Prime Minister Ariel Sharon also vowed Sunday that Israel's policy of "making an effort on the one hand to advance a political process and on the other hand to hit the terror organizations and their leaders will continue."

The White House Sunday declined to criticize Rantisi's assassination, saying instead that Israel "has the right to defend itself from terrorist attacks," and urging restraint in the region.

But Palestinian Prime Minister Ahmed Qureia said the killing was a "direct result" of encouragement from the United States "and the complete bias of the American administration toward the Israeli government."

British Foreign Secretary Jack Straw termed the killing "unlawful" and "counterproductive," while European Union foreign policy chief Javier Solana said, "Israel has a right to protect its citizens from terrorist attacks, but actions of this type are not only unlawful, they are not conducive to lowering tension."

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Bush says return to Green Line 'unrealistic'

Ha'aretz Daily Newspaper Ltd.

WASHINGTON, D.C. — U.S. President George W. Bush said last week that Israel has a claim on some West Bank areas and that "new realities on the ground" would have to be taken into consideration during final status negotiations with the Palestinians.

Bush was speaking at a press conference following a two-hour meeting with Israeli Prime Minister Ariel Sharon at the White House.

Bush said Palestinian refugees should be settled in a Palestinian state and not in Israel, adding that he was committed to the security of Israel as a vibrant Jewish state.

"In light of new realities on the ground, including already existing major Israeli population centres, it is unrealistic to expect that the outcome of final status negotiations will be a full and complete return to the armistice lines of 1949," Bush said during a news conference with Sharon.

An elated Sharon said his disengagement plan would create "a new and better reality for the state of Israel" and emphasized it would improve the country's security and economy.

Sharon, who smiled ebulliently during the exchange with reporters, said he was encouraged by Bush's support for his plan, which the Israeli leader had sought as a way to boost his own party's support.

The statement and letters Bush and Sharon exchanged could go a long way toward helping the Israeli leader push his plan to scrap 21 Jewish settlements in Gaza and four in the West Bank through a binding vote in his right-wing Likud party on May 2.

"These are historic and courageous actions," Bush said about the Gaza withdrawal. "If all parties choose to embrace this moment, they can open the door to progress and put an end to one of the world's longest-running conflicts."

Both the Palestinians and Israelis have responsibilities in the search for peace, Bush said. Israel has "stepped up to those responsibilities," he said, and Palestinians must do the same.

The U.S. president said working together could help build democratic Palestinian institutions, and he said Sharon's plan could lead to a peaceful, democratic, viable Palestinian state.

He also said it is up to responsible Palestinian, Europeans and Americans to play a role in developing such a state.

Regarding the separation barrier being constructed by Israel in the West Bank, Bush said it should be a security barrier and be temporary rather than permanent.

When asked by a reporter if U.S. policy in the Middle East favours Israel, Bush responded by saying the United States is "tilted" towards peace. He also challenged the Palestinians to match Sharon's boldness and courage.

Meanwhile, a top-level meeting of the international quartet that is sponsoring the "road map" Mideast peace plan – the United States, Russia, the United Nations and the European Union – is due to take place in Berlin on April 28, a senior European Union diplomat said last week.

Answering questions on Bush's support for Israel's claim to parts of the West Bank, Solana said the road map remains the basic framework for a final deal. Russia had earlier backed Palestinian Authority calls for an urgent meeting of the quartet to iron out apparent differences with Washington.

U.S. President George W. Bush welcomes Prime Minister Ariel Sharon of Israel to the White House. The two leaders met in the residence before holding a joint press conference. [White House photo by Eric Draper]

Not the next Balfour Declaration

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

Whoever tries to present U.S. President George W. Bush's statements last week with Israeli Prime Minister Ariel Sharon as the second Balfour Declaration in terms of their importance to Israel is getting carried away. The most significant aspect for Israel was the emphasis placed on the fact that a solution for Palestinian refugees will be found outside the borders of the Jewish state, as Israel has long demanded.

In other words, if a "right of return" exists, it will be realized inside a future Palestinian state, and not inside Israel, which Bush once again defined as a Jewish state.

On the territorial front, however, Israel scored only a partial victory, and it would do well not to ignore Bush's words. The American leader again promised the Palestinians a viable state, and a state can't be viable when it's made up of patches of territory. Palestine will be a state whose borders will be determined in negotiations that take UN Security Council Resolution 242 into account, and not by a temporary separation fence being built today to thwart terror attacks.

In his comments, Bush did not mention settlement blocs, but Sharon will want to grab on to the president's comment that "new realities on the ground" will have to be taken into account. The settlement blocs are part of the new reality, but we must not forget that this reality has another side to it: the growth of Palestinian Jerusalem and the hundreds of thousands of Palestinians who have settled in the Jerusalem area and its neighbourhoods. The demographic change started on the Palestinian side, with a high birth rate and widespread poverty that serves as fertile ground for terror groups.

One shouldn't expect that Ma'aleh Adumim will be recognized as part of Israel because of the change in the reality on the ground, while the Palestinian neighbourhoods in the Jerusalem area that have expanded will not be equally recognized and allowed to become part of the State of Israel. The meaning of the new reality on the ground in Jerusalem cannot be that the whole of the city will be Israeli.

The main dilemma facing Bush was how to accept Sharon's plan for evacuating settlements, but not to make exaggerated concessions to the Israeli leader and harm America's standing as an accepted and credible broker between Israel and the Palestinians. Were Washington to lose its status as a mediator, this could also be harmful to Israel. A U.S. mediator is preferable to Israel over a European mediator working hand-in-hand with the United Nations and Russia.

Europe and the UN are pushing for full international involvement – something Palestinian Authority President Yasser Arafat has long demanded – even before any agreement has been reached between the sides, and even for the imposition of a solution on Israel.

Any mediator, therefore, who wants to be accepted by both sides can't afford to adopt final positions on matters of principle tied to a future final status agreement between Israel and the Palestinians. The area and borders of a Palestinian state, therefore, cannot be determined in talks between Bush and Sharon, or between U.S. National Security Advisor Condoleezza Rice and Sharon's chief of staff Dov Weisglass.

What will remain to be negotiated between Israel and the Palestinians if cardinal matters are determined without the involvement of the Palestinians?

Sharon's plan drew compliments from Bush, who said he is taking brave steps that could lead to a historic process. Bush, however, repeatedly referred to these moves as a beginning. The expectation, therefore, is for the evacuation of more settlements to allow for the transfer of more territory to the Palestinians.

Arafat did not get a mention, but Bush expects the Palestinian leadership will also take brave steps to implement reforms and fight terror. A similar overture was made on a number of occasions – in Bush's speech in June 2002 in which he outlined his vision for the Middle East, and before that by former U.S. president Bill Clinton. Such steps were also mentioned in the "road map" peace plan, in the Mitchell Report and the Zinni mission. None of these calls however, have produced results, only more violence.

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Passover exodus to Egypt

This year's Passover holiday saw a mini-exodus of Israeli tourists to Egypt, a modern reversal of the biblical story.

During the first 10 days of April, 27,000 Israelis visited the Sinai Peninsula. The majority entered Sinai after the first night of Passover.

Ya'alon: weapons in Iraq

Israeli army Chief of Staff Lt.-Gen. Moshe Ya'alon still believes weapons of mass destruction will be found in Iraq. However, he said recently Israeli intelligence "always spoke of a capability of small amounts," and not something greater. "When we heard inaccurate statements by the British and the Americans, we made them aware of this, before the war. They said something on the nuclear subject and we made it clear to them that according to our information, this was not correct," Ya'alon said.

Terror averted in Jordan

A terror cell seized over a week ago in Jordan planned to carry out a large-scale chemical attack in a military intelligence base in the kingdom, according to the London-based Arab daily *Al Hayat*. Jordanian officials told the paper that security forces captured three car bombs containing chemicals. The cell entered Jordan through Syria at the end of March, with three cars laden with explosives and weapons.

Stability of Temple Mount

Six Egyptian and Jordanian engineers last week began testing the stability of the eastern wall of Jerusalem's Temple Mount. The appraisal comes weeks after Israel's Antiquities Authority reported the 2,000-year-old wall was in danger of collapse as a result of a Feb. 11 earthquake that measured five on the Richter scale. For the past year, another team of Jordanian workers has been repairing a bulge on the southern wall of the holy site.

Tunnel discovered in Gaza

Israeli forces on a tunnel-hunting mission in the Gaza Strip clashed with Palestinian gunmen. The Israeli army said its forces discovered an access point to an arms-smuggling tunnel buried 18 feet underground during the raid last week on the Rafah refugee camp. Terrorist groups use the secret passages to bring in weapons from nearby Egypt and fuel fighting in the Gaza Strip. At least 20 Palestinians were wounded in the gunfights with Rafah gunmen that were sparked by the raid.

A new Sabbath queen?

Madonna will not play on Friday nights during her upcoming tour, which includes Israel. The move by the singer comes as her interest in Kabbalah appears to be broadening. Though Madonna is not Jewish, "she is observing Shabbat on Friday evenings," her longtime publicist, Liz Rosenberg, told *New York* magazine.

Files from JTA and Ha'aretz

Vanunu: What I did was not treason

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Nuclear whistleblower Mordechai Vanunu, who was due to be released from an Israeli jail on Wednesday after 18 years, says he does not believe that what he did constitutes treason or espionage.

"I claim that I wanted to tell the world about what was happening," he said in a recording of a meeting at his cell in Ashkelon's Shikma Prison last month with a senior defence establishment official and a Shin Bet representative.

When asked if it constituted treason, he said, "I will tell you in my own words: this is not treason, it is informing the world, unlike Israel's policies."

Vanunu said Israel should not have trusted him with sensitive information and that the "bigshot psychologists" from the Shin Bet and the Mossad spy security services should have spotted him as a potential security risk.

"You gave information to the wrong man," he was quoted as saying.

Vanunu went on to slam Israel.

"There is no need for a Jewish state," he said, adding that a Palestinian state should be established instead where the Jews can also live.

He also complained that no actions were taken against Israel after the details he revealed on its nuclear program.

"Despite everything that was published, nothing has changed. No one came to Israel and made demands [of it]."

When asked if that is what he wanted will happen, he said, "Just as they destroyed the Iraqi nuclear reactor, I want the Israeli nuclear reactor destroyed." Israel bombed the Iraqi reactor in 1981.

The former nuclear technician at Dimona's top-secret atomic facility also denied he is writing a book. "I write letters, I write my political opinions. Is that wrong?"

Mordechai Vanunu

He claimed the information he has on the nuclear reactor in the southern Israeli town of Dimona is not longer relevant.

"I've been inside for 20 years, everything has changed… science and technology have progressed in huge leaps, so what I saw seems to me to be very old. I don't think that the Americans or Europeans need this information. They do not need Vanunu to tell them. If they want information, they will get it… As for myself, I just want to repeat the things I already said and that were published."

Vanunu was snatched from Rome by the Mossad in 1986 after being lured into a rendezvous by a female agent, smuggled to Israel by yacht, tried behind closed doors and sentenced to 18 years for treason.

The recording of the interview has been passed on to a special public relations committee set up recently by government ministries to co-ordinate Vanunu's release. The tape was passed to Israeli television stations Channel 1 and 10 and will be broadcast Monday evening. Channel 10 passed the tape onto the Israeli daily newspapers *Yediot Aharonot* and *Ma'ariv*.

The Prisons Service decided to videotape Vanunu a short time after the audio tape was made, but without the defence officials' knowledge. A complaint was then filed with Attorney General Menachem Mazuz who is currently looking into the matter. Mazuz did, however, permit the public relations committee to publish the tapes in the media.

Vanunu has filed a complaint with defence officials against releasing the videotape, saying he was told that his privacy would not be infringed.

A ceremony is planned to mark the prisoner's long-awaited release. Peace activists and anti-nuclear campaigners from the United States, Britain, Japan, Ireland, Poland, Hungary and other countries have been arriving in Israel since last week. Those scheduled to attend included Nobel Peace Prize laureate Mairead Maguire of Northern Ireland, actress Susannah York, British parliamentarians Jeremy Corbyn and Colin Breed, and Reverend Bruce Kent, president of the British Campaign for Nuclear Disarmament. Letters of support by playwright Harold Pinter, actress Emma Thompson and London Mayor Ken Livingstone were to be read during the ceremony outside the prison.

Joining the foreigners were a few hundred Israelis, who held a solidarity watch outside the prison gates Tuesday before welcoming Vanunu on his release the next day. Local and international television crews broadcast live from the scene.

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For further information call 1-800-935-8864 or your local Canadian Technion Society office

Intel Israel heralds chip breakthrough

By ODED HERMONI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A team of Israeli researchers at Intel has achieved a breakthrough in chip development that promises to change the world of computing and telecommunications within five to 10 years.

For the first time, the team succeeded in developing electro-optical chipsets based on silicon wafers capable of converting electronic signals to optic signals within the chip. They have the potential to be mass produced at the same cost as standard electronic chips.

Intel believes the electro-optic chips developed during the past year and a half at the company's Jerusalem facility will replace the standard electronic chips used for communications between computer components, allowing this communication to be conducted at the speed of light – 10 times the current speed.

"Today, the fast processors operate at speeds of three gigahertz, but their surroundings still work at speeds of hundreds of megahertz and therefore don't succeed in exploiting their speeds," explained Amir Elstein, the co-CEO of Intel Israel and director of Intel's Jerusalem facility.

"When the chips, the processor and the ports of the computer speak at the same speed, which will be about 10 gigahertz, the computer's capability will be totally different," he added.

The new development will also change the multi-leg appearance of today's chipsets. "There will still be several legs on each chip, but most of the information will be transferred via a single optic opening of one optic port," Elstein said.

The company has not yet completed planning the production of the new optical devices, Elstein said last week, but added that Intel's Kiryat Gat plant may be involved.

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Canadian remembers Rwandan genocide

By BLAKE LAMBERT
Jewish Telegraphic Agency

KIGALI, Rwanda — Dancila Nyirabazungu, 50, cleans up the dirt, but not the remains of the dead, at Ntarama Church in Nyamata, located in a rural district of Kigali province.

Scores of neatly-stacked skulls line the shelves at the back of the building, sharing space with hundreds of bones. The floor is a swamp of tattered clothes and skeletal remains.

Nyirabazungu is bound to her work by memory and fate: This massacre site could have been her burial ground.

At the outbreak of the Rwandan genocide in April 1994, Nyirabazungu, her husband and two daughters came to this church about 90 minutes from the capital of Kigali to seek shelter.

On April 15, Rwandan soldiers and militiamen, who had promised to protect those inside, stormed the church with grenades and machetes.

"They broke down the church and threw in grenades as some also broke down the door to enter," Nyirabazungu told JTA. "As people were being hacked, I decided to lie down. And as they were hacked, all the dead bodies fell over me."

Hutu extremists killed 5,000 people at Ntarama Church, including Nyirabazungu's husband, two children and her in-laws' family.

Almost 50 years after the Holocaust and a promise from the international community that genocide would never again be tolerated, no one bothered to enforce that principle in Rwanda, a tiny central African nation.

In 100 days from April through early July of 1994, Hutu extremists killed at least 800,000 people, mostly Tutsi, in perhaps the most efficient orgy of murder in history.

That has led Gerald Caplan, a Canadian Jew and Africa expert, to establish an international project called "Remembering Rwanda" to ensure that the Rwandan genocide is never forgotten after the international community's failure to act.

The goals of the project include attracting international attention for the genocide on its 10th anniversary – which was marked April 7 – preserving its memory through documentation and education, and campaigning with like-minded groups against all genocides.

"I take from the Holocaust a universalistic rather than particularistic lesson," Caplan told JTA. "All that means is that I think that the Holocaust shows that 'never again' should be for the whole world."

Declassified U.S. documents confirm that officials in the administration of fomer president Bill Clinton knew what was happening in Rwanda but didn't intervene.

"Hutu security elements from the presidential guard, gendarmerie, and military yesterday killed several government officials – including the prime minister – took at least two hostages, and killed numerous Tutsi civilians in Kigali," the CIA's April 8, 1994, *National Intelligence Daily* said. "What remains of Rwanda's civilian leadership and moderate senior military officials appear unable to restore order."

A confidential U.S. State Department memo on the same day contained a similar message, indicating that the "Rwandan army is killing officials and Tutsis, and the UN is unable to control the situation."

Caplan blames the United States for refusing to allow reinforcements to be sent to the UN mission in Rwanda, and he faults Britain for fully backing the United States in the UN Security Council.

> ***'The Holocaust shows that "never again" should be for the whole world'***

Meanwhile, France, according to Caplan, is worthy of scorn for its involvement – which included sympathy, support and military training – with the Hutu regime before and during the genocide.

Caplan became immersed in the events of that period when he wrote a report called *Rwanda: The Preventable Genocide* for a panel of the now-defunct Organization of African Unity.

According to Caplan, the plan by a group of Rwanda's majority Hutus to exterminate the Tutsi minority can be compared to the Nazis' genocidal plan 50 years earlier.

"The most important parallel is that a small group of people wanted to wipe out an entire group because of who they were rather than what they did. And that parallel is exactly the same with Germany of the Nazis and the Jews," he said. "This small group of Hutu extremists decided that their world would be a lot better off, would be cleansed, would be sanitized, if there were no Tutsis left in this country."

The genocide failed to expunge the Tutsis and their memories from Rwanda. The Tutsi-dominated Rwandan Patriotic Front, whose army put an end to the genocide when it overthrew the Hutu regime, now runs Rwanda, albeit repressively. The Rwandan Patriotic Front's leader, Paul Kagame, was overwhelmingly elected president in August 2003 in an election that observers described as unfair.

In an effort to rebuild the country, Kagame and the Rwandan Patriotic Front have preached reconciliation by allowing killers to apologize for their crimes in exchange for early prison releases. They have also established village courts where victims and survivors can confront murderers, and have pushed people to accept the idea of "Rwandaness," an attempt to obliterate ethnic distinctions among the country's tribes.

Yet for all those efforts, Rwanda is still home to a population in extreme pain and suffering that may never heal.

Rwandans, especially Tutsis who suffered, feel a kinship with the Jews, which extends to Israel and Prime Minister Ariel Sharon, Caplan said. Kagame's government is probably the most pro-Israel in Africa, he noted.

"I've told Rwandans publicly that I was Jewish, and they suddenly thought they therefore understood why I was interested in them," he said. "Before that they couldn't understand – 'What was this white guy doing in our affairs? Why does he care?' When they discovered I was Jewish, it's suddenly as if a light went on for them."

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Professor Naomi Chazan
Department of Political Science
Hebrew University of Jerusalem
Chazan is the Robert Wilhelm Fellow at the Center for International Studies at MIT. She served three terms in the Knesset from 1992 to 2003, representing the Meretz party.
Thursday, April 29, 2004 4:00 p.m.
Room 1130 – Auditorium, Bahen Centre for Information Technology, 40 St. George Street
Free Admission
Visit www.artsandscience.utoronto.ca or call (416) 946-5617 for more information.

Correspondence of Diplomacy

The following letters on the disengagement plan were exchanged by U.S. President George W. Bush and Israeli Prime Minister Ariel Sharon during their meeting April 14 at the White House.

Dear Mr. Prime Minister:

Thank you for your letter setting out your disengagement plan.

The United States remains hopeful and determined to find a way forward toward a resolution of the Israeli-Palestinian dispute. I remain committed to my June 24, 2002 vision of two states living side by side in peace and security as the key to peace, and to the road map peace plan as the route to get there.

We welcome the disengagement plan you have prepared, under which Israel would withdraw certain military installations and all settlements from Gaza, and withdraw certain military installations and settlements in the West Bank. These steps described in the plan will mark real progress toward realizing my June 24, 2002 vision, and make a real contribution toward peace. We also understand that, in this context, Israel believes it is important to bring new opportunities to the Negev and the Galilee. We are hopeful that steps pursuant to this plan, consistent with my vision, will remind all states and parties of their own obligations under the road map peace plan.

The United States appreciates the risks such an undertaking represents. I therefore want to reassure you on several points.

First, the United States remains committed to my vision and to its implementation as described in the road map. The United States will do its utmost to prevent any attempt by anyone to impose any other plan. Under the road map, Palestinians must undertake an immediate cessation of armed activity and all acts of violence against Israelis anywhere, and all official Palestinian institutions must end incitement against Israel. The Palestinian leadership must act decisively against terror, including sustained, targeted and effective operations to stop terrorism and dismantle terrorist capabilities and infrastructure. Palestinians must undertake a comprehensive and fundamental political reform that includes a strong parliamentary democracy and an empowered prime minister.

Second, there will be no security for Israelis or Palestinians until they and all states, in the region and beyond, join together to fight terrorism and dismantle terrorist organizations. The United States reiterates its steadfast commitment to Israel's security, including secure, defensible borders, and to preserve and strengthen Israel's capability to deter and defend itself, by itself, against any threat or possible combination of threats.

Third, Israel will retain its right to defend itself against terrorism, including to take actions against terrorist organizations. The United States will lead efforts, working together with Jordan, Egypt and others in the international community, to build the capacity and will of Palestinian institutions to fight terrorism, dismantle terrorist organizations and prevent the areas from which Israel has withdrawn from posing a threat that would have to be addressed by any other means. The United States understands that after Israel withdraws from Gaza and/or parts of the West Bank, and pending agreements on other arrangements, existing arrangements regarding control of air space, territorial waters and land passages of the West Bank and Gaza will continue. The United States is strongly committed to Israel's security and well-being as a Jewish state. It seems clear that an agreed, just, fair and realistic framework for a solution to the Palestinian refugee issue as part of any final status agreement will need to be found through the establishment of a Palestinian state, and the settling of Palestinian refugees there, rather than in Israel.

As part of a final peace settlement, Israel must have secure and recognized borders, which should emerge from negotiations between the parties, in accordance with United Nations Resolutions 242 and 338. In light of new realities on the ground, including already existing major Israeli populations centres, it is unrealistic to expect that the outcome of final status negotiations will be a full and complete return to the armistice lines of 1949, and all previous efforts to negotiate a two-state solution have reached the same conclusion. It is realistic to expect that any final status agreement will only be achieved on the basis of mutually agreed changes that reflect these realities.

I know that, as you state in your letter, you are aware that certain responsibilities face the State of Israel. Among these, your government has stated that the barrier being erected by Israel should be a security rather than a political barrier, should be temporary rather than permanent, and therefore not prejudice any final status issues, including final borders, and its route should take into account, consistent with security needs, its impact on Palestinians not engaged in terrorist activities.

As you know, the United States supports the establishment of a Palestinian state that is viable, contiguous, sovereign and independent, so that the Palestinian people can build their own future in accordance with my vision set forth in June 2002 and with the path set forth in the road map peace plan. The United States will join with others in the international community to foster the development of democratic political institutions and new leadership committed to those institutions, the reconstruction of civic institutions, the growth of a free and prosperous economy and the building of capable security institutions dedicated to maintaining law and order and dismantling terrorist organizations.

A peace settlement negotiated between Israelis and Palestinians would be a great boon not only to those peoples but to the peoples of the entire region. Accordingly, the United States believes that all states in the region have special responsibilities: to support the building of the institutions of a Palestinian state; to fight terrorism, and cut off all forms of assistance to individuals and groups engaged in terrorism; and to begin now to move toward more normal relations with the State of Israel. These actions would be true contributions to building peace in the region.

Mr. Prime Minister, you have described a bold and historic initiative that can make an important contribution to peace. I commend your efforts and your courageous decision which I support. As a close friend and ally, the United States intends to work closely with you to help make it a success.

Sincerely,
George W. Bush

Dear Mr. President,

The vision that you articulated in your 24 June 2002 address constitutes one of the most significant contributions toward ensuring a bright future for the Middle East. Accordingly, the State of Israel has accepted the road map peace plan, as adopted by our government. For the first time, a practical and just formula was presented for the achievement of peace, opening a genuine window of opportunity for progress toward a settlement between Israel and the Palestinians, involving two states living side-by-side in peace and security.

This formula sets forth the correct sequence and principles for the attainment of peace. Its full implementation represents the sole means to make genuine progress. As you have stated, a Palestinian state will never be created by terror, and Palestinians must engage in a sustained fight against the terrorists and dismantle their infrastructure. Moreover, there must be serious efforts to institute true reform and real democracy and liberty, including new leaders not compromised by terror. We are committed to this formula as the only avenue through which an agreement can be reached. We believe that this formula is the only viable one.

The Palestinian Authority (PA), under its current leadership, has taken no action to meet its responsibilities under the road map peace plan. Terror has not ceased, reform of the Palestinian security services has not been undertaken and real institutional reforms have not taken place. The State of Israel continues to pay the heavy cost of constant terror. Israel must preserve its capability to protect itself and deter its enemies, and we thus retain our right to defend ourselves against terrorism and to take actions against terrorist organizations.

Having reached the conclusion that, for the time being, there exists no Palestinian partner with whom to advance peacefully toward a settlement, and since the current impasse is unhelpful to the achievement of our shared goals, I have decided to initiate a process of gradual disengagement with the hope of reducing friction between Israelis and Palestinians. The disengagement plan is designed to improve security for Israel and stabilize our political and economic situation. It will enable us to deploy our forces more effectively until such time that conditions in the PA allow for the full implementation of the road map peace plan to resume.

I attach, for your review, the main principles of the disengagement plan. This initiative, which we are not undertaking under the road map, represents an independent Israeli plan, yet is not inconsistent with the road map. According to this plan, the State of Israel intends to relocate military installations and all Israeli villages and towns in the Gaza Strip, as well as other military installations and a small number of villages in Samaria.

In this context, we also plan to accelerate construction of the security fence, whose completion is essential in order to ensure the security of the citizens of Israel. The fence is a security rather than a political barrier, temporary rather than permanent, and therefore will not prejudice any final status issues, including final borders. The route of the fence, as approved by our government's decisions, will take into account, consistent with security needs, its impact on Palestinians engaged in terrorist activities.

Upon my return from Washington, I expect to submit the plan for the approval of the Cabinet and the Knesset, and I firmly believe that it will win such approval.

The disengagement plan will create a new and better reality for the State of Israel, enhance its security and economy, and strengthen the fortitude of its people. In this context, I believe it is important to bring new opportunities to the Negev and Galilee. Additionally, the plan will entail a series of measures with the inherent potential to improve the lot of the PA, providing that it demonstrates the wisdom to take advantage of this opportunity. The execution of the disengagement plan holds the prospect of stimulating positive changes within the PA that might create the necessary conditions for the resumption of direct negotiations.

We view the achievement of a settlement between Israel and the Palestinians as our central focus and are committed to realizing this objective. Progress toward this goal must be anchored exclusively in the road map and we will oppose any other plan.

In this regard, we are fully aware of the responsibilities facing the State of Israel. These include limitations on the growth of settlements; removal of unauthorized outposts; and steps to increase, to the extent permitted by security needs, freedom of movement for Palestinians not engaged in terrorism. Under separate cover, we are sending to you a full description of the steps the State of Israel is taking to meet all its responsibilities.

The government of Israel supports the United States' efforts to reform Palestinian security services to meet their road map peace plan obligations to fight terror. Israel also supports the Americans' efforts, working with the international community, to promote the reform process, build institutions and improve the economy of the PA and to enhance the welfare of its people, in the hope that a new Palestinian leadership will prove able to fulfil its obligations under the road map.

I want to again express my appreciation for your courageous leadership in the war against global terror, your important initiative to revitalize the Middle East as a more fitting home for its people and, primarily, your personal friendship and profound support for the State of Israel.

Sincerely,
Ariel Sharon

Arts & Travel

Jewish film fest kicks off with Israeli world premiere

The 12th annual Toronto Jewish Film Festival will be running at three locations this year, a sign the event is getting bigger and better.

"The past few years have brought significant audience growth with approximately 25,000 people attending last year," said Helen Zukerman, the festival's co-founder and executive director.

"To accommodate this growth, we've added the 281-seat Al Green Theatre [at the Miles Nadal JCC] as a second venue."

This year's festival will kick-off May 1 at 9:30 p.m. with a gala opening night at the Varsity Cinema in the Manulife Centre (55 Bloor St. W). The opening night film is the world premiere of *Behind Enemy Lines*, by Israeli filmmaker Dov Gil-Har.

All other films and events will be held at the Bloor Cinema (506 Bloor St. W.) and the Al Green Theatre (750 Spadina Ave.)

"The way to describe this year's festival will have to be 'more,'" Zukerman said. "More theatres, more films and more free programs."

Each year, the festival selects the best films on Jewish themes from around the world. This year, it's presenting 88 films in 16 languages from 19 countries, including Canada, Israel, Russia and South Africa.

There are 21 feature films, 37 documentaries, 22 shorts and 8 international films originally made for television. There are 9 world premieres, 14 North American premieres, 19 Canadian premieres and 8 Toronto premieres.

In addition, there are 7 free programs, including the week-long series "A Conversation With...," which features an onstage conversation with one filmmaker/special guest each weekday.

The pre-festival box office is at 17 Madison Ave., 1st floor (Spadina & Bloor). Call 416-324-9121, or fax 416-324-8668.

Opening night tickets are $20, general admission is $10, and seniors and students are $6.

Weekday matinees (Monday to Friday before 5 p.m.) are $6. An "All-You-Can-Sit" pass is $200. "The Regular Deal" – your choice of 20 films – is $125. The "Weekday Special" – all films before 5 p.m. – is $60.

For more information and ticket order forms visit www.tjff.com.

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Hot Docs film fest showcases Middle East problems

By SHELDON KIRSHNER
Staff Reporter

Billed as North America's biggest documentary film festival, this year's edition of ***Hot Docs*** *runs in Toronto from April 23 to May 2. More than 100 documentaries will be screened, among them several from Israel.*

* * *

Omnipresent Israeli army checkpoints in the West Bank and Gaza are an integral component of Israel's never-ending effort to keep suicide bombers at bay. But to the Palestinian inhabitants of the territories, the checkpoint is a smouldering source of personal inconvenience and national bitterness and humiliation.

Israeli soldiers at a checkpoint in the West Bank question two Palestinians.

Yoav Shamir's unadorned *Checkpoint*, shot between 2001 and 2003, focuses on the impact these prickly emblems of Israeli authority have on Palestinians. The checkpoints guard the entrances and exits of Palestinian towns such as Jenin, Nablus and Khan Yunis. They are manned by young, heavily-armed, occasionally confused soldiers whose task is to stop terrorists and facilitate the movement of legitimate travellers.

Weighed down by an awesome responsibility, the soldiers are called upon to exercise sound judgment and sensitivity. Often, they let visitors through without any fuss. But when the gates are closed, the Palestinians are deeply offended. The cumbersome vetting process is unpleasant, both for Israelis and Arabs.

Citing a curfew, two soldiers brusquely turn away a truck driver. He wonders how he can get home. Not our problem, they reply indifferently.

A couple with two sick children are told to return tomorrow. It seems like a capricious decision. But an ambulance whose passengers require chemotherapy and surgery is waved through after a few probing questions. A prospective bridegroom is on a mission to deliver henna to his bridegroom. After a quarrel, the soldiers back off and let him through.

A group of Palestinian children are permitted to cross a checkpoint, but their northern European chaperon, a pastor, is denied permission to pass. "I hope you can go back to your country soon," he says in a tacit political statement. A soldier sheepishly asks if he can photograph him. Their conversation is the only moment of levity in the film.

Its closing vignettes are tense. Soldiers engage an enraged Palestinian man in a shouting march. As a Palestinian crouches in the rain, waiting to cross, a soldier says meanly, "Let him wait."

"We're humans, they're animals," another soldier observes.

"Film this, see what they do to us," an old man with a red-checkered keffiyah blurts out, venting his anger over a refusal.

And so it goes. *Checkpoint*, which will be screened at the Toronto Jewish Film Festival on May 5, documents these strained encounters with a fair measure of detachment.

* * *

No. 17, by David Ofek, unfolds against the sombre backdrop of a Palestinian terrorist attack. Two years ago, an Israeli commuter bus near Megiddo was blown up by a suicide bomber, killing 17 passengers.

When pathologists were unable to identify the charred remains of the 17th passenger, an investigation was launched. The police concluded that the victim, a male, had been an illegal foreign worker. He was buried in a Christian cemetery.

No. 17, which is rarely less than riveting, is told from Ofek's viewpoint. Having made it his business to solve the mystery, he leaves no stone unturned as he interviews surviving passengers – including some new Russian immigrants – and keeps in touch with the police.

The stories they tell of the flames and explosions that tore apart the bus are horrific, yet they lead Ofek no closer to the truth. The identity of the victim finally emerges, thanks in no small part to Ofek's persistence and the skill of a Tel Aviv newspaper sketch artist.

No. 17 will be shown at the Toronto Jewish Film Festival on May 9.

* * *

Ronen Amar's quirky, off-beat *My Family's Pizza* is set in Netivot, a ragged Israeli development town in the Negev largely populated by Moroccan Jews.

Maxim, a temperamental young man addicted to Coca Cola and sleep, has returned to Netivot after working in a relative's pizzeria in New York City.

Eager to capitalize on his experience, Maxim decides to open his own pizzeria, even though Netivot has no shortage of such outlets. Maxim's short-term goal is to open just before Passover, the busiest season, when observant Jews throw out all their chametz.

Complications ruin his plan to go into partnership with a friend. In desperation, Maxim recruits his parents, Rachel and Yishai, as partners. Yishai, a diamond polisher, invests in the pizzeria. He also delivers pizzas. Rachel's role is to keep Maxim's unpredictable emotions in check, especially when glitches surface.

My Family's Pizza, directed with skill by Maxim's brother, is an unusual and appealing film.

* * *

James Miller's graphic but choppy *Death in Gaza* leaves a viewer in a depressed state of mind. Miller, a British documentarian who was killed in Gaza during an Israeli incursion last May, fixes his steely gaze on Palestinian children who have been mentally and spiritually scarred by the intifadah.

The youngsters in this disturbing film have been radicalized by the continuing violence. They hate Jews and display contempt toward Israelis, play with toy guns, deem peace to be impossible and value "martyrdom" above all else. The adults in their lives perpetuate the idea of armed struggle, pump up their rejectionist values and brainwash them with the nonsense that a "ticket to paradise" awaits them. Worst of all, the menacing masked fighters who confront the Israeli army in Gaza recklessly regard these kids as cannon fodder. It's depressingly clear that a nihilistic culture of death has enveloped Gaza, and its implications can only make one shudder.

* * *

The Lebanese chanteuse Fairuz is a beloved and revered figure in the Arab world, a shining symbol of incorruptible purity and goodness. Her plaintive songs about romantic love, the physical beauty of Lebanon and the plight of Palestinian refugees touch a deep chord.

In *We Loved Each Other So Much*, Jack Janssen presents Fairuz as a unifying force who transcends the ethnic and political conflicts that virtually gutted Lebanon during its last civil war in the 1970s and 1980s. Portrayed as an alluring but ever-so-distant personality, she brings the quarrelsome people of Lebanon, some of whom yearn for an idealized past, together under one roof.

* * *

Esaias Baitel, a French Jew whose father survived the horrors of Auschwitz, joined a neo-Nazi street gang, the Rockers, in order to gain a better understanding of the anti-Semitic mindset. Later, he joined a rival gang, the Degenerates. Of course, he kept his Jewish identity secret. Baitel's brief reminiscences of his strange sojourn are revealed in a 10-minute film, *The Zone*, which is long on photography but short on substance.

* * *

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Eye on Arts

By Bill Gladstone

BOOK BY RYERSON GRAD DAN BAR-EL EXPLORES NURSERY RHYME ACCIDENTS

Ever notice how accident-prone characters are in the world of children's nursery rhymes? Humpty-Dumpty falls from a wall and cracks apart, Jack and Jill tumble down a hill, and so on. **Dan Bar-el** has also noticed this suspicious phenomenon. He is the Vancouver-based author of *Things are Looking Up, Jack*, a fast-paced story for children that attempts to solve many of these mishaps.

"All is not right in the land of Mother Goose," he writes. "People and things keep falling down and it is not merely coincidental. There is trouble afoot. It is up to King Jack and his sister Princess Jill to get to the bottom of the mystery."

A former student at Ryerson University in Toronto, Bar-el is the son of **Avihu Bar-el**, former director of the Toronto Jewish Media Centre, and Shirley Bar-el, former teacher at United Synagogue Day School. He is planning to visit Toronto in May for some readings and book signings. His book is published by Orca Publishers of Victoria.

* * *

Ballet Gala: The Koffler Centre's third annual gala "Stars of the 21st Century" showcases brilliant principal dancers from the **National Ballet of Canada**, the **American Ballet Theatre**, **Bolshoi Ballet**, **Munich Ballet** and Madrid's **Victor Ullate Ballet**.
Produced by **Solomon Tencer** and **Nadia Veselova-Tencer**, formerly of the Kirov Ballet, and now the directors of the Koffler School of Dance and the Academy of Ballet and Jazz, the event is a fund-raiser for the Koffler Centre's cultural programming.
Toronto Centre for the Arts, 5040 Yonge St. Tickets $145 to $45, 416-872-1111. Sunday April 25, 5:30 p.m. For details, call 416-636-1880, ext. 271.

***

Poetry on Spadina: Books and Bagels presents "April Is the Coolest Month," a poetry program featuring **Malca Litovitz**, **Merle Nudelman**, **Elana Wolff** and **Lolette Kuby**. Miles Nadal JCC, 750 Spadina Ave. $5 at the door. Sunday April 25, 11 a.m. 416-924-6211.

* * *

Sympathy For the Devil?: Pianist **Anton Kuerti** and cellist **Kristine Bogyo** are performing a May benefit concert on behalf of **Mordechai Vanunu**, the Israeli technician who served 18 years in an Israeli prison for revealing secrets about Israel's nuclear weapons program to a London newspaper in 1986.

Kuerti has corresponded with Vanunu and written sympathetic articles about the man whom, as Vanunu has said, Israel has long considered "public enemy number 1." The concert is meant to celebrate his anticipated release from prison on April 21 and to raise funds to help him re-establish himself. It will feature the music of **Beethoven**, which Vanunu has said was an inspiration to him during his long incarceration.

Willowdale United Church, 349 Kenneth Ave. Sunday May 9, 7:30 p.m. Tickets ($30) are available at This Ain't the Rosedale Library, 483 Church St., or by phone at 905-849-5501. For an additional $30, concertgoers may attend a reception following the concert.

* * *

New Volume from Simchovitch: Toronto poet **Simcha Simchovitch** recently published a new collection of poetry. The first poem in *Out of the Abyss: Collected Poems* is titled *There* and begins: "There my life unfolded./ With all my sense I absorbed/ my Jewish world in Poland,/ before it was defiled and erased/ in six ghastly years/ of blood-inundation and Divine eclipse."

Born in Otwock, Poland in 1921, Simchovitch came to Canada in 1949. He is very much a Holocaust poet who writes in Yiddish, English and even Hebrew. But as critic **Adam Fuerstenberg** has noted, his poetry also "reflects a love and accommodation with his adopted country, which is very unlike that of the other writers who were Holocaust survivors."

At 290 pages, *Out of the Abyss* presents hundreds of poems translated from the original Yiddish, most from previous Yiddish collections but including many not published before.

It's good to see that this pre-eminent Canadian Yiddish poet, who won a Jewish Book Award for Yiddish translation several years ago, remains active. A collection of Simchovitch's articles and reviews from the Yiddish *Forward* and other Yiddish publications is due out soon. To order *Out of the Abyss*, write to the S. Simchovitch Book Fund, 17 Tillplain Rd., North York, Ont. M3H 5R1.

* * *

Russian and Hebrew Writers: Hebrew Union College Press of Cincinnati has brought out *Between Snow & Desert Heat: Russian Influences on Hebrew Literature, 1870-1970*. Author **Rina Lapidus** presents 10 essays making specific comparisons of the works of writers such as **Gogol** and **Mendele, Y. D. Berkowitz** and **Tolstoy**, **Lermontov** and **Tchernichowsky**.

* * *

Arts in Brief

• Pianist **Nina Kasimirova**, who studied at the Moscow State Conservatory and has performed in nearly 30 countries, plays a concert of **Rachmaninov**, **Chopin** and **Liszt** here next week. Willowdale United Church, 347 Kenneth Ave. (Yonge and Finch). Adults $20, students and seniors $30, from Ticketmaster or at the door. April 30, 8 p.m. 416-795-8358.

• *Chariots of Fire* airs on TVO on April 25. The 1981 Oscar-winning, U.K.-made film tells the story of two British athletes, one Scottish and one Jewish, who participated in the 1924 Olympics. Check TV listings for times.

• The Yorkminstrels Show Choir presents "Sing & Swing," an afternoon of entertainment with the North York Concert Band "that will have you humming and tapping your toes to show tunes and old favourites." Northview Heights Secondary School, 550 Finch Ave. Adults $18. Sunday May 30, 2 p.m. 416-291-0600.

• The Art Gallery of Ontario is preparing the first retrospective of Italian painter and sculptor **Amedeo Modigliani** to be shown in Canada. "Modigliani: Beyond the Myth" is scheduled to run from Oct. 23 to Jan. 23, 2005.

• **Joy Shapiro**, the Toronto representative for Israeli artist Michal Meron, offers limited-edition reproductions of Meron's paintings on the 54 chapters of the Torah. They are available singly or in book form. Brochure available. 905-882-1162. E-mail joyesther@rogers.co.

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Actor sees *Fiddler* as '*Hamlet* of musicals'

By KATHRYN KATES
Special to The CJN

Sam Moses, who stars as Tevye in the musical *Fiddler on the Roof* at Stage West in Mississauga until June 27, says he's thrilled to be in "the *Hamlet* of musicals" for the fourth time in his career.

The show, based on Shalom Aleichem's writings, "runs the gamut of emotions. It is a huge privilege to be able to do something like this," the veteran actor said.

Although he was born in India as a Sephardi Jew of Iraqi descent, Moses said there are similarities between his parents and Tevye, who lives in the fictional European shtetl of Anatevka and tries to pass on Jewish traditions to his five daughters in the face of societal change and the rise of anti-Semitism in Czarist Russia.

"It is all about the human condition, it doesn't matter whether it is about Sephardim, Ashkenazi, Japanese or Indian – they all tell the same story and it is the evolution of their lives and how they cope with it," he said.

"The things that parallel Tevye and what my parents had to deal with – with 11 children, including six girls – was getting the girls all married off and having to give them dowries, which is the same thing with the dilemma of Tevye."

His parents also faced another similar situation. In the play, one of Tevye's daughter spurns an arranged marriage and marries outside the faith. When Moses' family came to Canada, he and his four brothers married non-Jews.

"My parents didn't like it at all. I realized in my mind that I could not expect them to understand what I did, because it would mean pulling away everything that they believed in," he said. "I could not ask them, because I would put their backs up to the wall and they would have to make a decision, and this decision paralleled with Tevye."

Moses defends his decision.

"To me, religion should be a living religion. It is wonderful to understand the history, but you have to progress too and bend some rules. Otherwise it becomes a religion of the past.

"It is a sensitive issue, but I think it needs to be spoken," said Moses, who has been seen most recently on television in Global's *Train 48*, as well as in CBC's *This is Wonderland* and *The Newsroom*.

Moses, who started his career dancing with the National Ballet of Canada, also completed a pilot recently titled *Spicy Fusion*, in which he stars.

Many Canadians will remember the sought-after character actor as the zany count in the Spumante Bambino TV commercials that ran for 15 years. He also appeared in CTV's *Pig and Whistle Show* and on CBC's Wayne and Shuster comedy specials.

His film work includes parts in *Ghostbusters*, *Moscow on the Hudson* and *Adventures in Babysitting*.

For tickets to *Fiddler on the Roof*, call the Stage West box office at 905-238-0042 or 1-800-263-0684.

Queen of Crass Comedy to perform in T.O.

By DAVID SILVERBERG
Special to The CJN

The name Roseanne brings to mind a list of numbers: nine years of the 1990s TV comedy *Roseanne*, four Emmy Awards, $25 million per season, three marriages, five children, 51-years-old.

Roseanne Barr is offering another number for Toronto residents – one night of comedy at the Hummingbird Centre on April 28. While her star power has dimmed significantly since her show ended in 1997, this working-class Jewish girl from Salt Lake City, Utah, plans to return to her stand-up roots.

Roseanne Barr

"It's been difficult raising five kids and a grandson," Barr says from her Los Angeles home, her distinct trailer-park twang in every syllable. "But I wanna do what I want, say what I want. I'm an entertainer, a performer, so doing live shows is how I've always envisioned living my 50s."

Her fans may have hoped for a Barr that would keep churning out her classic show, featuring the dysfunctional Connor family. *Roseanne* became an unusual addition to the1990s comedy lineup by showcasing blue-collar problems and a crass parental unit. Barr won an Emmy Award as best actress in a comedy series in 1993, and the show garnered two Golden Globe and two American Comedy awards, as well as receiving the prestigious broadcasting accolade, the Peabody Award.

But it was Barr's private life that attracted the most headlines, from her off-key rendition of the American national anthem at the 1990 World Series and subsequent crotch-grabbing to her marriage to actor Tom Arnold (whom she mud-wrestled on a *Vanity Fair* cover).

After their split, the overweight entertainer had gastric bypass surgery and shed 80 pounds, and then underwent extensive plastic surgery on her nose, breasts, stomach and face. Her 1994 book *My Lives* detailed a horrendous childhood of abuse, while also revealing the conflicts on the *Roseanne* set, which included lawyers forcing Barr to read her scripted lines.

And even though she's a grandmother today, it seems Barr hasn't changed.

"I want to get into porn now," she says, half-jokingly. "I wish people would stop remembering the old me, and realize that I look great nude."

Back when she was three years old, Barr was accepting different compliments: her family encouraged her to dive into the comedy world after she entertained them at Shabbat dinners.

By 18, she moved into an artists' colony in Colorado, and after numerous stints at comedy clubs, Barr became known as the "Queen of Denver Comedy." She appeared on *The Tonight Show* and it wasn't long before ABC brought her talent to the tube. *Roseanne* debuted in 1988, and has since been syndicated in 150 countries.

Does the Queen of Crass Comedy like what she sees on TV now?

"It sucks," she proclaims, "and the comedies aren't funny, they're just boring."

Barr admits cooking and eating are her two passions, and she plans to publish a cookbook that will "definitely be high in fat, sugar and all that good stuff." Weight jokes aside, Barr is also a cow – specifically, the voice of a plucky bovine character in the new Disney animated movie *Home on the Range*.

Being behind the scenes suits Barr just fine.

"I'm not much of a Hollywood socializer," she says. "I'm too neurotic to leave my house. I usually stay in bed and worry about everything."

That alarmist attitude is fuelling her upcoming North American tour.

"The world is going to end in two years, if we continue on this path," she says. "We have to change the way we think, because there's so much hate in this world."

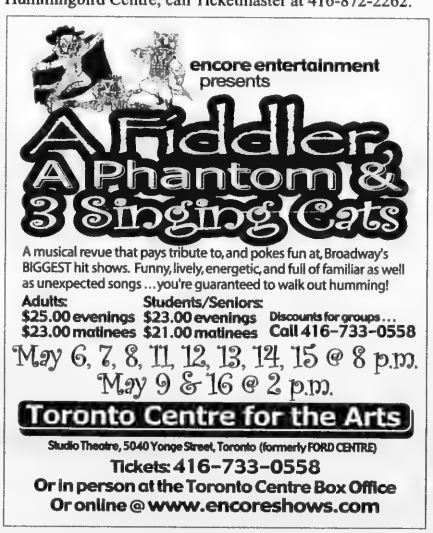
Barr saves her praise for a country she views as exempt from self-destruction.

"I want to move to Canada," she says. "You guys have better laws, are better informed, and are just so cool."

I hear some crackling on the phone line, and Roseanne says to her youngest son, eight-year-old Buck, "Honey, get off the cord. C'mon, get off."

In that moment, shades of the old Roseanne return – the fictional mother juggling troublesome kids and a hectic lifestyle.

For tickets to Barr's performance April 28 at 8 p.m. at the Hummingbird Centre, call Ticketmaster at 416-872-2262.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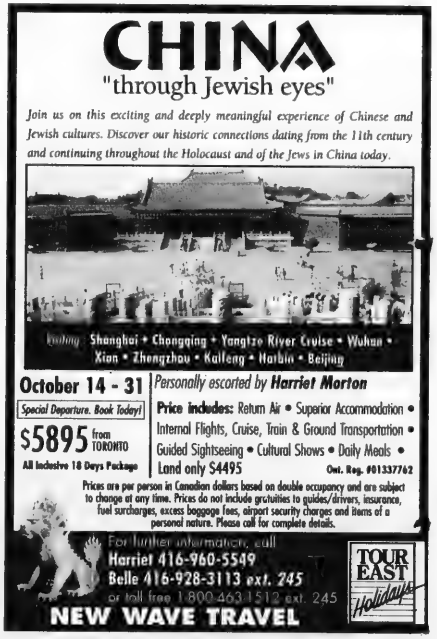
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Kay's most recent book more magical than the rest

By SHLOMO SCHWARTZBERG
Special to The CJN

While there is no shortage of fantasy books, there is only one Guy Gavriel Kay. Certainly, if you go by the critical consensus, the 49-year-old Winnipeg-born Torontonian's books are a cut above the rest. The *Washington Post* was typically effusive, calling his latest novel, *The Last Light of the Sun* (Penguin Canada), "historical fiction of the highest order, the work of a man who may well be the reigning master of the form."

That may sound like hyperbole, but Kay's legion of devoted fans would likely agree. They propelled his book into a second printing two weeks after its initial release, in both the United States and Canada. With numbers like that, it's not surprising that Kay has been translated into more than 20 languages.

The Last Light of the Sun takes its cue from the time of Alfred the Great, circa the eighth and ninth century, when the Vikings, English and Welsh were interacting with each other. It's the story of three diverse cultures, fictionalized as the Anglcyn, Erlings and Cyngael.

> *'Historical fiction of the highest order'*

Like all of Kay's writing, *The Last Light of the Sun* is a literate, complex, unpredictable and fascinating depiction of a familiar world that is, nevertheless, not like our own. Magic plays a larger part in his newest novel than it has in some of his past books, such as *A Song for Arbonne* and the two books that make up the *Sarantine Mosaic* (*Sailing to Sarantium* and *Lord of Emperors*). In those novels, Kay had mostly eliminated elements of the supernatural, going against the grain in a genre where magic is ubiquitous.

"What I do is regard the use of the supernatural as one of the tools in the writer's arsenal along with present-tense narrative, unreliable narrator, the outsider viewing a culture," Kay says. "On a case-by-case, book-by-book basis, [magic] is more or less appropriate to that story."

Kay compares his use of magic in *The Last Light of the Sun* to William Shakespeare's use of a ghost in *Hamlet*.

"What struck me," says Kay, "is that we don't know if William Shakespeare literally believed in ghosts. We know the Elizabethans had a very strong belief in ghosts. We don't know enough about Shakespeare, [but] what we do know is that the people he was writing about did.

"It struck me as interesting that if you're writing about people in a time and place, [it's] a valuable exercise to embody their world in the way that they believed it to be. So that if they believe in what I call the half world, I can make it so, as *Star Trek* would say."

Kay says, "What that let me do in the book is sharpen the focus – I use that phrase a lot because it's one of the things I'm trying to do with fantasy and history – on the tensions that exist in times of transition. This was a world shifting out of pagan, pantheistic, polytheistic belief toward a monolithic belief in the one god. People are wrestling inwardly with what their faith tells them to be and what they see as the evidence of their eyes and senses to be the nature of the world."

In dealing with such subjects as religion, feminism, the arts, war and empire, Kay's work invariably prompts comparisons with events in the real world. But he prefers to disguise historical figures and peoples within his fantastical settings. He has created waves in the literary field by publicly assailing writers such as Margaret Atwood, Michael Ondaatje and the late Timothy Findley, who have used real historical figures as protagonists in some of their novels.

"Somebody dead cannot sue for libel, but somebody alive can," Kay says. "Does that make it ethically appropriate to say whatever you want about somebody dead because they can't sue you?

"We have no trouble saying Leni Riefenstahl's *Triumph of the Will* is a superlative technical exercise in filmmaking, but it's morally repugnant."

Kay feels books that use genuine historical figures are problematic in the same way.

"We can say this is a very fine novel, but I have a problem with this aspect of what's it's doing with a real life."

His views notwithstanding, it's tempting to try to figure out who Kay's creations are supposed to be. He has alluded to his Judaism in his work in both explicit ways and less obvious ones. *Tigana*, perhaps his best novel, for example, revolves around a magic spell that prevents anyone from uttering or even remembering the name of the people whose memory has been expunged after a calamitous defeat in war.

Guy Gavriel Kay

But when asked whether he will ever write an explicitly Jewish book, he says, "I don't like anticipating what I will do. When I finish a book, I have no idea what I'm doing next."

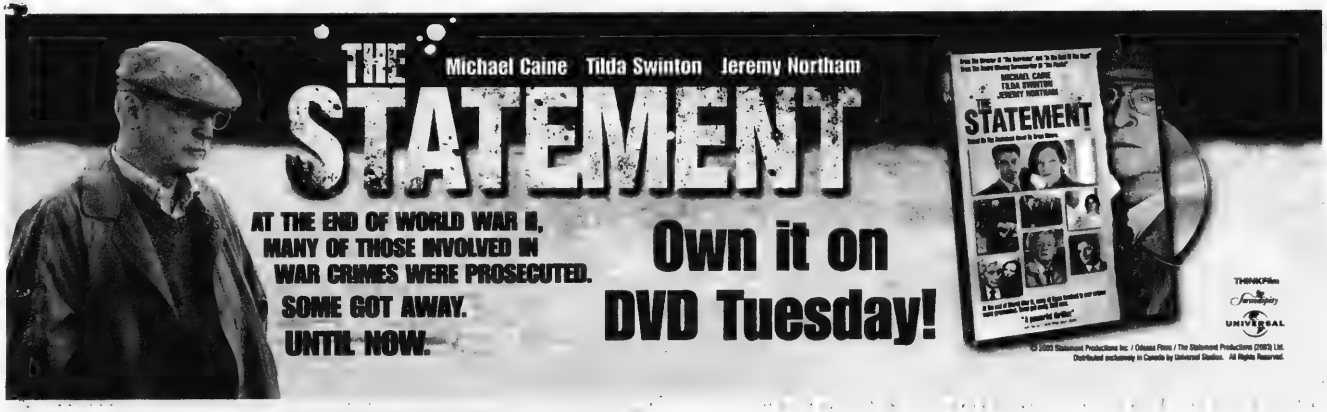
At the moment, he says, "I'm immensely caught up in thinking about Middle Eastern politics," and adds that one can extrapolate events from the past to understand the present, something he tries to do in his work.

The outspoken Kay, who studied for the bar but never practised law, has made some waves by strongly defending Israel in opinion pieces in the *National Post*. His genesis as a columnist came about, he chuckles, when "I used to read something in the newspaper in the morning and fulminate and rant to my wife for 20 minutes or half an hour about what idiocy this was. What the *Post* lets me do, instead of doing it tomorrow over coffee, is carry my coffee upstairs to the computer and write a response to it [now]."

Kay's connections to Israel extend beyond his articles. He will be the guest of honour at an upcoming science fiction/fantasy convention taking place there in August. The *Sarantine Mosaic* has been just published in Hebrew and he expects his latest novel to be published in Israel soon.

That overseas publication not only allows him to make a living from his writing – rare for any Canadian writer in any field – but also lets him take his time between books.

"When I get up in the morning, I'm grateful for that," Kay says. "Because of the 20-21 translations [of each book], I'm able to take three years to write a book. I'm able to take my time to get it close to right as I can."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Healthy eating means knowing what to avoid

First of a two-part series

By SHELLEY MILLMAN HERMAN

An important aspect of maintaining our health is having an understanding of the toxins we should avoid. We are continually exposed to toxins in our environment and, although our bodies "detoxify" naturally every day, toxic residues remain and accumulate in our fat, tissues and organs, resulting in numerous health complications. Not only is the current North American diet high in fat and deficient in nutrients, but our health-care system focuses on crisis care and on treating disease rather than preventing it. What we need to do is rejuvenate and purify our bodies before any serious degeneration takes place.

Many of us assume that if we are disease-free, then we are healthy. But health is not just the absence of disease or symptoms. It is a function of our energy and vitality, our ability to think clearly and our sense of joyful living. How many of us live our lives feeling merely OK and attribute our lack of vitality to the "normal" signs of aging? Yet we can enjoy good health at every age. We just need the means to tap into our energy and vitality.

There are a number of symptoms that may indicate our body needs some form of "internal cleansing" or "detoxifying." For example, frequent fatigue and lack of energy, chronic constipation, excess weight, powerful food cravings, recurring headaches, frequent colds and flus, insomnia or sleeping too much, and wide mood swings all tend to be linked with a need to detoxify.

In this article, I will focus on some of the dangers associated with the use of pesticides in food.

Consumer demand for easily prepared foods and a wide variety of fresh foods has caused us to significantly alter the foods we eat. Farmers are pressured to produce higher yields per acre and, consequently, they are using an ever-increasing amount of pesticides. In an effort to maximize convenience, manufacturers are over-processing our foods, stripping them of nutrients and adding harmful ingredients such as preservatives, artificial colours and flavours. As a result, we have to search much harder to find wholesome foods.

Although there are many benefits to eating numerous fruits and vegetables throughout the day, there are also hidden dangers. The more we eat large quantities of regular produce, the more we expose our bodies to pesticides. In the United States, the Environmental Protection Agency has listed pesticides in our foods as one of the most pressing health and environmental issues of our times. Children are especially vulnerable to pesticide consumption, and some health advocates have claimed that exposure to pesticides may be tied to learning disabilities and hyperactivity.

What can we do? We can buy organic produce. Granted, the current selection and variety of organic produce may not be extensive, and it tends to be more expensive. However, the benefits far outweigh the costs. Not only is organic produce pesticide-free, but it also contains more nutritional "bang for bite."

Continuously exposed to toxins in our environment

If we do buy regular produce, we should wash (and re-wash) it very carefully, making sure to carefully clean in all of the crevices. As well, we should avoid buying produce from countries where the governmental controls and regulations may be less restrictive. Try to purchase produce that has been grown locally (or in the United States), and that is in season. As nice as it is to bring home beautiful plums, peaches and strawberries in the wintertime, we should think carefully about how these "beautiful" fruits got to Canada, and where they came from. (Although DDT has long been banned for use as a pesticide in North America, it is still exported to other countries where they may be more permissive, and slower to ban such items.)

Conduct your own taste and smell test. If all you can taste/smell is chemicals, then you shouldn't buy that product.

By avoiding pesticides and other toxins that I will describe in my next article, we can begin the process of "detoxification," cleansing our bodies and living a more vibrant and active life.

Remember: a person who is in a high state of health is neither too fat nor too thin, has plenty of energy, sleeps well, digests foods comfortably and efficiently, has a healthy immune system and exhibits a general zest for life.

Shelley Millman Herman is a yoga instructor and motivational fitness coach for women and girls. She can be reached at shelley.millman@sympatico.ca.

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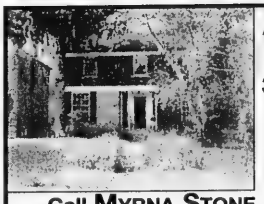

A DYNAMITE LOCATION
322 Cortleigh Blvd.
To build or renovate

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RE/MAX Commercial Focus Inc.
416.972.9220 x360

LOWER FOREST HILL: New construction ready in June. 5 bedroom, 5 bath, 3,800 sq. ft. + finished basement. 2.25K. View at www.rpt.ca/hawarden

BATHURST/STEELES: "The Courtlands" Renovated condo approx. 1,400 sq. ft. 2+1 bedrooms, 2 baths, fireplace, 2 parking. $244,900. Great value! View at www.rpt.ca/fisherville

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416-229-4454 Ext. 236

REAL ESTATE Section

5 HOUSES FOR SALE

Paul Slavens
REAL ESTATE INC. REALTOR

RESULTS
RESULTS
RESULTS
483-4337

FINE PROPERTIES

LOWER VILLAGE - $2,380,000.
Magnificent home boasts 7 bdrms., main fl. library. Gourmet kitchen. Indoor pool w/sauna, showers & change rms. Grand principal rms. Multi fireplaces. Family rm. on landing. ***Marlene Federman**

• • •

BAYVIEW / YORK MILLS - $1,195,000.
Well appointed Georgian residence. Centre hall plan. Generous principal rms. + 5 bdrms. Main fl. panelled library; family rm. Finished lower level. Near Harrison Public School. ***Elaine Pike**

• • •

UPPER FOREST HILL - $779,000.
Handsome centre hall, 4 bdrm. Spacious principal rms. Main fl. family rm. + powder rm. Finished lower level. CAC. Garage. ***Elaine Pike**

• • •

AVENUE RD. / LAWRENCE - $729,000.
Spacious 4 level backsplit in highly desirable neighbourhood. 45' x 130' lot. Finished lower level. Double garage. ****Richard Sherman**

• • •

OLD YONGE / UPPER HIGHLAND - $689,000. SOLD
Immaculate 5 bdrm. on beautifully landscaped lot. Kitchen + breakfast rm. Main fl. den. CAC. Finished lower level. ***Edith Weiss**

• • •

YONGE / YORK MILLS CONDO
$649,000. Luxurious residence features family rm., powder rm., 2 bdrms. & 2 baths, ensuite laundry. Over 2,000 sq. ft. + large tiled balcony. 2 car parking. 24 hr. conc. Indoor pool. ****Don Wagman**

• • •

CHAPLIN ESTATES - $599,000. SOLD
Detached 3 bdrm. home. on exclusive 39' x 135' lot. Den on main. Office on 2nd level. Amazing value. ***Carol Cotton**

• • •

FOREST HILL PENTHOUSE - $495,000.
Lower Village Gate. Beautiful 2 bdrm., 2 bath suite features high ceilings, skylight, fireplace, huge terrace. Walk to Village shops & the subway. ***Carol Cotton**

• • •

YONGE / YORK MILLS - $345,900.
Beautiful condo suite. 2 bdrms. + den. Granite countertop in kitchen. Ensuite laundry. Walk-out to balcony. Faces east. Locker. Parking. ****Gloria Paisley / *Edie Winberg**

• • •

MT. PLEASANT / DAVISVILLE
$328,00. Fabulous 2 bdrm., 2 bath corner condo unit. Huge wrap-around balcony. CAC. Locker. Parking. ****Veronica Key**

• • •

BATHURST / LAWRENCE CONDO - $319,000. SOLD
Lovely 2 bdrm., 2 bath suite in well maintained building. Spacious eat-in kitchen. Ensuite laundry. Over 1,150 sq. ft. Open balcony. ****Don Wagman**

• • •

416-483-4337
* Sales Representative **Associate Broker

Virtual tour our properties:www.paulslavens.com

Yonge/Clark. Spectacular property. 100 x 300 lot. 2½ storey, triple garage. Studio 1 bedroom apartment, 7 baths. Finished w/up basement with spa. Hardwood floors throughout. 12 ft. ceilings. Inground pool, 23 skylites. Backs golf course. Must be seen! $2,600,000.

Bathurst/Westmount. 3,600', 5 bdrm, 4 bath, fin basement. New kitchen cabinets, Scarlett O'Hara staircase. $620,000.

Yonge/Sheppard. Rent or buy. New 1 bedroom condo, 1 parking, balcony. $189K or rent for $1,300. Immed. possession.

Yonge/Hwy 7. 1 bedroom condo, parking, balcony, appliances. Vacant. $184K.

Bathurst/New Westminster. Freehold townhome, 3 bdrm, 3 bath. Finished basement w/walkout to garage. 2,400'. $389K.

Bloor/Avenue Rd. 2,900 sq. ft. condo. 2 balconies, 3 bedroom, 3 bath, 2 parking, 10 ft. ceilings, marble, hardwood. Absolutely stunning. $1,750,000.

RITA KRASNOV
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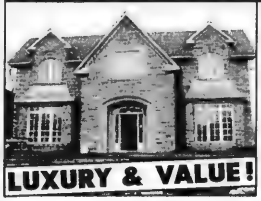
NORMAN HILL REALTY INC.

5 HOUSES FOR SALE

DAVID EICHORN REALTY LIMITED REALTOR

(416) 787-1712

FEATURE HOME OF THE WEEK



Exquisite Chateau-style luxurious custom home by upscale builder in prestigious location! Architectural gem with impressive front elevation, stone exterior, granite & limestone, 5 + 1 bdrms., 7 baths, dream maple kit., main floor library + family room ++. $1,149,000. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE

Exquisite custom-built home, 5,000 sq. ft. (approx.), 5 + 1 bdrms., 4 baths, quality materials & superior finishes throughout. Limestone & 3/4" plank hardwood floors, granite counters, crown mouldings, 2 heating zones, jacuzzis. **INCREDIBLY PRICED AT $998,000.** Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE

4 + 1 bdrms., fam. room addition, large eat-in kitchen, main floor powder room, prime central location close to TTC, shopping, schools ++. Asking $459,000. Call David Eichorn* (416) 787-1712.

* * *

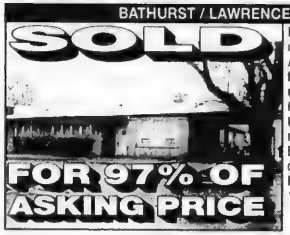
BATHURST / LAWRENCE — FOR RENT

HOUSE: Spacious side-split, 3 bdrms. + fam. room, fin. bsmt., double garage in prestigious location. Asking $2,500 / mo.

CONDO: Modern 2 bdrm. in gorgeous building near Lawrence Plaza, $1,600 / mo. Call David Eichorn* (416) 787-1712.

*BROKER

BATHURST / LAWRENCE



Huge ranch bungalow on 69 x 120 ft. lot Approx. 2,700 sq. ft., fully ren. & decorated, ultra-modern kit., new hardwood floors, new thermopane windows, new roof, new patio. Dramatic circular drive. Call David Eichorn* (416) 787-1712.

SOLD

AVENUE ROAD / GLENCAIRN

RARE OPPORTUNITY IN PRESTIGIOUS AREA! Magnificent new custom luxury home by upscale builder. Quality craftsmanship and materials throughout. 10 ft. ceilings, gleaming hardwood floors, dream kitchen, granite & limestone +++. For the most discriminating buyer! Asking $1.59 million. Call Mark or David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE

Best value in area! Magnificent custom home, built in '98, loaded w/ luxurious upgrades. Imported glass tile, crown mouldings, hardwood floors, built-in bookcases, granite counters, dream kitchen, state-of-the-art appliances, in-law suite. **ONLY $699,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE

Attention builders and renovators! Detached bungalow on fabulous 50 ft. building lot close to TTC, subway, schools, shops ++. **ONLY $399,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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CENTRAL PROPERTIES

CEDARVALE JUST $799,000
Totally renovated. 5 bedroom, 4 bath. Main floor family room. 38.75 x 125 feet. Pool. Faithe Sversky** 416-488-2875

AVENUE RD/EGLINTON! RENO'D DUPLEX
2-1 bedroom! 1-2 bedroom! Private drive. Close to TTC, parks and shopping! $599,000. Marilyn Ray* 416-488-2875

HENRY FARM 4 BEDROOM RENOVATED!
Large family kitchen, huge master, main floor laundry, pool. Sharon Bobkin*/Mark Cowan* 416-226-1987

CHARMING ALL-BRICK TUDOR $529,000 SOLD
Renovated 3 bedroom, 2 baths with top quality fixtures. Finished basement. Legal pad parking. Faithe Sversky** 416-488-2875

BATHURST/EGLINTON $1,375/MO
Bright and spacious 2 bedroom unit 1 bath. Parking for 1 car at rear. Call Faithe Sversky** 416-488-2875

YONGE/LAWRENCE LARGE 2 BDRM BASEMENT
Lrge windows. Utilities & prkg included. Saul Merrick* 416-488-2875

RENO'D SPACIOUS - 1 BEDROOM BSMNT APT!
Walk to subway! Hydro, laundry, parking, cable included - $895/mo! Light & bright! E. Weinstein* 416-488-2875

BAYVIEW PROPERTIES

SHANE BAGHAI 3 STOREY TOWNHOUSE!
Hardwood on all 3 floors. 2 car built-in garage. Beautifully decorated! Mark Cowan* 416-226-1987

CONDOMINIUM PROPERTIES

JUST LISTED! FOREST HILL PENTHOUSE
New luxury reno with fabulous views. 2 bdrms, 2 baths. Huge living/dining rms. Near Village. $789,000. M. Merrick* 416-488-2875

YONGE/ST CLAIR 1,135 SQ. FT. LUXURY BLDG
Stunning 2 bdrm + den. Gorgeous finishes. Parking, locker, concierge, subway. Saul Merrick* 416-488-2875

LUXURY AVENUE/BLOOR CONDO $419,000
2 bedroom, 2 baths. Gorgeous finishes. 9' ceiling, fireplace, balcony. 24 hour concierge. Parking. Marilyn Merrick* 416-488-2875

YONGE/CLARK APPROX. 1,675 SQ. FT.
2+1 split bdrms. $389,000. 2 parking. Unobstructed view. Best layout. Excellent facilities. O. Guvenal* 416-226-1987

BEST VALUE IN FOREST HILL
Gorg'us 2 bdrm, 2 bath. Lrge living rm, sep dining rm. Hardwood. Prkg. Near shops, subway. $259,000. Saul Merrick* 416-488-2875

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"THE PRINCE ARTHUR"
Magnificent 4 bdrm condo, 4,000 sq. ft. of luxury, elegant living. Walk to theatres, restaurants. $2,995,000.

AVENUE ROAD/YORKVILLE
Stunning 3 bedroom condo, 3,400 sq. ft., 3 terraces, Poggenpohl kitchen. Kashmir granite. $1,895,000.

THORNHILL
Custom built, 4+2 bedrooms, 5 baths, main floor library, separate entrance to basement suite, hardwood flrs. $719,000.

THORNHILL
Gorgeous custom renovated, 4 bdrm exquisite master suite, main floor laundry, finished basement, 2 bdrm "in-law suite + 2nd kit + 2nd laundry. $519,900.

EXCLUSIVE LISTING
1,800 sq. ft., 2 bdrms, 2 full baths, jacuzzi & sauna in mstr, balcony, marble and hardwood flrs, eat-in state-of-the-art kit, gorgeous executive style suite. 10+.

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SHEPPARD/ALLEN ROAD
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FINCH/OVERBROOK
3 bedroom, 2 baths, living & dining combined, finished bmsnt, garage.

SHEPPARD AVE WEST
Development location, 2 homes on large lots, A-1 location, steps to all.

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30 CONDOMINIUM FOR SALE

Promenade Towers - Bathurst & Clark, spacious 1250 sq. ft., 2 bdrm., 2 baths, 5 appliances, balcony, parking, eat-in kitchen, plenty of closet space, 2nd floor. $224,900. Early closing avail. 905-762-0119, 647-294-7247.

Primrose, Bathurst/Steeles area. Lrg. sunny corner 2 bdrm. w/balcony, 1400 s.f. $279,900. 416-739-1270. Private sale.

The Hemispheres
133 Torresdale, 2 bdrms., 2 baths, eat-in kit., across from park, approx. 1300', avail. immed. Priv., no agents pls. Call Susan, 905-764-9130.

WORTH & ROCKWOOD
Elegant 3,200 sq. ft. home, 4 bedrooms, open staircase to fin. basement. Shows like a dream.

BATHURST & FINCH
Just listed. Elegant 3 bdrm, huge semi, w/out bsmnt apt. Sep entrance. Parquet floors, skylight, f.p., appliances. Close to all amenities. See it--love it.

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30 CONDOMINIUM FOR SALE

YONGE/YORK MILLS
Gorgeous 2 bdrm. $30K upgrades. Prkng & locker.
Call...**K. Tran**
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Less than 2 years new, 1 bedroom plus den condo at Westminster and Centre. Spacious open concept. Shows very well. Steps to shopping & transportation.
Asking $199,900.
Call now for more info.
PAULA WEBER
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35 CONDOMINIUM FOR RENT

Bathurst/Glencairn, lrg. 1 bdrm., lower, new reno, parking, laundry, util., cable incl. a/c, $925. May 1. 416-518-5620.

Bathurst/Steeles, fabulous luxury 2 bdrm., 2 bathrooms condo. 416-250-5773.

60 SHARED ACCOMMODATION AVAILABLE

3 bdrm condo, Bathurst/Finch, fully furnished, non-smoker, male preferred. 416-665-4402.

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416-631-9377 or 416-631-0388 - Super

BATHURST-LAWRENCE
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2 bedroom suite in quiet boutique apartment building. Elevator, balcony, laundry. Steps to TTC, shuls & shops. Available June. $950.00 monthly. For appointment call **Olga 416-782-7589.**

Bathurst/Centre, bsmnt., 1 bdrm., sep. entr., close to bus, no pets/no smoking, avail. May 1st. 905-771-8400.

Bathurst/Sheppard - Behind BJCC, 34 Carscadden Dr., accepting applications for our beautiful bldg in a ravine setting, 2 bdrm avail imm. Call 416-398-0566 / 905-474-3600.

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Bathurst/Glencairn, lux. 2 bdrm, upper duplex for rent, imm., spacious, central air, eat-in kitchen (kosher), 2 balconies. Pls. call 416-539-9999, ext. 224.

Bathurst/Lawrence, 2 bdrm, spacious, new kitchen, hardwd flrs, laundry. 905-660-6242.

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110 COTTAGE FOR RENT

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160 ISRAEL PROPERTY FOR RENT

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300 ARTICLES FOR SALE

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SERVICE DIRECTORY Section

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Arts & Travel

ACTION-PACKED MISSIONS TO ISRAEL FOR JEWISH PROFESSIONALS & LEADERS

Shurat HaDin, a Jewish legal rights institute based in Israel, is inviting doctors, attorneys, accountants, programmers and other professionals from around the world to participate in the Ultimate Mission, an intensive and action-packed series of briefings and field tours with Israeli security, military and intelligence officials.

The focus of a recent feature article in the *Washington Post*, the nine-day mission explores the strategic dangers to the Jewish state from Arab violence and Islamic extremism. It also presents a rich and exciting program of recreational and cultural events. Included are briefings by top Shin Bet and Mossad operatives, Israel Defence Forces undercover agents who carry out targeted assassinations and deep penetration raids into Arab territory, first-hand inspection of the controversial security fence, a small-aircraft tour of the Galil, and much more.

"No other tour has ever presented the hardcore realities of Israel's struggle for survival like the Ultimate Mission," Nitsana Darshan-Leitner, director of Shurat HaDin, said of a previous mission. "The briefings by the Mossad, Shin Bet and IDF officials amazed the group and exhibited the extreme challenges Israel is facing in the war against the terrorists."

Travel dates are May 2 thru 11. Another mission is planned for June. For details, visit www.israellawcenter.org/ mission.shtml, or call 212-591-0073 (U.S.) or 972-8-973-3336 (Israel). E-mail info@israellawcenter.org.

* * *

Hasbarah Leadership Mission: HonestReporting.com and Hasbara Fellowships are sponsoring a mission to Israel for people who care deeply about Israel and are working to correct the many misrepresentations about it in the media and on campuses. The mission offers an intensive training program to give Jewish leaders the tools to be even greater advocates for Israel.

Participants will get to meet many important newsmakers and receive briefings from Itamar Marcus, director of Palestinian Media Watch; Caroline Glick, managing editor of the *Jerusalem Post*; Gideon Meir, director of Israel's hasbarah department and other leading government spokespeople. They are also slated to fly to the northern border following the Green Line, visit and comfort terror victims, tour the security fence and other places in the news, and enjoy a spiritual and rejuvenating Shabbat.

Travel dates are June 20 to 27. Accommodation is at the David Citadel Hotel. Cost is $2,940 (double) excluding flight. Visit www.honestreporting.com/mission/contact.asp

* * *

Jews of the Ottoman Empire: Currently on view in New York, the exhibition "Jewish Costumes in the Ottoman Empire" presents a selection of paintings, based on old postcards, depicting traditional Jewish attire in the Ottoman Empire from the 16th to 19th centuries.

TRAVEL TALK
By Bill Gladstone

Curator Sylvio Ovadya has been collecting illustrations of Ottoman Jewish clothing for decades, but it wasn't until 1999, when he discovered some miniatures at a bazaar, that he was inspired to assemble the present exhibition. The paintings were brought to the United States with the assistance of Turkey's foreign affairs ministry and are scheduled to travel to key American cities to highlight "the history, culture and traditions of two peoples who have lived together in friendship for centuries."

On view thru May 7 at Sephardic House, Center for Jewish History, 15 W. 16th St., Manhattan. 212-294-8350.

* * *

Wiesel on Cruise: The Life, Liberty and Legacy cruise (May 12 to 24 from Curacao to Charleston, S.C.) was conceived in conjunction with the National Foundation for Jewish Culture in New York as a part of the celebration of the 350th anniversary of Jewish communal life in the Americas. The itinerary includes various places where the Jews who fled Recife, Brazil stopped, and where Jewish communities have thrived. A two-day excursion to Havana is also included. Elie Wiesel is a guest lecturer, as are Theodore Bikel, Aviva Ben-Ur, Eli Evans and others. Travel Dynamics, 212-774-1519. Visit www.traveldynamicsinternational.com/jewish_heritage/index.html

* * *

Travel Briefs

• Historical Xperiences Inc., a Vancouver-based company that designs and manages history-themed attractions, is nearing completion of Storyeum, a large underground theatre in Gastown showcasing the rich heritage of British Columbia. Besides a huge underground theatre, Storyeum features elaborate movie-sets, dozens of talented performers, and state-of-the-art effects and lighting techniques.

• The deluxe beachfront Sheraton Tel Aviv Hotel and Towers is offering a minimum five-night hotel and car-rental package for spring and summer with rates starting at $175 (US, double). Guests receive automatic upgrade to deluxe rooms and a B-category automatic car with air conditioning, insurance and unlimited mileage. Offer available until Aug. 31. 972-3-521-1155.

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Sports & Leisure

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Israeli bobsled team looking for 'one good man'

JERUSALEM — The Israeli bobsled team will be holding tryouts for the fourth and final member of their historic first team.

Any Israeli who meets the athletic requirements for the sport is eligible. This "one good man" will live, train and compete with the Israeli team on Olympic tracks in the United States, Canada and Europe to qualify for the 2006 Winter Olympics in Torino, Italy.

Tryouts will take place at the Canada Centre in Metulla on May 11 and at Kfar Macabbiah in Ramat Gan on May 12. The finals will take place at the Wingate Institute on May 14th.

Athletes must be at least 1.75 metres (5-9) tall and weigh at least 100 kg (220 lbs.).

Aspiring bobsledders will be tested for their ability to run 30 metres in less than four seconds and perform a vertical jump of greater than 70 centimetres (2.3 feet), bench press at least 120 kg (265 lbs.) and do a power clean of greater than 100 kg (220 lbs.).

The winner will join Aaron Zeff, a former U.S. Air Force fighter pilot, and John Frank, a former NFL star with the San Francisco 49ers who created the Israeli bobsled team in 2001. Along with David Greaves, a nationally ranked sprinter from Winnipeg, and coached by Ross Dominikovich, former captain of New Zealand's Olympic bobsled team, the Israeli bobsled team has already established itself a serious contender in international events.

The ultimate goal for the Israeli team is to qualify to represent Israel at the 2006 Olympics.

"When you think of Israel, bobsled is not the first thing that comes to mind – yet," says Zeff, the driver/pilot for Israeli team. "Our primary goal is to bring bobsledding and the opportunity to compete in this thrilling sport to each and every Israeli. We want the Israeli team to be a source of national pride during the 2006 Winter Olympics and beyond."

"We're serious athletes with purpose and ambition," said Frank, the team's brakeman. "We are looking for the last piece of the puzzle – a young, ambitious, and talented Israeli athlete to be an integral member of our winning team."

The team members all hold Israeli citizenship and are sanctioned by the Israeli Olympic Committee.

For details, e-mail bobsled@ruderfinn.co.il or visit the team's website at www.israelibobsled.com.

Nets' Frank in first playoff as head coach

By ELI SHUPAK
Special to The CJN

New Jersey Nets all-stars Jason Kidd and Kenyon Martin recently made it clear they want Lawrence Frank back as their coach in the fall. Three anonymous team sources told the *New York Daily News* last week that he will have the interim tag dropped next season regardless of how the club does in the playoffs.

One source said Nets CEO Rod Thorn is expected to negotiate a new deal and extension for Frank after the playoffs. The NBA's Atlantic Division Champions opened their post-season run over the weekend against cross-river rivals, the New York Knicks, in a best-of-seven series.

Frank, a 33-year-old Indiana University graduate, became the youngest coach of any major North American professional sports team on Jan. 26 when he replaced Byron Scott at the helm.

The two-time defending Eastern Conference champions had been struggling at 22-20 when Frank took over, but won their next 13 games – giving their new coach the best start in pro sports history.

The late Buddy Jeannette (1947-48, Baltimore Bullets) and Kurt Rambis (1999, Los Angeles Lakers) won their first nine decisions.

"Quite simply, we have really, really good players" Frank said in the midst of the record run, refusing to take credit for the team's reversal of fortunes.

"They're a very resilient group, so when a coaching change was made, I think everyone just kind of looked and evaluated what they could've done more.

"Now, this is a group that's been to the finals two years in a row, so we're not lacking in talent, character, or anything like that. We just needed to get back to our foundation, the basics. We're just doing what we've done in the past – no real changes – and I think that's what we're seeing."

Scott, who has the most wins in the franchise's NBA history (149), reportedly drew criticism from players over his preparation, communication skills and in-game adjustments.

At five-foot-eight, Frank is also the league's shortest coach and the only one of 29 never to play pro or college ball. Primarily due to his height, he didn't even make his high school team.

He grew up in a Conservative Jewish home in Teaneck, N.J., and called his first head coaching job at any level a "great opportunity," but downplayed the importance of it coming in his home state. Frank had served as a Nets assistant for the past three seasons.

He attended Indiana University strictly to be a team manager for coach Bobby Knight. While he started out wiping the floors and cleaning the locker room, Frank was later allowed to perform entry-level coaching duties at Hoosier practices.

After graduating in 1992 with a degree in education, Frank was recommended by Knight to former Raptors coach Kevin O'Neill, who at the time was coach at Marquette University.

O'Neill later hired Frank as an assistant at Tennessee and considered bringing him to Toronto when he got the job last summer, but the Nets wouldn't allow Frank to talk to other teams.

After working for O'Neill for five years without a day off, Frank was burned out and left the game in 1996. He tried his hand at commercial real estate with his older brother Steven, but lasted only six weeks.

"Kevin has given me a whole lot more than many people I know," said Frank, who landed his first NBA gig as an assistant with the Vancouver Grizzlies in 1997.

"Kevin has been a tremendous influence in my life. He's reinforced the impact of a work ethic and is a super coach."

Katz a key component of McMaster hoops squad

By ELI SHUPAK
Special to The CJN

McMaster Marauders basketball coach Joe Raso thinks guard Ben Katz is already one of the best shooters in the country, but the Ontario University Athletics (OUA) West coach of the year says Katz's goal next season should be to focus on becoming one of Canada's best players.

Ben Katz, the son of Humber College coach Mike Katz, is certainly making a name for himself in Canadian basketball circles, earning first-team conference OUA all-star honours after a stellar third season with the Marauders. His 16.5 points per game helped lead the Hamilton school last month to its 11th national championship appearance in the past 12 years.

Katz struggled in the team's opening-round elimination game against Calgary, fouling out with just 10 points in 26 minutes. He responded with a couple of solid outings in subsequent games to end the season on a somewhat positive note.

"It still means something when you're playing at the nationals, even if it is consolation," said Katz, who scored 24 points, including Mac's first eight and 14 of their first 17, as player of the game in the Marauders 93-75 consolation final win over Brock University.

"It was good to get a couple of wins and get used to winning on that court."

The 6-2, 200-pound arts and science student from Toronto had an exceptional season in 2003-04. He was named most valuable player twice – at the McGill Redbird Classic as well as at the Raptors Invitational.

For the season, Katz sunk 49 per cent of his field goal attempts and 46 per cent of his three-pointers. He added 56 assists and 35 steals and was good for 4.2 rebounds per game.

Katz, 21, was coming off an injury-plagued year in which he missed significant time with a torn quad muscle and mononucleosis. Raso believes he was having an all-Canadian season before he hurt his ankle late in the first half of the campaign.

"The only thing stopping him from breaking the school record was probably me," he recalled of Katz's 26-point first half effort in a game against Lakehead University in November.

"He has been a tremendous asset here, a team leader without question. Being the son of a coach certainly doesn't hurt you," Raso added.

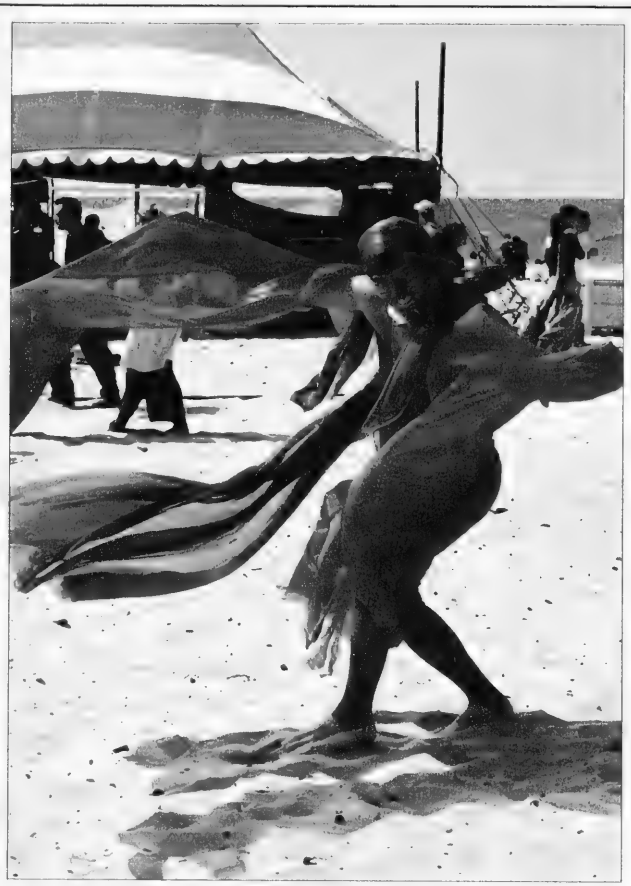
Having been around the game pretty much his entire life, Katz says his father has had a big influence on him.

"He's always been there to help me out if I wasn't playing well and has given me advice from a distance," he said.

Father and son got a little closer than usual when McMaster and Humber matched up against each other in the Raptors Invitational. Ben and the Marauders were victorious, but Katz says it was a difficult game to play and felt a little bit strange to compete against someone who's always been in his corner.

Mike Katz, who played for the 1977 and 1981 Canadian Maccabiah teams, is expected to be asked to coach the national squad at next summer's games. If that indeed does happen, Ben would jump at the opportunity to go along for the ride.

"I've never been to Israel," he said. "I would love to go over there."



BOOMBAMELA: For the fifth year running, the four-day Boombamela festival, described by its organizers as "a festival of love and peace," attracted some 50,000 young Israelis to Nitzanim beach just north of the Gaza Strip during chol hamoed Pesach. The secular event has little to do with the festival and more to do with having a good time. The organizers say they were inspired by the 43-day Kumbh Mela ritual along the Ganges River in India, where nearly a million Hindus plunge into the river's holy waters. [Israeli photo]

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1/3 cup extra-virgin olive oil

Whisk together lemon juice, salt, and honey in a large bowl and add oil in a slow stream, whisking until blended.

Salad:
6 cups spinach or baby spinach
1 cup watercress sprigs, trimmed
1/2 cup chopped fresh dill
1/4 cup fresh flat-leaf parsley
1/4 cup thinly sliced scallion
2 tomatoes, sliced thinly

Add salad ingredients to dressing and toss to coat. Season with salt and pepper.

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About Life

Dear Ella,

I love my mother dearly, but I think I am at my wits' end with her. I have two young children, and after receiving strict instructions not to give them any sweets, she is forever sneaking around with cookies and chocolate.

I've even heard her say to my son, "Enjoy sweetheart, but don't tell your mother." I've tried everything I can. I have sat her down and explained my feelings about giving them candies. I've yelled at her as well, something that I can't remember ever doing before. We were both very upset and I was sure I had reached her after she said she understood and promised it would never happen again.

It wasn't two weeks later that I caught her giving them each a piece of chocolate.

I've run out of ideas, so I'm turning to you for some.

Peeved Parent

Dear Peeved Parent

Obviously your mother is not doing this just to be defiant. It's her way of communicating her love.

It's common for many grandparents to spoil their grandchildren. A little spoiling is a natural part of their relationship. What I think is less common is for the grandparent to totally disregard the wishes of the parent.

There are still a couple of avenues you can try. Instead of lecturing and screaming, listen to what she has to say. Ask why she feels she can't respect your rules. After she thinks it through, together you can come up with a strategy you can both live with. How about indulging them with small toys instead of sweets? Maybe a book or puzzle they could work on together? It would certainly give them all more quality time than a chocolate bar.

Another option is to let her hear it from their physician. Sometimes an authority figure will be able to get through where you can't.

Although this is very frustrating for you, don't forget the reason behind it is pure. She is showing her love and wants them to be happy at any price. She is a good bubbie who just needs to be refocused.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Yom Ha'atzmaut despite the odds

By AVRUM ROSENSWEIG

URBAN WRITER

Sometimes it hurts to be a Jew and a lover of Israel. It does, because the world frequently muddies our faces with the grunge of inhumanity and then chaotically wipes it away, leaving a jumble of muddle behind.

Despite the hardships of being Jewish, however, we are lucky. We are lucky because we belong to a people that has stood tall in the face of the murderous ambitions of Hamans, Hitlers and now Hamas. We have successfully outmanoeuvred the naysayers, anti-Semites and Jew-haters to establish the State of Israel, one of the finest examples ever of human creativity.

Jews are characters in a classic yarn, although this should not make us haughty. Our story reads like a fable, yet sits spine-vertical on the non-fiction shelf. Many Jewish characters are extraordinary and from diverse places such as Morocco, Poland, Argentina, Australia, Yemen, Canada, United States, Mexico, Liechtenstein, India, Pakistan, Zimbabwe and the Ivory Coast. Few Jews ever forego membership and most of them would rather die than be forced out.

The chapters in our history are dotted with adaptability, courage and intellect. They reflect unpredictable outcomes yet maintain a consistent flavour. The setting for so much of the story – Israel – is a parched land choked by the smugness of the desert, a slice of geography sought after by kings, traders, merchants and bullies.

This terrain was fought for and won by settlers of the Yishuv and World War II soldiers, a tattered band of Holocaust orphans straight off crusty and brittle boats, and by fiercely brave and steadfast Jews in Toronto, New York and Paris.

The story of our peoplehood smacks of fiction, yet is unmistakably true.

This Yom Ha'atzmaut, Israel turns 56 years old, but indeed it is much older. Late at night, when the golden hue of Jerusalem becomes a nocturnal shadow, one can hear the foundation of the country settling, and an exhale that echoes from its guts like one from the weariness of an old woman.

Yet Israel is the main address of the Jewish people, a haven for Jewish "pariahs" from other countries, and the headquarters of Jewish inventiveness, Torah learning and our "way." It is a special space where the mystical *averah d'arah* (the air of the Land) extends outside its own limits into the dwellings and *nishamot* (souls) of Diaspora Jewry.

On Yom Ha'atzmaut 5764, party for Israel in the extreme. Buy a colossal chocolate cake and place 56 candles in it. Sing *Hatikvah* and *Yom Huledet Samayach* at the top of your lungs so everyone or absolutely nobody except you can hear.

On Israel's 56th birthday, remember the regular family living in Be'er Sheva, or Rosh Pinah or Safed, whose fathers and sons fought in every war, whose mothers and sisters clutched their bellies in anguish waiting to hear the voices of their loved ones on the front. And remember the family on Bathurst Street whose members donated their personal treasures toward the security of our homeland, and the quiet Associated Hebrew Schools student who encouraged her fellow students, in the early years of the Jewish state, to pen letters of love and support to children in Israel.

On Yom Ha'atzmaut, celebrate your identity as a Diaspora Jew and our particular partnership in the divine keepsake called Israel. Remember that we have lost Israel before and should never ever take its existence for granted. Celebrate the bequest of our Jewishness and its core values, which are based on a craving for peace and justice and a voracious inquisitiveness to reveal the mysteries of truth within life.

I love being a Jew. I love Israel. Happy Birthday, Israel. Happy Birthday to the Jewish people. Am Yisrael Chai.

And God brought us to this place and gave us this land, a land flowing with milk and honey. – Dvarim 26

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This Week

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Sharon vows peace breakthrough

Two young girls stand at the Air Force Memorial in Jerusalem on Monday as part of remembrance services for Israel's fallen soldiers on Yom Hazikaron. *[Israpet photo]*

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon vowed Monday to do everything in his power "to bring about a breakthrough that will lead to the longed-for peace."

Sharon was speaking at the official ceremony marking the start of Yom Hazikaron (Memorial Day) events, at which Israel remembers its fallen soldiers and the victims of Arab terror at 43 military cemeteries.

Later in the day, addressing a state memorial ceremony for victims of terror attacks, Sharon declared that Israel "will hunt down to the bitter end those who seek to harm us," but he reiterated a pledge to make "painful concessions" for those genuinely desiring peace in the region.

"Despite our enemies' opposition to peace," the prime minister said, "we will take steps that could open the door to peace."

Continued on page 31

French insurance firm to compensate Iraqi Jews

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — Three Iraqi Jews who fled their homeland in the 1950s will receive compensation for the insurance policies they purchased when they were still Iraqi citizens and the owners of assets and property there, Jewish officials in New York said last week.

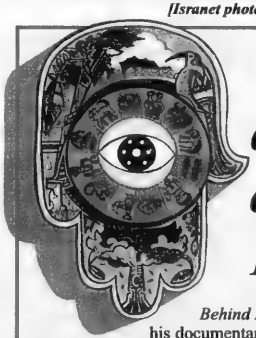
'Breakthrough' for those who fled in the 1950s

The officials said the Iraqi case was the first time Jews who fled an Arab country were being recognized as eligible for compensation, and that they would receive payment in the coming days.

The payments are also being seen as a potential precedent in the campaign to secure reparations for some 850,000 Jews forced to flee anti-Semitism and anti-Jewish violence in Arab countries in the wake of Israel's creation in 1948.

"This is a breakthrough and justice has been done in an area that has been neglected for years," said Ilan Steinberg, director-general of the World Jewish Congress.

Continued on page 32



Israeli documentary opens Jewish Film Festival

Behind Enemy Lines, Dov Gil-Har's sequel to his documentary *Sleeping with the Enemy* will open this year's Toronto Jewish Film Festival, which runs May 1 to May 9.

The 88 films include the premiere of the Canadian documentary *Impact of Terror*, which looks at the implications of a suicide bombing in Jerusalem.

The film, by Tim Wolochatiuk, is one of 13 Canadian films chosen, in accordance with the festival's mandate to showcase local talent.

For details, visit the festival's website at www.tjff.com. *The CJN*'s coverage of the festival begins on page 35.

Parsha: Acharei-Kedoshim
Candlelighting: 8:01
Havdallah: 9:06
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Europe's Jews have mixed emotions over expanded EU — please see page 32

Greater Toronto Area

CANADA

Teen Arrested for Hate

OAKVILLE, Ont. — A 15-year-old Oakville teen has been suspended from school after being arrested last week for uttering threats in connection with what police describe as "hate-motivated" e-mails sent to a student of Israeli descent. Halton police said the e-mails, sent April 15 and 16, were anti-Semitic in nature and included a Nazi swastika. The suspect, who cannot be identified because of his age, was placed in a diversion program after showing remorse and agreeing to counselling, police said.

Survivors Honoured

TORONTO — In a ceremony at Queen's Park, Ontario Citizenship and Immigration Minister Marie Bountrogianni, Israeli consul general in Toronto Ya'acov Brosh and Premier Dalton McGuinty last week recognized 11 Holocaust survivors named by Canadian Society for Yad Vashem as its honorees for 2004. The 11 Ontarians are: Abby Beker, Bronia Rohatiner Beker, Sam Brown, Tovia Dwosh, Harry Goldlist, Esther Bluma Krakowski, Maria Rabinovici Leib, Irving Milchberg, Helen Schwartz, Gaby Weisz and Maryka Weisz, all of Toronto.

CISEPO Honoured

TORONTO — The Canada International Scientific Exchange Program (CISEPO), based at Mount Sinai Hospital and the University of Toronto, and its founder Dr. Arnold Noyek, were given one of three "Power of Humanity" awards earlier this week by the Canadian Red Cross, Ontario zone, at a gala dinner. Founded in 1984, CISEPO tries to foster Mideast peace through joint Israeli, Jordanian and Palestinian health projects. The other winners were Dr. David Lynch of the Good Shepherd Centre and Dr. Lynn Marshall of Sunnybrook and Women's College Health Sciences Centre. Jordan's Queen Noor gave the keynote address.

Haifa U Scholarship

VANCOUVER — A Vancouver couple has created a scholarship fund at Haifa University to help Israel Defence Forces officers earn a degree in education and switch from the military to the classroom. Arthur and Judy Dodek will sponsor two students in the three-year program, which is headed by Haifa U's dean of education Ruth Linn, with $2,000 (US) annually. The Dodeks say they hope others will join them as sponsors.

Imprisoned Nazi Dies in Italy at 92

ROME — Karl Hass, a former Nazi officer sentenced in Italy for his role in the wartime massacre of 335 civilians in Rome, died last Wednesday at age 92.

Hass, a former major in the Waffen SS who had been under house arrest since his 1998 conviction, died in an old age home in Castel Gandolfo, near Rome.

Born near the northern German city of Kiel in 1912, Hass was sentenced to life along with fellow Nazi officer Erich Priebke for their role in the 1944 Fosse Ardeatine massacre, in which 335 men – 75 of them Jews – were shot dead in a reprisal by German troops for an attack by the Italian resistance that killed 33 German soldiers.

Priebke, 91, lives under house arrest in Rome.

WORLD

Cash to FSU Survivors?

NEW YORK — Most of the money left from the $1.25 billion (US) Swiss banks settlement will likely go to poor Holocaust survivors in the former Soviet Union (FSU). Last week, the special master appointed to advise U.S. District Court Judge Edward Korman, who is overseeing the money's distribution, echoed Korman's opinion that survivors in the FSU are the neediest and should receive much of the money. So far, Korman has approved $593 million in restitution for Swiss account holders or their heirs, slave labourers of German firms that used Swiss banks, Jewish refugees from Switzerland and various humanitarian programs.

Thousands March

OSWIECIM, Poland — Some 7,000 Jewish students and Holocaust survivors from Israel and more than 20 other countries took part in the "March of the Living" in Poland on Holocaust Martyrs and Heroes Day. Participants included Poles, Americans, Canadians and Israelis, who walked about three kilometres to Auschwitz and Birkenau. The march has been held annually since 1988 to educate a new generation of Jews about European Jewish history.

Grants Spur Programs

NEW YORK — Six U.S. universities will launch new courses on Jewish culture next September after each receiving $50,000 (US) grants last week to do so. Temple University, the State University of New York at Albany, the University of California at Davis, the University of Denver, the University of Miami and the University of Massachusetts at Amherst received grants from the Posen Foundation, which funds the New York-based, secular humanist Center for Cultural Judaism.

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Toronto students help to rebuild UTT library

Sending books, cash to Montreal

By ANNA MORGAN
Staff Reporter

The kids come from Bosnia, Yugoslavia, Somalia, Turkey and China. They've experienced famine, war and death. They know hatred when they see it.

When students from the All Rights Committee (ARC) and the Student Parliament at the Islington Junior Middle School heard about the firebombing of the United Talmud Torahs (UTT) library in Montreal earlier this month, they responded quickly and collected $440 and 250 books to help UTT rebuild.

Currently home to one of the most diverse student bodies in the city, Islington is one of the oldest public schools in Toronto. A picture of a log cabin with a handful of boys, girls and their teachers standing awkwardly in their Sunday best features prominently on its walls. The caption underneath reads "Islington School House, 1832."

Now, the teachers talk with pride about the fact that racist acts almost never happen at their school.

And when they do occur, they are dealt with immediately by the All Rights Committee, an extracurricular student group made up of 10 Grade 8 students that promotes tolerance at the school, explains 14-year-old Joshua Song, an ARC member.

When the UTT arson happened, "we wanted to show the Jewish people that we care and that we think it should stop," Sarah Gaikwad, 13, says.

"It was also discussed in our Holocaust studies group," adds Miriam Dokic, 13, referring to another school program.

"We talked about how we would feel if this would happen to us here," says Senka Zahirovic, 14.

Continued on page 18

Students at Islington Junior Middle School sent money and books to help rebuild the UTT library in Montreal.

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Greater Toronto Area

Legacy of "small-town" Jews

From the editor's desk

Jews have been in Canada since the early 18th century. Young Esther Brandeau from Bordeaux, disguised as a young non-Jewish man, is considered to have been the first Jew to set foot in New France. As is well chronicled, however, she went back to Europe because she refused to convert to Catholicism (all other religions were prohibited by French decree in la Nouvelle France). But Jews, as Jews, soon began arriving to the new Canadian frontier nevertheless.

Canada's Jewish population was boosted by two immigration surges, one before World War I and one after World War II. In 1882, approximately 2,500 Jews lived in Canada. By 1914, the figure rose to more than 100,000. Today, some 375,000 Jews live here.

While the vast majority of Canada's Jews in the early decades of the last century gravitated to the country's largest urban centres such as Montreal, Toronto and Winnipeg, many also migrated to smaller urban areas such as Vancouver, Hamilton and Ottawa, as well as to small-town communities.

Queen's University historian Gerald Tulchinsky has documented the formations and transformations of Jewish communities of Canada and elaborates upon them in his book *Taking Root: The Origins of the Canadian Jewish Community*.

He eloquently explains the unique challenges that small-town Jewish families faced in remaining Jewish.

"They lived among non-Jews, and their children were often the only non-Christians in the public schools they attended. It might be said, therefore, that they lived on a kind of cultural frontier between the Jewish and non-Jewish worlds; they were more directly exposed, on the one hand, to those influences which drew them away from their identity as Jews, and on the other, to the need to understand, assert, explain, and defend that identity on almost a daily basis."

We "large-city" Jews – the majority of Canadian Jewry in 2004 – have forgotten, if indeed we ever knew, how strong the communal identity that was nurtured, by necessity and sheer will, in our "small-town" coreligionists.

The example of Peterborough, Ont., is remarkably telling. I am familiar with only a small aspect of the story. But I tell it with great admiration.

Among the wave of pre-World War I Jewish immigrants to Canada was Peterborough's first rabbi, ordained in the famous Ponevezh Yeshiva in Lithuania, Rabbi Philip Black. Rabbi Black and his wife Annie had four children: Ruth, Aaron, Morris and Isadore, all of whom were generous and ethical stalwart figures and fine exemplars of their faith and their people.

When he passed away in 1970, Morris Black instructed his children in his will that "we must have faith in God and hope that the passing of a human is not the end. In place of mourning, teach others the value of study and education. A wonderful heritage has been given unto us."

Further to their father's instructions, the family established an annual public speaking and essay contest for elementary and middle-school students. The Morris Black Public Speaking Contest has now completed its 33rd year. Some 25 years ago, the contest moved from the environs of Peterborough to Vancouver and Hamilton, where Morris' older son Larry and his younger son Rick settled respectively.

In both communities, in memory of Morris Black from Peterborough, students from grades four to nine choose a topic from a specified list and make a presentation before a group of their peers, family and friends.

This past February, some 150 people attended the Jewish Community Centre in Hamilton to hear presentations from 55 students. The topics were not cliché-ridden; they were thoughtful. Here are just a few:

- How would I respond to anti-Semitic comments or jokes from a peer?
- What I hope to teach my children.
- Is now the right time to visit Israel?
- I feel most Jewish when...
- Why is Judaism like a stained glass window? Or, Why is Judaism like a falafel?
- Twenty ways we can show our support for Israel now.

There were too many "winners" in each city's contest to list them in this space. But I do wish to excerpt briefly from the winning submission by Grade 7 student Jeffrey Shafran from Vancouver:

"*Kol Yisrael araivim ze la'zeh* – every Jew is responsible for one another. Many people believe either that the Diaspora Jews are responsible for the Israeli Jews or that the Israeli Jews are responsible for the Diaspora Jews. But we are all responsible for each other. Neither is more important than the other...

"Our commitment to one another goes beyond the giving of money...

"We are responsible to help each other morally, physically and spiritually."

That the contest continues to this day nearly 34 years after Black's death is a powerful example of inter-generational, religious continuity, a moving testament to enduring, filial love, and an inspiring legacy of the strength of the communal security of yesterday's "small-town" Jews.

—MBD

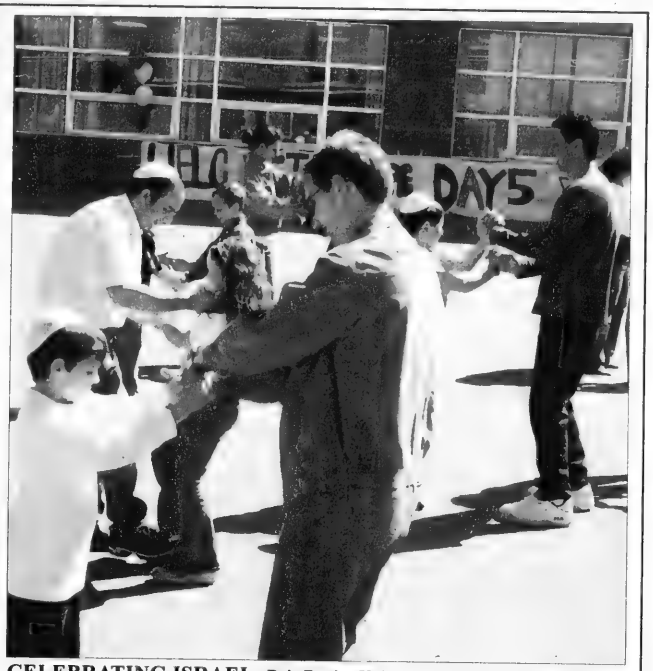
SeeJN

[Carolyn Blackman photo]

BUY ISRAEL MARKETPLACE:

Beit Rayim Synagogue and United Synagogue Day Schools sponsored a Buy Israel Marketplace on Sunday, where merchants sold Israeli products. The goal was to help the Israeli economy by increasing the profile of the products in the Greater Toronto Area. Five per cent of sales will be donated to victims of terror.

IN MEMORY OF SLAIN ISRAELIS: Ruth Goldberg, whose son Yechezkel was killed in a terrorist attack in Jerusalem in January, lights the memorial candle at the recent Yom Hazikaron assembly in honour of Israeli soldiers killed in battle and victims of terrorism. Yechezkel's brother Ronn Goldberg said *Kaddish*. Included in the ceremony held at Beth Tikvah Synagogue was the Order of the Day by IDF Chief of Staff Maj. (Res) Eitan Glazer, the chanting of *K'El Maleh Rachamim* by Beth Tikvah Cantor Tibor Kovari, several readings and a choir performance by students of United Synagogue Day Schools and Bialik Hebrew Day School. [Carolyn Blackman photo]



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Savings from tax credit's repeal lower than Liberals projected

By RON CSILLAG
Staff Reporter

The Ontario Association of Jewish Day Schools (OAJDS) is calling on parents of children in private schools to re-invigorate a pressure campaign in the wake of reports that savings generated by Ontario's cancellation of the Equity in Education Tax Credit will be much lower than the provincial Liberals had projected.

In an e-mailing, the association encourages parents to write to MPPs and say "the government has returned to full state-sponsored religious discrimination against our children."

The actual cost of the tax credit in 2002 – the only year it was in effect – was $29 million, according to an internal ministry of finance document dated Nov. 24, 2003, obtained by the OAJDS in January through a freedom of information request.

The $29 million is far less than even the OAJDS' own estimate of $45 million in savings for 2002.

By extension, the association says, the cost of the EETC in 2003, when the credit's rate was to double from 10 per cent of tuition to 20 per cent, would have been $60 million.

However, Queen's Park pegged the savings generated by the credit's cancellation at $165 million in 2003 and a healthy $450 million in 2004.

During last fall's election campaign, the Liberals campaigned on eventual savings of $500 million with the scrapping of what they called the "private school tax credit."

Now, the government acknowledges that actual savings in 2004 will be lower than its projections.

The credit was cancelled in December, retroactive to Jan. 1, 2003. The move triggered anger and disappointment in the Jewish community, which charged that Ontario was returning to discriminating against religious minorities who opt out of the public or separate school systems.

"We knew what the numbers were all along and we're disappointed the government didn't listen," OAJDS co-chair Ira Walfish told *The CJN*.

Last December, the OAJDS, along with other stakeholders, made submissions to the government during hearings on the proposed retroactive cancellation of the EETC.

The association argued that the two per cent of Ontario's non-Catholic religious groups deserve to be funded like Catholics; that the United Nations had ruled against Ontario on its funding policy; and that retroactively cancelling the EETC was "mean-spirited and that it would hurt tens of thousands of hard-working, middle and lower income parents."

All along, "we believed that the cost [of the credit] was substantially lower than the government's projections."

Even in the OAJDS' wildest projections, savings generated by the EETC's cancellation could never have surpassed $350 million, Walfish said.

"But that was never really possible," he explained. "It assumed that every one of the 100,000 students [in the Jewish system] filed; it assumed the rate at a maximum of $3,500 [per student]; and it did not take into account the federal charitable credit."

Walfish said the Liberals projected savings of up to $500 million "never made sense. They made it up."

Queen's Park last week countered that the debate misses the point: The Liberals cancelled the EETC because of their support for an already cash-strapped public education system.

"It doesn't become good government policy if it is only $20- or $30- or $50- or $100-million," finance minister Greg Sorbara was quoted as saying. "It is bad public policy to use taxpayers' money to fund private education in Ontario."

Walfish doesn't buy that argument.

"I don't think it's a money issue," he said, citing last week's announcement by the Liberals to limit class sizes in the public system to 20 students. "The cost of that will be astronomical. The amount [the tax credit] would cost is minuscule by comparison."

Walfish concedes the tax credit matter is closed, "but it's important to keep the issue alive and engage the Liberals."

The goal is still "full funding, not a tax credit."

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Petition hopes to sway gov't on faith-based schools

By ANNA MORGAN
Staff Reporter

When it comes to ending educational discrimination in Ontario, Aryeh Snitman says you should never say never.

For the past few months, Snitman, whose children go to the United Synagogue Day School, has used the Internet to rally parents against the current provincial policy that funds Catholic education and excludes all other faith-based schools.

Since January, he has gathered more than 5,000 signatures on a petition requesting funding for religious schools "on the same basis by which funding is made available to Catholic schools" in Ontario.

The "Equal Education Funding Petition," states that "blatant religious discrimination of this kind has no place and should not be tolerated in a multicultual, pluralistic country like Canada."

It goes on to say that "equal treatment of all citizens by government is one of the foundations on which democratic society is based."

The petition asks readers, regardless of their religious affiliation, to make their views known to Premier Dalton

Continued on page 18

Perlasca film ponders: Would we do the same?

By RON CSILLAG
Staff Reporter

"A man has to do his duty," pronounces the screen version of Giorgio Perlasca in a rare reflective moment after being asked about his motives. Why is he, an Italian Catholic businessman, risking his own skin to issue life-saving documents to Jews in the dying days of World War II? Surveying the war-ravaged rubble of Budapest around him, he replies, "Perhaps because I have to."

The cinematic rendering of Perlasca, the largely unknown hero of the Holocaust who rescued as many as 5,000 Hungarian Jews from certain death, rings true for the man's real-life son.

"He just thought he was performing his duties as a human being," Franco Perlasca told *The CJN* following last week's screening of the Italian docudrama *Perlasca: An Italian Hero.* "Anyone else would have done the same thing."

That's the central moral dilemma the stunning two-hour movie posits. Would any of us in the same position risk our lives to save total strangers? And if so, could we keep it a secret for 45 years?

It's a thought that played on the minds of the 250 or so leading lights of Toronto's Italian and Jewish communities, who came together April 19 for a special reception and screening of the film, made for Italian television and shown widely in Europe.

At a fundraising reception on the executive floor of the Royal Bank prior to the screening, guests donated $1,000 per person to a variety of charities, including the Canadian Council for Israel and Jewish Advocacy, the Canadian Museum for Human Rights, Jewish National Fund, the Perlasca Foundation, Villa Columbo charities and the Baycrest Centre for Geriatric Care.

Jewish National Fund announced that from its share of funds raised, a forest in Perlasca's honour will be planted near Haifa.

RBC Financial Group's charitable foundation announced a $1-million donation toward the creation of the Canadian Museum for Human Rights in Winnipeg, a dream of the late media mogul Israel Asper. The funds were accepted by Asper's daughter, Gail Asper.

The donation was cheered by Toronto Police Chief Julian Fantino, who delivered a stirring speech against anti-Semitism, as well as by aviation entrepreneur and Jewish philanthropist Walter Arbib, who saw the film last year on Italian state television and organized the Toronto screening, and Mary Siklos, director of Toronto's Holocaust Education and Memorial Centre, 11 members of whose immediate family, including her mother, owed their lives to Perlasca.

There wasn't a dry eye in the house when Siklos hugged Franco Perlasca in gratitude. "It was a tremendous honour," Siklos said later. "The son of the rescuer meeting the daughter of the rescued."

But the evening's centrepiece was the movie (subtitled in English), which has been likened to *Schindler's List.* Unlike the entrepreneurial Oskar Schindler, and more like the Swedish war hero Raoul Wallenberg, who rescued as many as 100,000 Hungarian Jews with fake passes, Perlasca acted out of pure altruism, dangers be damned.

A meat importer stationed in Budapest, he declined to return to his native Italy after the fall of Mussolini in 1943. Following the German invasion of 1944, he blustered his way into Spain's embassy and revealed himself as a former fighter for Franco's fascists during the Spanish Civil War.

The Spanish ambassador put him in charge of safe houses that sheltered Jews who had already received protective papers and flew the neutral Spanish flag.

But when the Spanish envoy fled to Switzerland in late 1944, Perlasca boldly announced that he was the legation's consul and used the more Spanish-sounding name "Jorge." Without Madrid's knowledge, he and a secretary continued to crank out the protective documents, and he roamed a dangerous city handing them out.

Time and again, using bluff and bravado, the pretend diplomat stared down Nazis and dreaded members of the pro-Nazi Hungarian Arrow Cross militia. In one famous instance, he pulled two 12-year-old boys from a long line of children headed for an Auschwitz-bound train, and put them in his car.

Instantly, an SS officer approached and tried to pull the boys out.

"This car is extra-territorial!" Perlasca shouted. "It has diplomatic immunity. Look at the license plates. Look at the Spanish flag."

The Nazi pulled out his pistol. The argument escalated.

That's when Wallenberg himself appeared and joined the fray until a dapper Nazi colonel pulled up and coolly told the SS man to let the boys go.

"Their time will come," he said.

"Who was that?" Perlasca wondered.

"You don't know?" responded an astonished Wallenberg. "That was Adolf Eichmann."

The scene is rivetingly recreated in the film, which isn't easy to watch. Its shots of destruction rival those of *The Pianist,* while its depiction of executions is brutally honest.

Perlasca, though clearly no soft touch, is also depicted in full. He can't hide in disgust and grief upon discovering mounds of corpses.

Following the liberation of Hungary by the Red Army in January 1945, Perlasca returned to Italy – and obscurity. He never mentioned his exploits, not even to his wife, until a group of women he'd saved found him living in Padua.

In a 1990 magazine article, his story poured out and in short order, the self-effacing Perlasca was paid the highest civilian honours by Spain, Italy, Hungary and Israel, which conferred the title of Righteous Among the Nations. He died in 1992 at the age of 82. Even in his advanced years, as the film shows using televised footage, he called on young people to renounce violence. The message was received at a special screening for high school students also on April 19 and in a showing for the public that evening. Organizers say a general release of the film is being planned.

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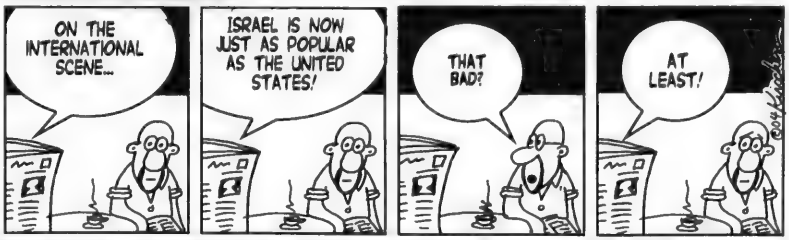
Dry Bones



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Crying into the wind

The United Nations Commission on Human Rights (UNCHR) meets each year in regular session for six weeks in Geneva between March to April. This year's session, the 60th, concluded last week on April 23 and once again it failed to condemn, or even cast any light, on the world's most egregious abuses of humanity.

Unless Israel is on its agenda, it is not likely that the UNCHR will attach any priority, let alone urgency, to human rights violations committed by Arab states. That is not surprising, given the predominance of Muslim, Third World and "non-aligned" states on the 53-nation body.

How else can one explain the commission's tepid report last week on the widespread killing and murderous brutality by a government-supported Arab militia against the black African residents of the western province of Sudan known as Darfur?

Newspapers have reported extensively on the atrocities being committed there.

"The United Nations estimates 750,000 black Africans have been forced out of their homes by Arab militia," wrote Kelly McParland in the *National Post*. "Tens of thousands have died; more than 100,000 have fled to Chad, while hundreds of thousands more cower near the border telling stories of executions, rape, torture and pillage."

According to U.S. Ambassador to the UN Richard Williamson, some 30,000 people in Sudan have died in "racial and ethnic targeting." He rejected the commission's response as inadequate and demanded stronger UN action in the wake of "the horrific events" unfolding there.

But Williamson's lament will be like that of Cassandra's, a cry into the wind, unheard, unheeded and forgotten.

But it is a cry that must bend the hearts of all decent peoples and western governments. First and foremost, there is, of course, the horrible victimization of the black Africans in Darfur that must be immediately stopped. Lives must be saved. In addition, however, there is the need to arrest the marginalization-into-irrelevancy of the UNCHR, so painfully, though poignantly, illustrated by the Darfur case.

When it is not whipping Israel with absurdly false accusations – such as that Israel deliberately infects Palestinians with the AIDS virus or contaminates the Palestinian water supply – the UNCHR is assiduously avoiding the true human rights tragedies around the world.

Our government has a role to play in trying to reverse this unfortunate state of affairs at the UNCHR. Canada should be in the forefront, rallying our allies, trying to restore purpose, clarity and honesty to the proceedings of the UNCHR – for the sake of the goodness that could flow throughout the world from a human rights watchdog of integrity, and for the sake of the countless suffering victims of real human rights violations, such as the black Africans of Darfur.

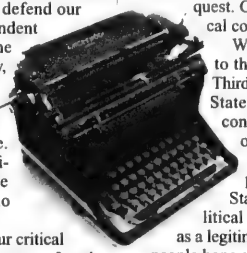
LET OUR PEOPLE GO...

MIAs: Ron Arad, Zachary Baumel, Tzvi Feldman and Yehuda Katz.

Greetings to Diaspora Jewry

On the occasion of Yom Ha'atzmaut, I am pleased to send you greetings from Jerusalem – the eternal capital of the State of Israel and the Jewish people.

The Jewish state was forged in struggle. Fifty-six years later, although still wielding the sword to defend our nation, we can boast proudly of an independent Jewish democracy that continues to lead the world in fields such as medicine, technology, agriculture and the arts.



The war of terror launched against our country 3½ years ago has not broken our spirit or extinguished our desire for peace. Today, we remain firmly committed to eradicating the threat of terrorism facing the State of Israel, while simultaneously leaving no stone unturned in our pursuit of peace.

We must also act vigorously to achieve our critical objective of bringing one million new immigrants to Israel over the next decade. A strong and vibrant Israel, energized by the contributions of these olim, is the key to Jewish survival in our homeland and throughout the Diaspora. At this historic juncture, the future of the Jewish people rests entirely in our collective hands. Now, more than ever before, we need you here with us.

United together, we can move forward and realize our shared dream of peace, security and prosperity in the Land of Israel.

Chag Sameach.

Ariel Sharon
Prime Minister, Israel

* * *

Short memories

In the article "Jews, non-Jews unite against anti-Semitism" (*CJN*, April 1), about the community rally against anti-Semitism late last month, Ron Csillag writes, "On the day of the event, Vancouver NDP MP Libby Davies, who attended the rally, put forward a resolution in the House condemning the rash of anti-Semitic attacks 'in the strongest terms' and calling on international agencies 'to combat the scourge of anti-Semitism in Canada and globally.'"

Do we have such short memories? Is this not the same woman who, along with NDP MP Svend Robinson, attended another rally outside Concordia University in September 2002 to protest against former Israeli prime minister Benjamin Netanyahu's right to free speech and the right of his audience to hear him, giving succor to Israel's enemies and perhaps fuelling the flames of anti-Semitism?

I should be happy she introduced a resolution against anti-Semitism in Parliament?

Sheila Mediena
Montreal

* * *

America's democratic quest

I take issue with Mel Shipman (Letters to the Editor, *CJN*, April 8), who disagreed with Robert Fulford's article "Canada, America and Israel and the future of freedom," which appeared in the March 18 issue of *The CJN*.

Getting information about the United States by reading the *Walrus* is like (getting information about Israel by??) reading the *Guardian* or listening to the BBC or the CBC. The United States is succeeding admirably in its democratic quest. Canada has succeeded admirably in political correctness.

Why do many of our nation's finest emigrate to the United States? Why do citizens of the Third World risk their lives to get into the United States? Because they are willing to work and contribute. They are not looking for handouts or to fight ethnic wars from their homelands.

Shipman should read the Emma Lazarus poem etched in stone at the base of the Statue of Liberty. In our weird world of political correctness that accepts suicide bombing as a legitimate form of protest, her words give decent people hope and courage.

George Bernstein
Windsor. Ont.

* * *

Photo credit misdirected

Far be it from me to detract from the many credits that Anna Morgan deserves, but the picture of me on your front page (*CJN*, April 22) is not one of them. That credit goes to Stephen Epstein, one of Toronto's finest photographers and a person dedicated to the Jewish community. Indeed, he somehow managed to instantly remove the 10 pounds that Anna has been telling me for years to get rid of. Artistic achievement is underappreciated in modern society, but for that flattering picture, Stevie deserves recognition as one of the best.

Ed Morgan
Toronto

* * *

Anti-Semitism should not define us

The lessons offered by Elliott Malamet's article "Anti-Semitism should not define us" is front-page material that should become our mantra.

Harvard professor Ruth Wisse has said the Jewish people would not have survived if the Passover Haggadah was only a retelling of our experience as slaves. "Negative identity" is easy to sell on television in a superficial victimhood/politically correct world, but it does not last.

Malamet understands that the contributions of our ethical principles must be what define us, not the morality of those who hate us. That it is not either shows a laziness, a failure of our educational system or a consequence of being a minority. But Malamet's admonishments should not be surprising to Canadian Jews. After all, if you ask Canadians about our national identity, we would say, "I do not know what it means to be Canadian, I just know I am not American."

David Burstein
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Peace is back in style

By STEPHEN SCHEINBERG

In recent months, a peace discourse has begun anew in Israel. The number of proposals seems to grow every day, and includes the Geneva initiative, the Nusseibah-Ayalon peace petition and One Voice Israel, with its endorsement by Hollywood stars such as Jason Alexander, who recently visited Israel. Add to these Israeli Prime Minister Ariel Sharon's Gaza disengagement initiative, which has offered a right-wing scenario for a kind of peace. During the past three years of violence, little was heard of peace but much about "destroying the terrorist infrastructure," "targeted assassinations," house destructions and the like.

The mood of Israelis is captured in their humour during the recent period. One story has it that a Canadian journalist witnessed an old man praying at the Western Wall every day as she passed there. Finally she asked him, "What are you offering your prayers for?"

He replied that he came to the wall to pray for peace.

That's wonderful, she intoned. "What does it feel like?"

"It feels," he responded, "like talking to a wall."

Such humour reflected not only the pessimism of this recent period, but a lack of trust in the Palestinians and a preference for military force over diplomacy.

Today, strong voices for peace are being heard again. Politicians, active and retired military personnel, rabbis and many others are once again stepping forward and urging negotiations. Most important, the Israeli peace movement has revived to mobilize tens of thousands of people. On Nov. 1, more than 100,000 people assembled in Rabin Square in Tel Aviv to demand new attention to political solutions to the conflict. Many Israelis and Palestinians have expressed their sympathy for new peace proposals.

Why has this shift taken place? Why are large segments of the Israeli public again considering prospects for peace? There are seven important reasons:

• **Economics.** The economy of Israel is in serious trouble. Foreign investment has slowed to a trickle, domestic investment has sharply declined and economic growth is near zero. In the heady days of Oslo, Israel averaged six to seven per cent growth per year. Now, one-fifth of Israelis, and one-third of the nation's children, live in poverty. Clearly, capital detests instability, and in an era of globalization, it has many choices other than Israel. It is not too difficult for many Israelis to grasp the connections between peace, security and the economy.

• **Morals.** Three years of conflict have had a ruinous effect on Palestinian lives. One may properly blame the corruption and bad leadership of Palestinian Authority President Yasser Arafat and his cronies for Palestinian suffering, but the occupation and the closing of borders have also played an important role. It is not merely the Palestinian economy that has suffered, but also Palestinian lives, which are too often dominated by the Israeli military. Checkpoints, house destructions and the like are daily insults to a proud Palestinian population. Some Israelis harden their hearts in the name of security and necessity, but others voice their moral outrage. Some soldiers refuse to serve in the occupied territories and some air-force officers also reject such duties. Avraham Burg, former Knesset speaker and an observant Jew, has voiced this anguish, saying that Israeli democracy, the meaning of Zionism and the very foundation of the state are threatened by the occupation.

• **The United States in the Middle East.** We all know that U.S. President George W. Bush's Iraq venture is not turning out as planned. Many members of the Bush administration had hoped Iraq would be the initial autocratic domino to fall and spread its new democratic influence to the entire Middle East after it first spread to Arafat and the Palestinians. However, the end of the Iraq conflict is not in sight and members of the Bush administration are now joining with British Prime Minister Tony Blair, who recognized that the burden of Sharon and the settlers he supports was one the Iraq invaders should not carry as they try to retain some friends in the Middle East.

Paul Wolfowitz, U.S. assistant secretary of defence, recently endorsed the Nusseibeh-Ayalon peace petition and had harsh words for what he called the Israeli security "wall." U.S. Secretary of State Colin Powell also wrote an encouraging letter to the principal negotiators of the Geneva agreement and met with them in Washington.

However, the American position was best developed by U.S. Assistant Secretary of State Carl Ford in a briefing to the Senate Committee on Intelligence and Research. Ford's briefing, which also reflected the position of the CIA, said any Israeli-Palestinian agreement must be advanced by U.S. pressure on Israel regarding the settlements, and is essential to stability in Iraq. Yet, while one should not expect too much from the Bush administration before the elections in November, many Israelis are aware that their present government does not hold a blank cheque from the United States.

• **Bankruptcy of the Military Solution.** It is now becoming evident to many Israelis that a purely military approach to the Palestinians cannot work. It deprives the latter of all hope and it may create more *shaheeds* or martyrs. These suicide bombers are not merely crazed Islamists, they are also products of a social environment that gives them little room to hope for a better future than martyrdom.

In late October, the Israeli army's chief of staff Moshe Ya'alon held an unusual press conference in which he expressed his disagreement with a government policy that offered no political solutions. Many observers believed he saw another uprising in the making and refused to take the rap for it. Similar sentiments were voiced by four former chiefs of the Shin Bet who in mid-November sharply criticized government policy, the occupation, the security fence and suppression of the Palestinians. One of them, Avraham Shalom, said, "We must once and for all admit that there is another side, that it has feelings, and that it is suffering and that we are behaving disgracefully."

• **Demography.** Israelis, despite Sharon's denials, are aware that they will soon become a minority in the land between the Mediterranean and the Jordan (historic Palestine). The London *Sunday Telegraph* recently reported that Israeli out-migration has reached approximately 200,000 people since the year 2000. At that rate, and with only a trickle of new immigrants coming to Israel, the spectre of a Palestinian majority looms ever closer.

Some scholars think that point will come in 10 to 15 years. Israel will then have only four options when the Palestinian demand becomes "one man, one vote":

• a bi-national state, which effectively means the end of Israel;

• some form of transfer (a euphemism for ethnic cleansing);

• continuous warfare in the face of world opinion demanding observance of democratic voting norms; or

• a plea for a two-state solution, though the time for that will have passed as Palestinians recognize the potency of their majority status.

Of course, Sharon's Gaza initiative is also a response to the demographic issue. The prime minister and his supporters hope for a unilateral redrawing of borders that would sacrifice a handful of Gaza settlements for American guarantees on the major West Bank settlement blocs, leaving the majority of Palestinians outside of Israel.

• **Politics.** The Israeli left needs a peace platform as well as a social platform to attempt to regain a significant share of public support. Former Israeli justice minister Yossi Beilin has parlayed his Geneva prominence into a leadership of the new leftist party Yahad. For his part, Avraham Burg may be using the same tactic within the Labor Party. A few months ago, Burg could hardly be distinguished from his competitors, but his identification with Geneva could stand him in good stead in a leadership contest.

Even the ranks of the rightist Likud have been stirred by the new peace initiatives. It is notable that one of the leading contenders for Sharon's crown, Deputy Prime Minister Ehud Olmert, has seen fit to offer his own proposition, calling for a unilateral separation of Israel from a rump Palestinian entity. Of course, in right-wing circles, even a threat to abandon some settlements and outposts can set off a storm, and posters linking Olmert with Hitler have already appeared, and a large settler rally recently booed at the mention of Sharon's name. The Olmert-Sharon unilateral separation proposal is, of course, not a peace plan but a design for salvaging most of the settlements and leaving a rump Palestinian entity, but militant settlers fear a domino effect and resist giving up anything.

• **The New Middle Eastern Neighbourhood.** Important changes are being signalled in the Middle East and relieving some of the security pressure on Israel. First, one of Israel's main enemies, Saddam Hussein's Iraq, has been destroyed and it will be years, if ever, before it could pose a danger to Israel. Elsewhere in the region there are interesting signs, including a new peace overture by Syrian President Bashar Assad and the renunciation by Libya of weapons of mass destruction. Even Iran's crackdown on reformers has been viewed as a sign of weakness. No one is suggesting this is now a nice neighbourhood for Israel to have to live in, but it may be changing for the better and enhancing opportunities for peace.

Despite these changes, it is never wise to be overly optimistic about peace prospects in the Middle East. Arafat and Sharon are not known as great peacemakers. Arafat's health appears to have improved and he has recently come out on top in a battle for control of the Palestinian government. Given the ongoing corruption allegations against Sharon and his sons, it is impossible to guess how long he may last. Even if Sharon falls and an election is called, there doesn't appear to be a Rabin-like figure to oppose him or his potential successors, meaning there is no opposition leader who would not only advocate peace, but who would also give the Israeli public assurance that their security would be better off in his hands.

Many Israelis and Palestinians are rethinking their positions and turning from conflict to hopes for peace. Can Palestinians eschew tragic violence and death and find their way to nonviolent action and negotiation? Can Israel again become a light unto the world, a restored democracy, and reclaim the idealistic Zionism that once called for peace? I have a faint glimmer of hope, for the silence has been broken and thousands of people on both sides are demanding a peaceful resolution to their painful conflict. Jews in the Diaspora can make a critical difference if they turn from their unthinking support of existing government policies to the support of a secure, democratic Israel living in peace with its Palestinian neighbours.

Stephen Scheinberg is a professor emeritus at Concordia University and a co-chair of Canadian Friends of Peace Now.

On judgment

We all know the maxim, "Don't judge someone until you have walked a mile in their shoes." There is also the related expression, "Don't judge a book by its cover." We frequently pay verbal homage to such sentiments. Rubbish! How can we walk in someone's shoes? We can never know the full context or story. We always get a sense of things by seeing what appears before our eyes.

Norma Baumel Joseph in Montreal

We judge everyone, all the time, everywhere. That is what we humans do. Favourably, this is called critical thinking, perceptive analysis or "people smarts." All such labels acknowledge that humans engage in constant evaluations that require the capacity of judgment. It is part of our faculty of thought, of intelligent differentiation, of enabling us to make distinctions so we can function and make appropriate choices.

Yet, we must also recognize that the above aphorisms are part of our popular heritage precisely because there is something problematic about judging others. It is presumptuous, because we presume to know. Additionally, perhaps those statements caution us because we are afraid of the judgment of others. What are they saying about me? Are my clothes right, or my words, my allegiances, my thoughts? Sometimes this process yields the worst sort of political correctness. We wield a powerful tool in judging others, and we succumb to control by others in deferring to their judgment.

Many years ago, I attended the funeral of a friend's daughter. The girl was very young and it was a terrible tragedy. The funeral was very difficult, to say the least. I remember well my reaction to the eulogy. I thought it was terrible. I thought the rabbi was terrible. He did not draw out our emotions – no tears burst forth. He gave a rather brief and, to my mind, dry speech. Not what I was expecting. I judged and found him wanting.

Imagine my surprise when my friend – the mother – told me privately how grateful she was. You see, she had asked the rabbi to help her get through the ordeal. She did not want to break down during the funeral. She needed to keep her mourning private. So he did the right thing and helped her. How was I to know? I couldn't have. Hence my reaction was inappropriate, and the rabbi's behaviour was appropriate. I have tried to remember that lesson, but it is difficult.

Obviously, there are forms of judgment that are appropriate and others that are not.

So how to distinguish them? I do not have any failsafe guidelines, just a warning to be careful, to remember my story, to try to understand context, to be generous, and to be humble.

I've got a little list

"As some day it may happen that a victim must be found
"I've got a little list – I've got a little list
"Of society offenders who might well be underground
"And who never would be missed – who never would be missed." (*The Mikado*)

What a charming thought: to have a list of malefactors at whose door all our society ills could be laid.

This is what Kalle Lasn, editor of *Adbusters* magazine, came up with in his most recent issue. His list of prominent American "neocons," with Jews marked with big black dots, purports to identify the dangerous cabal leading the western world to destruction. Who is at the bottom of this mystery? The Jew!

Jean M. Gerber in Vancouver

Lists can be benign or malicious, depending on intent. What, in true rabbinic fashion we ask, is a benign list? Laundry and grocery lists. Lists of people invited to your seders. A list of Nobel Prize winners. A list of Righteous Gentiles.

The most famous and redemptive list, I believe, is the list of 1,500 or so Jews saved by Oskar Schindler during the Holocaust, for which he will always be remembered.

That list is the antithesis of Lasn's.

More in keeping with *Adbusters'* intent was the list U.S. senator Joseph McCarthy brandished in the 1950s. "I have here," he claimed, "a list of Communists." Except that he had no such list. His attack on American liberals, especially those in that hotbed of that Jewish conspiracy, Hollywood, broadened until it had destroyed the lives of thousands, among them many Jews. There's a list *Adbusters* could love.

The neo-Nazi movement has long lists of Jews it imagines, in its delusional world, to be the enemies of Christianity. These lists often include former U.S. presidents Franklin Roosevelt and Dwight Eisenhower who, although of course not Jewish, are identified with the liberal democratic tradition that neo-Nazis despise.

What is *Adbusters'* rationale? According to the *National Post*, Lasn said that if his list "were a list of dentists or firefighters… that would indeed be offensive." (Why would you identify Jewish dentists or firefighters in the first place?) The thought leads back to the Nazi practice of identifying, then rounding up, the Jews of Europe for extermination.

But Lasn slyly adds that because neo-cons "are the most influential political/intellectual force in the world right now," he feels obligated to "put them under a microscope." Their undue influence, he argues, deforms American policy toward the Middle East, and Israel in particular.

I have no problem arguing with the neoconservatives of this world. I find their ideology to be limited, narrow, and sometimes laughable, and right now, they do seem to rule the roost in the United States, for better or worse. But I have a big problem with identifying them with some sort of Jewish conspiracy. That thought brings up another list, that of the *Protocols of the Elders of Zion*, who also supposedly ruled the world.

So *Adbusters* and the Nazis have something in common. Both think Jews rule the world. Both make lists of these evildoers and publish them as a public service, so we will all know whose fault it is when things go wrong. Never mind that today's actual political heads of state are good church-going Christians – it's the Jews hiding in the shadows that we must keep an eye on.

It's sad to think that someone sincerely believes that by identifying the Jews in a movement – any movement – he will bring about a better world.

How effective will Lasn's list be? Not very. *The Mikado*'s "little list" was scary, but love trumped his evil plans and conquered all. So, too, will Jews go on being conservatives, liberals, socialists and capitalists, just like everyone else.

The *Adbusters* list weakens the efforts of that magazine to speak out on other issues. But Lasn doesn't get it, and continues to defend the indefensible. Next time he wants to make a list, he would be better off listing companies that pollute, that mislead and cheat their shareholders, or market their products falsely.

That is information we need, as good consumers and citizens. Save the secret cabals for the movies.

Obie, *zichrono livrachah*

In December, my wife and I attended a reading by Sheldon Oberman at McNally Robinson Booksellers in Winnipeg. "Obie" was reading excerpts from his recently published twelfth book, *Island of the Minotaur: Greek Myths of Ancient Crete*. It was more than a typical public reading, though. It was a triumph of sorts, a victory celebration. Like some of the heroes of ancient myths, Obie had fought a demon – in his case, cancer. He had won, or so it seemed, and was returning to his cheering followers.

Stuart Slayen in Winnipeg

While he looked older and sounded a bit different, his deep voice was still captivating, and his words were still enchanting.

Obie's victory, though, was short-lived. The cancer returned aggressively and on March 26, one of Canada's greatest writers and storytellers died at the age of 54.

The exploration of cultures and folktales inspired Obie, and a couple of his books highlight Jewish themes. *The Wisdom Bird: A Tale of Solomon and Sheba* retells a folktale, blending Jewish, east African and Yemenite versions. The multi-award winning *The Always Prayer Shawl* is a touching and powerful story about the passing of time and the endurance of tradition. A two-volume collection of Obie-written Jewish folktales will be published in the near future.

His other books include *The White Stone in the Castle Wall*, a wonderful tale about Toronto's Casa Loma; *The Lion in the Lake*, a charming, bilingual alphabet book; and *The Shaman's Nephew*, a collection of stories about Inuit life at the Arctic Circle, for which Obie was short-listed for a Governor General's Award. His work also included film, theatre, short stories, articles and children's songs. More information about Obie and his work is available at http://www.shelonoberman.com/index.shtml.

Here in Winnipeg, though, Obie will be remembered for more than his writing. He worked for three decades as an English, journalism and drama teacher at Joseph Wolinsky Collegiate, the city's Jewish high school. For hundreds of students, including me, he was an icon: the guy who always had a colourful story to tell, the teacher whose unique curriculum left more than a few parents scratching their heads. He was deep, innovative and never dull. He took risks and encouraged his students to do the same. With Obie, you didn't just study literature, you studied life. He taught his students to observe, absorb and express. He taught with zeal, never going through the motions.

And for those of his students who pursued further study and work in writing and communications, we can all claim some lasting inspiration from Obie. His passion for words, characters and stories was sincere and contagious.

I will miss Obie. He was a creative soul and a grand inspiration. A reminder that you can find your muse, create stories and discover meaning anywhere you look – at home, on your travels, in your job and from the past.

Coincidentally, I wrote about Obie in my first *CJN* column in February 2002. I told of a project he developed in which he asked his students to learn and write their family stories. He gathered the submissions and produced a bound text that serves as a powerful tapestry of Jewish history.

I say coincidentally, because I've decided to make this my last *CJN* column. It's been a delight writing for this outstanding paper, but it's time to move on. I've experienced top-notch copy editing from a talented crew, and great motivation from editor Mordechai Ben-Dat. And it's been an honour to share this page with many fine writers, especially the legendary Rabbi Gunther Plaut.

The biggest thrill, though, has been hearing from readers across Canada and even a few from elsewhere. Because of the e-mail this column has generated, I've discovered family in Israel I never knew I had; hooked up with distant cousins who told stories of my late father that I had never heard before; and I even picked up some tips on parenting and how to avoid caffeine-withdrawal headaches on Yom Kippur.

Thank you all. It has been a pleasure.

Contact Stuart Slayen at stu_column@hotmail.com.

Rising U.S. casualties in Iraq raise questions

On April 15, *The New York Times* published a full-page spread containing the head-and-shoulder photographs of 64 American soldiers killed in Iraq in the previous week. The calm faces of the deceased, the vast majority under the age of 30 and bursting with youthful vigour, summoned up jolting memories of the horrendous casualties the United States sustained in Vietnam in the 1960s and 1970s and in Lebanon in 1983.

Sheldon Kirshner in Toronto

The U.S. death toll in Iraq is rising to intolerable levels and eroding support for the American mission there. Seven hundred U.S. soldiers have been killed since last year's invasion, and April has been the cruellest month of all for the Americans in this strife-torn tribalistic country. So far this April, more than 100 troops have fallen, as many as in the 2003 invasion.

With American and coalition forces facing a Sunni rebellion in Falluja, a Shiite insurrection in Najaf and an upsurge of fighting along the Syrian frontier, the prognosis for the future is at best uncertain. It seems clear that the United States underestimated the problems it would encounter in Iraq, which has rarely known a moment of quiet since Saddam Hussein's invasion of Iran in 1980 and of Kuwait in 1990.

Planning for worst-case scenarios, American commanders have prepared for a lengthy campaign to quell the twin uprisings, the worst since the revolt against the British in 1920, and the Bush administration has extended the tours of about 20,000 U.S. troops. Meanwhile, Defence Secretary Donald Rumsfeld, one of the chief backers of the war to unseat Saddam's Ba'athist regime, has acknowledged his surprise at the high level of violence throughout Iraq.

In retrospect, the Americans made three miscalculations. After the long, dark night of Saddam's brutal dictatorship, they assumed that they would be welcomed as liberators, a school of thought propounded by U.S. Vice-President Dick Cheney; that their allies, the Iraqi exiles, would be accepted as legitimate representatives of the Iraqi people; and that the Shiites would back them without reservations. None of these assumptions, which appeared reasonable, has panned out.

A virulent strain of anti-Americanism – fuelled by Arab nationalism, Islamic fundamentalism, lingering resentment of the West's colonial legacy in the Middle East, the lack of security (as exemplified by last week's bloodbath in Basra), massive joblessness and American support of Israel – has enveloped Iraq.

In the main, the exiles have been met with suspicion and derision, while the Iraqi Governing Council – a 25-member advisory board established by the Coalition Provisional Authority, headed by Paul Bremer – is widely regarded as a compliant adjunct of the American administration. As for the Shiites, who comprise almost two-thirds of Iraq's population and who suffered egregiously under Saddam, they have embraced the Americans with less-than-tepid enthusiasm.

The most important Shiite figure, Ayatollah Ali al-Sistani, has consistently criticized the American occupation and opposed the modalities for transferring authority to an interim Iraqi government on June 30. In addition, he has tacitly supported the uprising mounted by Moktada al-Sadr, his deeply anti-American colleague. Sadr and his followers paranoically believe that the United States wants to uproot Islam in Iraq, steal its oil and deny the Shiites a credible voice in a future Iraqi government. Sistani, however, has called for a peaceful resolution to the current crisis, which was triggered by two separate events: the closing on March 28 of *Al Hawaza*, a radical Shiite weekly published in Baghdad and reflecting the views of Sadr, and the gruesome murder and mutilation of four American security guards in Falluja – a Sunni stronghold – three days later.

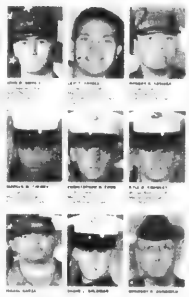
In Falluja, where fierce fighting has raged on and off for the past three weeks despite a truce, and where the Americans have taken serious casualties, U.S. marines have been forced to engage in classic block-by-block urban warfare. The Americans have promised to call off their offensive – which has killed some 600 insurgents and civilians – if the rebels give up the Iraqis who murdered the four Americans and turn over their heavy weapons.

Southward in Najaf, a Shiite holy centre where Sadr is barricaded with his Mahdi militia, the marines have yet to launch an offensive. They are caught between the imperatives of maintaining order and not alienating moderate Shiites. Be that as it may, the United States is determined to disband Sadr's Mahdi Army, which has 3,000 to 10,000 fighters armed with rocket-propelled grenades, mortars and light weapons.

Having learned the lessons of Israel's ill-fated occupation of southern Lebanon, the United States is trying not to sink into the quagmire that swamped Israel.

Israel's objectives in Lebanon were basically twofold: to establish a new, friendly order and to contain Palestinian terrorism. Israel's first goal fell by the wayside when Bashir Gemayel, Lebanon's newly elected, pro-Israel Christian Maronite president, was assassinated by Syrian agents in 1982. With Gemayel suddenly out of the picture, Lebanon was taken over by politicians generally hostile to Israel and in Syria's pocket.

Israel did manage to decapitate Palestinian terrorism in Fatahland, a slice of rugged Lebanese territory adjacent to the Israeli border. But in the process of pacifying southern Lebanon, Israel prolonged its stay and thereby alienated and angered the Shiites, who, having borne the fallout of Palestinian attacks against Israel, had welcomed Israel's 1982 invasion.



The rest is history. Deeply resentful of Israel's occupation, the Shiites formed Hezbollah, which gradually challenged Israeli hegemony in southern Lebanon. Supported by Syria and Iran, Hezbollah conducted an increasingly effective guerrilla war against the Israeli army.

Mindful of Israel's bitter experiences with the Shiites in Lebanon, the United States will do everything in its power to court the Shiites of Iraq. Next to this priority, Washington's overarching aim is to foster the creation of a pro-American free-market democracy that will serve as an example to the Arab world, which is bogged down in authoritarianism and sectarianism. On April 13, President George W. Bush reaffirmed his intention to stay the course, fight terrorism and build a stable democratic order in Iraq. But he knows full well that the U.S. project there is utterly dependent on Shiite goodwill and that without their co-operation, the current violence could yet ripen into a full-fledged uprising.

As the Americans besiege Falluja and Najaf, they have also been busy on a third military front. In a bid to choke off the flow of foreign fighters into Iraq from Syria and Iran, the U.S. army has aggressively patrolled these porous borders, built an earthen barrier along the length of the Syrian frontier and fought running battles with insurgents. And in a forceful demarche, U.S. Secretary of State Colin Powell has again warned Syria to better control its border. Amid these developments, U.S. troops are struggling to keep open vital supply lines that have come under attack in the last month.

The prevailing climate of insecurity has overshadowed two major political challenges that must be addressed without delay: Who will govern Iraq after June 30? Can the so-called "coalition of the willing," assembled by the United States with such painstaking care, be preserved in the face of incessant turmoil?

Washington's plan until recently was to transfer sovereignty to the Iraqi Governing Council. But in an about-face related to the current difficulties, the Bush administration has taken the advice of the United Nations and decided to replace the council with a more representative caretaker government. It is a good idea. The United States should share the burden of rebuilding Iraq with the United Nations. Washington cannot do it alone.

Neither should the United States assume full responsibility for stabilizing Iraq. In the past two weeks, Spain, Honduras and the Dominican Republic have announced plans to withdraw forces from Iraq. If additional countries pull out, the insurgents will surely be emboldened. And so it is incumbent on the United States to staunch the hemorrhaging by persuading allies to help keep the peace in Iraq.

All things considered, as *Globe and Mail* columnist Jeffery Simpson noted last week, the United States is embroiled in an unenviable bind in Iraq. As he put it: "The more the United States remains, the more it will be resented. The faster it departs, the greater the chances of chaos."

For the stake of stability in the Middle East, Washington needs to resolve this vexing paradox as soon as possible.

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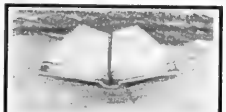
Jewish Life

By
RABBI REUVEN TRADBURKS

The peril of lashon hara in a wired world

It is hard to keep the mitzvah of "don't be a tale bearer" in our age of communications. These days, we have a lot more tools at our disposal to get ourselves into trouble – phones, e-mail, cellphones, instant messaging, ICQ, text messaging – than we used to. In our modern world, we have a lot of easy opportunities to speak, or message, in hurtful and negative ways.



Rabbinic Reflections

In fact, among the many and varied mitzvot of the Torah, it could be that our modern era has trampled on this mitzvah more than on most others.

The Torah instructs us on the proper use of speech. We must tell the truth. We must not hurt another person with words. We must not say bad things about someone else. And, as we learn in our parshah, we must not tell stories.

There are actually two separate mitzvot. The first and maybe more famous is "lashon hara." I cannot tell you about how rotten Chaim is. I cannot say to you "Chaim is a nice guy at home, but in business, a bigger thief you'll never find."

The second mitzvah is called "rachilut" – tale bearing. I cannot tell you what Chaim said about you. I cannot say to you "Chaim said you are a nice person, but in business you are a complete fool."

To put it simply, I cannot say bad things about Chaim to you, nor bad things Chaim said about you to you.

Our Torah ethics extends this even further, into the area of innuendo, into the area of "don't get me started on Chaim," or "Chaim is such a nice person," since this will lead to negative talk.

Back to our modern era. Different times in history present different challenges when it comes to mitzvot. Today, idol worship is not a big challenge. One hundred and 50 years ago, communication was very limited. Of course, speaking directly, in person, always presents good opportunities to speak about other people and can degenerate into negative speech. But besides direct speech, a century-and-a-half ago, one could only communicate with others through letters, or maybe via telegram.

When we write a letter, we think about each word, so maybe that time delay from mind to pen is enough to reflect on whether we should say something bad or not. Certainly, in a telegram – as the Chafetz Chaim says – every word costs, so we are careful about what we say.

Today, words literally fly through the air with the greatest of ease. E-mails, cellphones, text messaging, instant messaging with eight people at once – wow, that gives us a lot of opportunities to say a lot of lashon hara, a lot of rotten things.

The mitzvah also includes not accepting the negative things. We can't hide behind the fact we aren't saying all those negative things we read in newspapers, hear on talk radio, or see on TV, because hearing them is also forbidden.

The blessing of the age of communication presents us with far too many opportunities to trample on the Torah's high standard of speech. We must be more diligent, more than in any other era in human history, to make sure that we don't hear or say negative things about others.

Yet another mixed blessing of the march of progress.

Rabbi Tradburks is spiritual leader of Kehillat Shaarei Torah in Toronto.

By **BRIAN HENRY**

Anti-Semitism in Canada: Why now?

Across the country, the firebombing of a Jewish day school in Montreal appalled Canadians. Why did it happen? Why now?

I see four root causes.

First, the terrorist attacks of Sept. 11 radicalized anti-American and anti-Jewish sentiment in Canada and around the world. Much of the far left has always considered America and Israel as a single enemy and the primary source of evil in world affairs. While Sept. 11 demonstrated to most people that there are much nastier people around, the far left wasn't prepared to give up its vision of America the evil.

Guest Voice

For example, in his essay "The War in Afghanistan," U.S. political commentator Noam Chomsky argues that America's actions in that country were a far greater moral wrong than the terrorist attacks themselves. Much of the left followed Chomsky's lead. But some people, many Canadians among them, defended their vision of American evil by adopting the notion that the United States and/or Israel (or simply "the Jews") were responsible for the Sept. 11 attacks.

Such conspiratorial thinking, which in Canada used to belong exclusively to neo-Nazi propagandists such as Ernst Zundel, suddenly became mainstream. Three *Toronto Star* columnists have promoted the notion of Sept. 11 as an American plot – Michelle Landsberg, Thomas Walkom and Antonia Zerbisias. Zerbisias went so far as to recommend an anti-Semitic web site to her readers (a recommendation that she only partially disowned after B'nai Brith called her on it.)

Second, opposition to the American-led war against Saddam Hussein popularized anti-Americanism throughout Canada and licensed its expression. When Liberal MP Carolyn Parrish said, "Damn American, I hate those bastards," she likely generated more support for her party, not less. And when Canadians opened the door to anti-Americanism, its anti-Jewish twin also snuck in.

Why did America invade Iraq? The answer, according to some conspiracy-minded Canadians, is that America is controlled by Jewish neo-Conservatives, a cabal that puts Israel's interests ahead of America's and, more generally, plots for America to conquer the world.

For example, in his recent article titled "Why Won't Anyone Say They're Jewish?" Kalle Lasn, editor of the Canadian magazine *Adbusters*, produces a list of American neo-conservatives with a dot (or perhaps it's a little yellow star) beside each Jew. "Half of them are Jewish," he writes, in case his readers can't count. And, he says, they control "Rumsfeld's Defence Department."

Lasn adds, rather darkly, "One wonders what Israeli-American relations, and indeed what American relations with the rest of the world would look like if [they]… were also in charge at [the U.S.] State [Department]."

This idea of Jewish puppet masters is simply a rehash of the century-old myth of the Elders of Zion, which was so fervently embraced by Adolf Hitler.

Third, the train bombings in Madrid showed that terrorism works. The bombers of the Montreal day school simply followed the Madrid example, but, fortunately, they burned only books, not people. Next time, according to a note left by the firebombers, they might do worse.

Fourth, and most importantly, anti-Semitism in Canada has been activated by the continual portrayal of Israel as murderous and monstrous, not just by the far left, but in mainstream media and by mainstream politicians.

To give just one example, CBC Radio's Mary Lou Finlay opened a recent interview with a representative of the Palestinian Authority by asking him for his reaction to the Israeli "murder" of Hamas leader Sheikh Ahmed Yassin. I assumed she'd made an embarrassing slip, until Russ Germain introduced a later segment of the program with a scripted line about the world crying "bloody murder."

Have you ever heard anyone on the CBC refer to any of Hamas' deliberate killings of Israeli civilians – men, women or children – as "murder"?

The CBC's condemnation of Israel's "murder" of Yassin and Canada's foreign minister's condemnation of the assassination were mere peeps in the worldwide outcry against Israel. That outcry that was louder, more widespread and vastly more heated than have been any objections to the hundreds of killings and thousands of injuries Yassin's terrorist organization has inflicted on ordinary people going about their daily lives.

That outcry was surely heard by the people who firebombed the Montreal Jewish day school. When they wrote that their attack was retribution for the killing of Yassin, I imagine they expected scattered applause for their actions. Surely, they were surprised that Canadians unanimously denounced their attack, with the *Toronto Star* and the CBC as appalled as everyone else. Then again, perhaps the bombers are familiar with hypocrisy.

Brian Henry lives in Toronto.

Jewish Life

Jewish entrepreneurs

By MARK MIETKIEWICZ

If you're a Jewish entrepreneur and want to make contact with other businesspeople, look for advice for your venture or seek funding for your startup, Jewish organizations on the World Wide Web can help. Today, we'll tour some of the most interesting ones. Remember, though, that you can't always tell an organization by its website so always check out any group before joining – especially if it charges a membership fee.

The goal of the "Tribe of Angels Jewish Business Network" is to connect Jewish investors, Jewish startups and Jewish talent. According to its site, "Tribe of Angels is the Jewish community's oldest and largest business network. We bring together Jewish industry leaders to develop business, identify new ventures, develop partnerships, and source talent." Check out some TOA members at the site's online resource guide. **[www.tribeofangels.com/]**

Networking, of course, means extending your scope beyond your city and province. If you are trying to find a contact in another city, its local Jewish business group is a great place to start. The Jewish Center for Business Development has been operating in Baltimore since 1992. **[www.jcbd.org/]** Looking for a contact in New Jersey? Try the Cherry Hill Jewish Business Network. **[www.chjbiznet.com]** There is also Detroit's Jewish Entrepreneurs Network **[www.thisisfederation.org/JEN/]**, the Jewish Business Association of Colorado **[http://tinyurl.com/39xsh]**, the Jewish Business Community Networking of Seattle **[http://tinyurl.com/3bp4e]** and Austin's Jewish Business Network. **[www.austinjbn.org/]**

On this side of the border, the ProMontreal Entrepreneurs program helps with advice about business creation and access to a fund that provides capital for young entrepreneurs. The PME Fund is a collaboration of FEDERATION CJA and the Jewish Vocational Service. **[www.jvsmontreal.org/entrengl.html]** And you can read up about programs offered by Toronto's Jewish Vocational Service at its website. **[www.jvstoronto.org]**

One of the most enduring Jewish institutions in North America is the Hebrew Free Loan Association. In addition to helping people overcome personal debts, some Hebrew free loans offer interest-free loans to entrepreneurs trying to get a business off the ground. The International Association of Hebrew Free Loans has member branches in Israel, the United States, Argentina and Canada, with offices in Vancouver, Calgary, Hamilton, Toronto and Montreal. **[http://freeloan.org/canada.html]**

The Joshua Venture offers funding for so-called "Jewish social entrepreneurs." The two-year program "provides seed capital, entrepreneurial training, mentorship, technical assistance and Jewish learning to innovators ages 21 to 35." **[www.shma.com/sept00/gaines. htm]** Successful candidates receive a $60,000 US grant for non-profit ventures that will benefit the American Jewish community. At the moment, Rochelle Shoretz of Teaneck, N.J. is receiving funding for Sharsheret, a peer support organization "dedicated to addressing the unique challenges faced by young Jewish women with breast cancer." Aaron Bisman of New York City is working on JDub Records "to redefine Jewish music, help connect Jews to a deeper understanding of their Judaism." Joshua Venture supporters include Steven Spielberg's Righteous Persons Foundation, the Andrea and Charles Bronfman Philanthropies, the Nathan Cummings Foundation and the Walter and Elise Haas Fund. According to the site, Joshua Venture hopes to extend the program to Canadian applicants. **[www.joshuaventure.org]**

If you have an idea for a great entrepreneurial business *and* you want to live in Israel, look at the Ahavat Israel website. It has advice about the ups and downs of what it calls Israel's "more welcoming and supportive" climate for small businesses. There's an overview of the country's tax structure, customs exemptions and information about Israel's Entrepreneurial Development Centers. **[http://tinyurl.com/292eu]** According to a 2000 survey of 10 western countries, Israel had the third highest rate of entrepreneurship after the United States and Canada but ahead of the United Kingdom, Italy, Denmark, Finland, France, Germany and Japan. **[http://tinyurl.com/yqzue]**

You may already know about Speed-Dating. Well, the J2J Network seems to try to make a different kind of shidduch with its "Speed Networking" evenings for Jewish businesspeople and entrepreneurs. Attendees "pair up for brief meetings to network and provide each other with a quick elevator pitch." **[http://j2j-network.ryze.com/]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

A powerful memoir of struggling with faith

***The Spiral Staircase* by Karen Armstrong, Random House, $35.95.**

As a young woman growing up in England, Karen Armstrong had such a strong religious faith that she joined a convent in 1962, when she was only 17. She stayed there for seven years until doubts about her own worthiness and a harsh regimen forced her to leave.

Books
Bernard Baskin

The author recounted these bittersweet experiences in an earlier book, *Through the Narrow Gate*. Despite her best efforts, she failed dismally in her youthful strivings to find God.

In an unfamiliar and often hostile world, her unremitting struggles to achieve emotional stability and find spiritual meaning were unsuccessful. At Oxford University, her doctoral thesis was rejected. The head mistress of a private girls' school in London found her teaching inadequate and her personality unappealing.

Crestfallen, dejected and physically ill, Armstrong came close to an emotional breakdown. Ultimately, she found her calling as a scholar dealing with comparative religion and the sacred texts of Christianity, Judaism and Islam. Success came with her book *The History of God*, which was translated into 40 languages. She became an international celebrity and popular media personality.

Today, Armstrong is a part-time professor to rabbinical students at London's Leo Baeck Seminary. What is noteworthy and surprising about *The Spiral Staircase* is how she discovered ideas about Judaism that transformed her religious thinking.

A visit to the Western Wall in Jerusalem, for example, was a kind of revelation.

"There were black-caftaned Orthodox, with their ear locks and huge fur hats, as well as men and women dressed in ordinary clothes," Armstrong writes. "I watched a young Israeli soldier bind his tfillin to his arms with a thick strap as he bowed and prayed before the wall. Judaism was not the superseded faith of my blinkered mediations. It had a life and dynamism of its own, and was as multifarious as Christianity. It had continued to grow and develop."

Armstrong was also intrigued by the role of study in Jewish religious life.

"Certainly, the rabbis who compiled the Talmud insisted over and over again that 'when two or three study the Torah together, the Divine Presence is in their midst.'"

She learned that in Judaism, the study of Torah and Talmud had never been as goal-directed as some modern scholarship. Indeed, the process of study itself was as important as the content.

Armstrong took to heart the golden rule of Hillel (70 BCE–10 CE), who taught that you must first discover what distresses you and then refrain from inflicting similar pain on other people. She writes that this is the essence of religious life.

In time, Armstrong came to admire all western religions and could not regard any one of them as superior to any of the others.

"None of them had a monopoly of truth. Working in isolation from one another, and often in a state of deadly hostility, they had come up with remarkably similar conclusions. This unanimity seemed to suggest that they were onto something real about the human condition."

Powerfully engaging, candid and adventurous, *The Spiral Staircase* is a description of a many-sided spiritual journey that offers challenging and refreshing approaches to formal religion and ecumenical awareness. I highly recommend it.

Everyone wishing to pray for physical, emotional or spiritual healing is invited to join in

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Greater Toronto Area

Jenin 'massacre' film a compelling documentary

By SHELDON KIRSHNER
Staff Reporter

Jonathan Van Caspel

Two years ago, the British and European press almost single-handedly created the enduring myth that the Israeli army perpetrated crimes against humanity in a Palestinian refugee camp in the West Bank town of Jenin.

In a typically hysterical banner headline, the *Independent*, an otherwise respected London daily, blared,"A monstrous war crime."

Adopting a similar line, *The Guardian* – a daily that supported the 1917 Balfour Declaration – compared Israel's offensive in Jenin to Sept. 11.

So much for objectivity.

These events are the subject of *Jenin: Massacring Truth*, a compelling Global TV documentary aired on April 28.

Written and directed by seasoned Canadian correspondent Martin Himel, the film, which features vivid battle footage from both sides, skilfully disposes of the blatant lie that Israel stands guilty of committing war crimes in Jenin.

Filmed in Israel, the West Bank, Europe and other locales, *Jenin* places the controversy in its proper context.

Palestinian attackers had been wreaking havoc on Israel since the outbreak of the intifadah. In March 2002, they went too far, killing some 130 Israelis. For Israel, the final straw was the Park Hotel Passover suicide bombing, which killed 29 Israelis.

In response, the Israeli army launched Operation Defensive Shield, designed to destroy the terrorist infrastructure in the West Bank.

Among the targets was the Jenin refugee camp, where 25 per cent of the attacks had originated. Janine DiGiovani, a correspondent on the staff of *The Times* of London, notes that Palestinian fighters deliberately lured the Israeli army into the refugee camp.

Israel could have bombed the camp from the air, but instead sent in the infantry. In fierce battles, 13 Israeli soldiers fell, a loss of life Israel could have largely avoided had it deployed its air force.

The Palestinian Authority, which had done virtually nothing to curtail the bombers of Hamas and the Al Aqsa Martyrs Brigade, spread the falsehood that hundreds of Palestinian civilians had deliberately been killed by Israel. Saeb Erekat, a leading PA official, cited a figure of 500.

Reporters, some gullible, some malicious, bought the story, hook, line and sinker. Against all journalistic conventions, they failed to check the facts.

If they had bothered to do so, they would have learned that the Palestinian death toll was much lower: 26 civilians and 23 fighters. (By contrast, when NATO aircraft bombed Serbian positions in Kosovo in 1999, hundreds of civilians were killed.)

Israel protested, but was demonized as an outlaw state. Only later did the world learn that there had been no massacre. In separate reports, the United Nations and the watchdog group Human Rights Watch absolved Israel of the alleged crime.

In *Jenin*, Himel – a dogged reporter who has worked in Israel for many years – examines the events under review with a dispassionate eye.

He interviews Jonathan Van Caspel, an Israeli paratrooper who fought in Jenin and deeply resents the accusation that he is a war criminal.

He also talks to reporters who covered the fighting, some of whom seem contrite about having played fast and loose with the truth.

And he speaks to an Al Aqsa Martyrs Brigade commander who battled the Israelis in Jenin. His comments are of little interest beyond his observation that the Palestinians were ultimately routed by giant Israeli bulldozers.

Far more interesting are the observations of journalists who have no personal axes to grind or political agendas to pursue.

Olivia Ward, a *Toronto Star* correspondent who reported from Jenin, disputes an outlandish claim by DiGiovani that the destruction in Jenin was worse than in Grozny, the capital of Chechnya.

DiGiovani is no impartial observer. She claims that a "strong Zionist lobby" in the United States influences American media coverage of the Middle East. For good measure, she asks Himel whether he is an Israeli or Jewish.

British reporters such as DiGiovani left the impression that the camp had been "pulverized" by Israel. But in actual fact, only a relatively small area – some 400 square metres – was destroyed. Everything else in Jenin was left standing, but no one seemed to care.

Israel, unjustifiably, was branded as a heartless aggressor.

In an excellent observation, James Reynolds, a BBC correspondent based in Jerusalem, points out that first impressions stick.

Once the news got out that Israel had supposedly committed war crimes in Jenin, much of the world believed the calumny. To its credit, the American media was skeptical.

Unfortunately, Himel leaves the Canadian press out of the discussion, his interview with Ward notwithstanding.

As he conclusively proves, Israel cleared the Jenin camp of terrorists without breaching the rules of war. Yet, these calumnies were recycled by Mohammed Bakri in his film *Jenin, Jenin* and are alive and well on the Internet.

"Unbelievable," fumes Van Caspel.

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Church member drums up support for Montreal day school

By DANIEL HOROWITZ
UJA Federation

After spending 18 years as an elementary school teacher and another 17 as a principal, Patricia Carson knows the important role books play in the lives of young students. It's that love of books that prompted the Toronto resident to personally donate around 100 of her own books to Montreal's United Talmud Torah Day School, the victim of a recent firebombing.

"I had this whole case full of children's books and I figured that the poor kids at the Montreal school could really use them. It was the perfect place to send them. Those children need books as soon as possible."

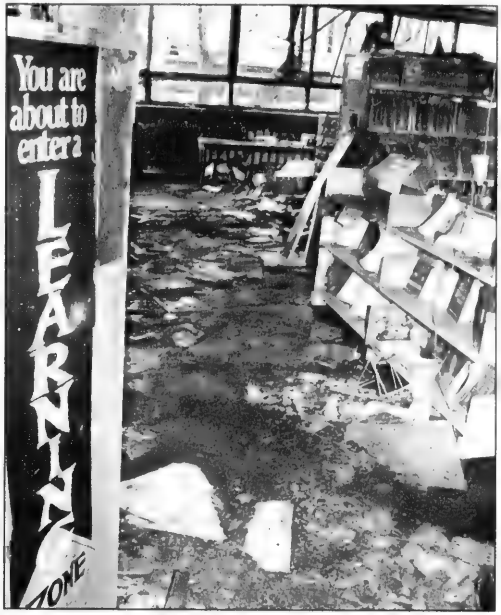
Carson's reaction to hearing the news about the firebombing was one of disbelief and outrage.

"I found out about it the next day in the newspaper," says Carson. "When I read that they had only managed to salvage 25 books from that library, I literally cried. I know just how much books and libraries are used by students. In fact, most of the curriculums are built around the library as they try to instill the kids with a love of books. I was appalled. I couldn't believe that somebody could do something so horrible."

Not satisfied with just her own donation, Carson – a member of Toronto's St. Matthews Anglican Church - put a notice in her church bulletin and set up a collection bin inside the church prior to a recent Sunday service, asking for book donations.

"We're asking our members for money and books – preferably new books – to go to Montreal," says Carson. "Also, I'm the chair of a local political action group of retired teachers and I told them 'we have to do something about this.' The guys agreed and a couple of them brought books to UJA that made their way to Montreal last week. We'll also be asking for donations at our annual meeting in May."

UJA Federation's UTT Library Fund has already raised $40,000. To contribute to the fund call the UJA Hotline at 416.631.5705.



The trilingual library at Montreal's United Talmud Torah Day School was recently destroyed by a firebomb. (Photo by Howard Kay)

Torontonians open their homes and hearts for Pesach

For several Toronto families, this year's Passover celebration took on even greater significance as they opened their homes - and their seders - to new immigrant families.

Through a project created by JIAS (Jewish Immigrant Aid Services) Toronto – recent immigrants are matched with Toronto families looking to perform a mitzvah by inviting them to their seders.

"This year's seder was very touching," says Laura Orzy, who, along with husband Rick, and her three children, invited a family from the former Soviet Union to enjoy the Pesach festivities.

"We've been doing this for about 10 or 11 years now," says Laura. "We want to teach our children that it is very important to invite strangers to your seder, to open your home to people who don't have anywhere to go, to make them feel welcome in their new home."

"Not only are the host families performing a mitzvah, but their generosity reflects the face of Toronto's Jewish community, which is what we want newcomers to see," says Suzanne Solnik of JIAS. "This type of program is also another opportunity for recent immigrants to make connections, network, and integrate comfortably into their new community."

For Gennady Liokumovich, a native of Kazakhstan, who came to Toronto with his wife and two children in January, the invitation to a Toronto seder was an incredible gesture of kindness.

"They didn't know us, but this very lovely family invited us into their home for Pesach," says the 48-year-old. "We were so happy to celebrate this holiday in our new country with our new friends. As the seder went on, they took the time to explain to us what was going on and what everything meant. They still call us to see how we're doing and to see if they can help us in any way. We are starting to build a real relationship with them."

Penny Fine, along with husband Hugh and their two daughters invited Irit Kalkan and her son Vadim – recent immigrants from the FSU - to this year's seder, and according to Penny, her own family got as much out of the experience as the guests.

"Meeting these people and having them in your home really tends to broaden your understanding of what the holiday of Passover truly means," she says. "To talk with others from different places, who have had such varied life experiences, gives you a true feeling of connection to the worldwide Jewish community. So many of these people have suffered such hardships, it also reminds you that we, as Jews, fortunate enough to live in Toronto, should not take things for granted."

(left to right) Rob Spanier, Max Toulch and Vadim Kalkan enjoy Passover at the home of Hugh and Penny Fine.

Hoops at Hillel a life lesson

It's often been said that sports and politics don't mix, but an ambitious student at Hillel of Greater Toronto at the University of Toronto, may have proved that the opposite is true.

Doron Berger, 23, a fourth-year student studying economics and political science decided that an international basketball tournament featuring teams representing the diverse cultures on campus would be good for morale.

"We held a Canada versus Israel basketball game a while ago, so I thought that we should try it on a larger scale, an international scale, by extending it to the entire campus community," says Berger, a native of Ashdod, Israel, who came to Toronto in 1989.

Berger then began soliciting teams from each of the U of T's cultural communities and quickly there were eight teams involved, including Canada, China, Croatia, Israel, Italy, South Korea, Russia and Turkey.

The tournament ended with an exciting final game between Team Israel and Team Croatia that the Croatians won. Despite the loss, Israel's Roman Brailovski was voted as the tournament's most valuable player, at an awards ceremony at the Wolfond Centre for Jewish Campus Life, to which all the student groups involved in the tournament were invited.

But for Israeli team captain Gregory Bloch, 23, a native of Rehovot, the tournament was clearly about more than just dribbling and shooting.

"It's about respect," says the fourth-year computer science and economics student at U of T. "This tournament allowed us all to come together – from a wide range of backgrounds – to enjoy each other's company and we treated one another with nothing but respect. Usually the various student bodies at U of T keep pretty much to themselves. This tourney showed what can be done by people of all backgrounds when there is respect and cooperation."

According to Moshik Galanty, Hillel's Israel arts & culture coordinator, the timing of the tournament couldn't have been better.

"To host such a wonderful, multicultural event, and just after the new Wolfond Centre opened at the U of T, is a double celebration," says Galanty. "To see so many young people come together, as friends, regardless of their differences is very inspiring."

"Normally these different cultural groups don't interact that much," says Lisa Isen Baumal, director, Wolfond Centre. "This event gave each group its own sense of pride and helped them build bridges with one another in a non-threatening atmosphere of sportsmanship. It was a very 'feel-good' thing to be part of, and our hope is that we'll do this again next year."

Hillel of Greater Toronto, supported by UJA Federation, is the voice of Jewish students on campus.

Team Israel finished as runner-up to Team Croatia at the recent Hillel International Basketball Tournament at the Wolfond Centre.

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New task force created on community security

By DANIEL HOROWITZ
UJA Federation

UJA Federation has announced the formation of the Jewish community's first Task Force on Community Security, in the wake of recent antisemitic attacks.

Through the task force – chaired by Warren Kimel - security evaluations will be performed at Jewish schools, community centres and other Jewish institutions throughout the GTA on an ongoing basis, and any necessary changes or improvements will be made. These assessments will be made in conjunction with police authorities.

Following the announcement of the task force, Leslie Gales, chair of the UJA Federation Board, and Ed Morgan, incoming national chair, Canadian Jewish Congress, met with provincial Attorney General Michael Bryant and Monte Kwinter, Minster of Safety and Correctional Services, to discuss security for Toronto's Jewish community.

"The meeting was very positive," says Gales. "We talked about our community and what it has been doing to ensure the safety of our community and especially our young students. We made it clear that although we are doing plenty, we still need the government's support because when it comes to hate and hate-crimes, it's not only a 'Jewish' problem, but also an issue that affects the entire city. Mr. Bryant and Mr. Kwinter both responded with understanding and support."

"It was very encouraging because both the ministers were fully supportive of our Jewish community and condemned hate crimes in the strongest possible terms," adds Morgan. "We did impress on them that while our community is committing resources to the security of our schools and community centres, the issue of safety must be a public responsibility first and foremost."

Dr. Seymour Epstein, executive director of UJA's Board of Jewish Education recently held a meeting with administrators of BJE affiliated schools and representatives of community centres to discuss security measures.

"We reviewed the current security arrangements of our Jewish schools and institutions, and discussed ways to improve the situation," says Paul Shaviv, director of education, Community Hebrew Academy of Toronto (CHAT). "We want our community to understand that the safety and security of our kids is the first priority for all of us. It was stressed that every school must have systems in place to deal with any possible emergency. Still, the general consensus was that the eyes and ears of parents, students, and staff are the best security devices of all."

Armand LeBarge, Chief of Police, York Region responds to several recent antisemitic incidents in Thornhill.

Twenty-seven headstones in Toronto's Bathurst Lawn Memorial Park Cemetery were overturned in March.

In Memoriam

Benjamin Schneider
1912 – 2004

UJA Federation mourns the loss of Benjamin Schneider, executive vice president of the United Jewish Welfare Fund (the predecessor of UJA Federation) from 1962 – 1975. Schneider went on to become the founding executive director of Toronto Hebrew Memorial Park (Pardes Shalom Cemetery) from 1975 until his retirement in June 1999, at which point he was made an honourary director.

"I refer to Ben as the wise counsel to prominent Jewish leaders throughout our community," says William C. Dratman, President of Toronto Hebrew Memorial Park. "He was a loyal gentleman who was confident in his opinions and at the same time valued and maintained confidences."

Viewpoint

Rolling up her sleeves for Israel

A Yom Ha'atzmaut perspective

By DEBORAH MILLER,
Project OTZMA participant

Having recently celebrated Yom Ha'atzmaut, I think back to many of the wonderful community celebrations that I have attended in Toronto. The fact that I am now living, learning and working in Israel helped make this years celebration very special and even more meaningful. For me, *L'shana Haba'a B'Yerushalayim* has moved from a dream to a reality and I am so proud to be here celebrating with Israel in Israel. *Am Yisrael Chai*!!

It all started on August 17, 2003 when I stepped off an El Al plane at Ben Gurion Airport and arrived in Israel as a Project OTZMA participant. Now celebrating its 18th year, Project OTZMA is a volunteer and educational program sponsored by UJA Federation. It is dedicated to bridging the gap between young diaspora Jews and Israel, with the goal of creating the next generation of Jewish leaders. Project OTZMA participants ("OTZMAnikim") spend 10 months volunteering in communities throughout Israel, learning Hebrew and improving their knowledge of Jewish and Israeli history, traditions, and texts.

OTZMAnikim share the experience of learning Hebrew with new immigrants (olim) at Ulpan Kalanit in Ashkelon. One of the most moving experiences I have had while in Israel took place when all the students at the Ulpan came together for a *Shira B'Tsibur*, a community sing-a-long of sorts. Together with the new olim, OTZMAnikim sang Israeli songs in Hebrew, expressing our shared love of Israel and our solidarity as one community of Jews.

Of the many songs we sang, one song in particular, *Od Lo Ahavti Dai* ("I have not yet loved enough"), was particularly powerful. The song describes several different ways in which Jews work to build Israel and a community – planting trees, working on irrigation, building houses, etc., with the singers lamenting how they haven't yet had their chance to contribute. They end by asking themselves, 'if not now, when?' Singing these words surrounded by young olim who had chosen to make Israel their home and my fellow OTZMAnikim, who chose to spend the year volunteering to contribute to and strengthen the State of Israel, filled me with an enormous sense of happiness, peacefulness, and pride.

Torontonian Deborah Miller (left) with OTZMAnik Miriam Philips on a hike in Ein Gedi.

These feelings became even stronger when I continued my day helping to clear the site of ancient ruins at the Ashkelon National Park. Almost oblivious to the sun and heat, I hacked down weeds taller than I am with a renewed sense of purpose. I, too, had come to Israel to contribute to and help build the land, and I knew that I was not waiting for an unspecified future date to begin my work. Before coming on OTZMA, many people asked me why I would choose to stay in Israel at such an uncertain time. What I felt to be true then has become even clearer for me now. I had not yet completely committed myself to supporting Israel and I could no longer wait indefinitely to begin.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Greater Toronto Area

Students help rebuild library

Continued from page 3

"And we wondered whether it was a racist person who didn't like Jews [who did this] or a teenager who wanted to commit vandalism," Sarah says.

Whatever the cause, the public school students decided they had to take action and began a campaign to raise money for books.

"Every single class in the school donated something," says Anne Potocnik, a Grade 8 teacher affectionately called Mrs. P. by her students.

Some kids only had pennies or nickels to contribute, but in four days they managed to collect enough to make a sizeable shipment to UTT and a meaningful statement against intolerance.

The ARC has initiated several other programs, including informal educational activities that discourage racism.

"We take apples into kindergarten classrooms and show that while the fruit may all have different colours on the outside, they're the same on the inside when you take off their skin," Josh explains.

The group also discusses Herb Carnegie's philosophy of "Future Aces." As a black man growing up in Toronto in the 1940s, Carnegie was denied a career in the National Hockey League because of his race. He went on to a successful career in business.

His Aces philosophy attempts to pull together positive and attainable goals that help guide students toward achieving the best in themselves.

The kids really have to think about the issues, Potocnik says. For example, ARC used to be called the Anti-Racism Group, but its name was changed this year by Sarah, who is from India, because it was felt that the original name was too limiting.

The group was renamed so that discrimination based on gender, body size or religion would be included, explains Potocnik, who guides the ARC. She handpicks the kids according to their leadership skills. They also have to show interest in other people.

The teacher says the students almost never talk about troubles they may have experienced in their birth countries. Instead, they love to talk about religion and the connections they see between their backgrounds.

"They are truly astounded when they realize that Abraham plays a role in Judaism and Islam and that Jesus appears in Islam and Christianity," Potocnik says.

She has learned to tread lightly when it comes to current conflicts, yet controversy does arise. Once when she mentioned Israel in the classroom, a student said to her "Israel doesn't exist" and he brought in a map the next day to prove it.

Instead of politics, the students at Islington focus on children around the world who need help. They adopted a foster child in Haiti, who was lost in the recent violence and no one seems quite sure if he is even still alive. Unfortunately, these are situations the students are familiar with.

Despite the fact some students who have been through Potocnik's classroom have seen their parents killed or have been forced to steal from Red Cross camps in order to stay alive, they usually don't want to bring their past with them into the school.

"We learn about their backgrounds in their writings or in the Remembrance Day assemblies. And that's when I realize that these kids actually have a lot to tell," she says.

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School funding petition

Continued from page 6

McGuinty and the government by signing the online petition at http://www.petitiononline.com/EqualOnt/petition.html. It can also be accessed through www.equalfunding.org, which gives a brief history of the issue.

Aryeh Snitman

The petition has already been signed by Jewish, Muslim and Christian parents of children in faith-based schools, as well as by parents who signed as Catholics "disgusted" by the current inequity in funding.

The Liberals retroactive cancellation of the previous government's Equity in Education Tax Credit (EETC) last December was especially difficult for many parents, Snitman said.

It may have been controversial, but the EETC was the beginning of a solution to the religious inequity built into Ontario's education system because it allowed parents to benefit from a significant financial tax credit, he said.

However, Snitman, who is a tax lawyer for the Canadian Imperial Bank of Commerce, acknowledged that the EETC was left vulnerable to attack because it was extended to "elite" private schools as well as faith-based schools.

"Funding these sorts of initiatives through the tax system is not necessarily the most efficient way of dealing with this problem," because the credits are often viewed as tax giveaways, Snitman said, adding that direct funding to schools is probably the more efficient way to deal with the problem.

But he said the issue has become especially heated because parents began to rely on the tax credit. The frustration felt by affected parents was compounded because "a feasible solution to their problem was given to them and then taken away."

Once 10,000 signatures have been collected, Snitman plans to present the petition to McGuinty.

Greater Toronto Area

Israeli speakers denounce Gaza withdrawal plan

By SHELDON KIRSHNER
Staff Reporter

Israel's imminent withdrawal from the Gaza Strip was roundly denounced by three Israeli opponents of Prime Minister Ariel Sharon's unilateral disengagement plan in passionate speeches at Shaarei Tefillah Synagogue last week.

They expressed anger, amazement and disappointment that Sharon, long regarded as the father of the settlement movement in the territories, would abandon Gaza as well as four settlements in the West Bank.

"No one really imagined that Sharon would think of giving away the Land of Israel and uprooting settlements," declared Arieh Eldad, a member of the far-right National Union party in the Knesset.

In a further condemnation of Sharon, Eldad said, " He's giving up and falling apart, and he might take the whole nation with him."

Sharon 'is giving up and falling apart'

Yossi Ben-Aharon, a former senior official in Israel's ministry of foreign affairs, was equally critical.

"It's painful to tell people there is something wrong with the way Sharon has been conducting himself on this issue."

Moshe Saperstein, a resident of Neve Dekalim, one of the 21 Gush Katif settlements to be relinquished under the government's plan, also blasted Sharon.

"He believes we're frail and can't go on."

The trio arrived in Toronto after several of their putative allies, Finance Minister Benjamin Netanyahu, Education Minister Limor Livnat and Foreign Minister Silvan Shalom, reluctantly decided to back Sharon's initiative. Coincidentally, they were here on the 61st anniversary of the Warsaw ghetto uprising,

Eldad, whose party is in Sharon's coalition government, called Israel's planned pullout a capitulation to terrorism, for which Israel will pay a heavy price.

Describing Sharon's plan as suicidal, Eldad – a member of the Knesset's foreign affairs and defence committee – said it is "unthinkable" that Gaza and parts of the West Bank will be rendered "Judenrein."

He said that Hamas flags will fly over synagogues in Gaza once the plan has been implemented.

Warning that Gaza will become a terrorist base after Israel's withdrawal, and comparing Sharon's plan to the now-defunct Olso peace process, Eldad predicted that Israel will come under increasing pressure to give up still more settlements in the West Bank.

And in a final dig at Sharon, Eldad asserted, "The nation of Israel is stronger than their leaders. We have a right to live anywhere in Israel."

Ben-Aharon, Israel's chief negotiator with Syria in 1991 and 1992, voiced exasperation with Sharon.

"I just can't fathom the makings of this mind that has produced this plan. I can't see how it will enhance Israel's security," said Ben-Aharon, who called the pre-1967 armistice border "Auschwitz lines."

Claiming the withdrawal will be interpreted in the Arab world as a victory, Ben-Aharon said, "It will heighten their perception that Israel is a passing phenomenon and will disappear, like the Crusader state."

Although he said he doesn't "know how this story will end," Ben-Aharon also voiced confidence. "I have no doubt we will overcome this, as we have overcome previous challenges."

And in a parting shot, he said that Israel's withdrawal from Gaza may even "impinge" negatively on current U.S. efforts to pacify Iraq.

Saperstein, who lost an arm in the 1973 Yom Kippur War, acknowledged that the 7,500 settlers in Gaza face expulsion. "It's very, very bad for us."

But he said he was sure "the Almighty" will intervene and stop what now seems like an inevitable withdrawal.

Saperstein drew attention to the fact that not a single settler has been killed by the 4,000 Palestinian mortars, shells and rockets that have fallen in Gush Katif since the outbreak of the second intifadah 3½ years ago.

"It's not luck," he mused, "but divine protection."

Rabbi Moshe Stern, Shaarei Tefillah's spiritual leader, likened Gaza's settlers to Zionist pioneers who persevered despite ridicule from the Jewish world.

"If we're not entitled to [Gaza], are we entitled to Tel Aviv or Netanya?"

Rabbi Stern added that Gaza and the West Bank constitute Israel's front lines and are its future.

Before the meeting got under way, a brief, upbeat film produced by the Gaza Coastal Regional Council was screened.

"Gaza, like all of the Land of Israel, belongs to us," a voice intoned."We must stand firm and prevent them from carrying out their insidious plans," another voice said.

The sparsely attended meeting was sponsored by the Toronto Zionist Council. Izzy Kaplan, the owner of Israel's Judaica and one of the event's organizers, urged people to contribute funds to a campaign to halt "Sharon's transfer plan."

OMISSION

An April 22 article on the Israel Cancer Research Fund Women of Action luncheon ("Israeli cancer fund honours three 'women of action'") should have noted that the event also honoured keynote speaker Myra Freeman. The CJN regrets the omission.

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Shoah survivor helps promote Canadian values

By FRANCES KRAFT
Staff Reporter

Former citizenship judge Sigmund Reiser used to make a point of telling new Canadians about the importance of accepting Canadian values such as equality and living together in harmony.

Proceeds from a gala dinner in his honour, to be held May 12 at Beth Emeth Bais Yehuda Synagogue, will fund programming to combat bigotry and anti-Semitism, through the Sigmund Reiser Fund for Truth and Justice in Race Relations. Irwin Cotler, Canada's minister of justice, will deliver the keynote address.

Recently, Reiser crossed paths with Cotler in Ottawa, when the justice minister spoke at the first annual Canada Holocaust Memorial Day. Reiser, who lost 21 close relatives in the Holocaust and was the sole survivor of his immediate family, laid a wreath on Parliament Hill in his capacity as a Yad Vashem board member.

He attributes his long-term communal service – evidenced by many framed certificates and medals, including an Order of Canada, displayed in his dining room – to an incident at the Montreal train station in 1949, just after his arrival in Canada with his wife Carole and their young son.

Sigmund Reiser

Two women representing a volunteer organization approached the small family, en route to Winnipeg to join Carole's mother, and asked whether they had money to buy food. The women, seeing that the Reisers lacked money and spoke only minimal English, not only offered them $10, but bought food for them and gave them the change.

"Right there and then, I decided I would become a volunteer," said Reiser, 80, in an interview in his comfortable apartment.

He began his working life in Canada in a factory, putting in 12-hour days then heading to night school for English classes.

"I imagine it's not easy for newcomers today either," he said. "But opportunities are here because we have such a wonderful, peaceful country, and we have to keep the country like that."

After a few years, Reiser began selling insurance for London Life. He became the company's leading Canadian sales agent and later a regional manager in Toronto and Montreal, where he became involved with B'nai Brith Canada's Snowdon Lodge.

In 1968, the Reisers – today the grandparents of eight and great-grandparents of three – settled in Toronto. Their son, Benjamin is a professor at Haifa University; daughter Felice Guberman is a Toronto lawyer.

Since his retirement in 1988, Reiser's community service work has included high-level involvement with his synagogue and organizations including State of Israel Bonds, Canadian Jewish Congress, the Jewish National Fund and B'nai Brith Canada's League for Human Rights cabinet; and membership on the discipline committee of the College of Physicians and Surgeons of Ontario and the Canadian Human Rights Commission (CHRC). He has been active in the Liberal party, serving as campaign manager for two members of Parliament, Robert Kaplan in 1988 and Art Eggleton in 1993 and 1998.

He also served twice as an international election observer-monitor in Bosnia and represented the CHRC at a 1998 seminar in Warsaw about the evolution of human rights and democracy in the former Soviet Union.

"I never thought I would go back to Poland," he said. While there, he visited his hometown, Przemysl; the nearby mass grave where his father, a wheat merchant, and the rest of his family is likely buried; and several concentration camps, which he saw for the first time, having been in Russia during the war.

On the plane home, he felt "free again," he wrote in an article. "I have never analyzed this, but I realize now why I am so passionately in love with Canada…"

As a citizenship judge, he tried to instil Canadian values not only in new citizens but in young students when he presided over citizenship courts in their schools, and afterwards when he stayed there – his idea – for a question-and-answer session.

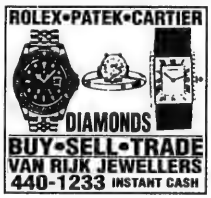
Today, he said, "we have to try to create dialogues with other groups and build bridges to other ethnic communities… We have to build understanding, tolerance and inclusiveness."

He would like to see classes about Canadian values given to newcomers and to children in their formative years.

For older students, Reiser said, university campuses "have to be for studying, not for political infighting," referring to recent tensions related to the situation in the Middle East. "We have to train speakers who can go to the universities and speak on campus about [Canadian] values."

The money from the Reiser fund will be used to achieve such ends, he said.

"I believe basically people are good by nature," he said, "but the veneer of civilization is very thin, and we have to work to make it thicker. That can only be done by building on human rights."



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Schneider served as leading Jewish professional

By LEILA SPEISMAN
Staff Reporter

Benjamin Schneider, former executive director of the United Jewish Welfare Fund (now UJA Federation of Greater Toronto), creator of its endowment fund and founding executive director of Toronto Hebrew Memorial Park, Pardes Shalom, died recently of a heart attack. He was 92.

Obituary

Schneider was born in New York, and grew up in the Lower East Side. He studied at Fordham and Columbia universities, and earned his master of social work.

One of his crowning accomplishments, his son Kal said, was his work with the United Service for New Americans just after World War II, facilitating the entry of immigrants and refugees into the United States.

He also held positions with the Jewish communities of Miami, Cleveland and Boston.

In 1959, he came to Toronto as director of social planning for the United Jewish Welfare Fund. He also held positions with the United Jewish Appeal, including that of director. When longtime welfare fund director Faigie Hutner retired, Schneider assumed that position.

Sam Sable, who was president of the Welfare Fund when Schneider was hired in 1959, called Schneider "one of the finest professionals I had the pleasure of working with."

Schneider was "a good person," Sable said. "I never heard him insult anyone. He always did his homework and was prepared for anything. If there were objections to something he did, he would explain clearly, and without getting angry."

Sable said he was impressed with the way Schneider dealt with staff, not as underlings but as equals.

Schneider's retirement from the welfare fund was a retirement in name only. Anxious to have a stable source of income for the community, he established the bequest and endowment fund, before such a thing became common, Kal said.

Later, he had the foresight, as Sable described it, to recognize the need for a community cemetery. Together with Sidney Freedman, he was responsible for founding Pardes Shalom and for persuading the welfare fund to join the enterprise and assume responsibility for it.

Freedman, who first came up with the idea of a community cemetery, called on Schneider when he realized that he needed someone to help who knew the community and how it worked.

Schneider was still at the welfare fund when he became executive director of the cemetery in 1970. He was passionate about it, Freedman said, and maintained his connection even after he retired in 1999.

"He never missed a meeting," Freedman said, "even if he had to come in a wheelchair." In fact, he attended a meeting of the board the week before he died, as well as telephoning and consulting about the expansion of Pardes Shalom.

Bill Draimin, president of Pardes Shalom, praised Schneider's "uncanny ability to plant seeds in your mind, and by the end of the discussion or project, with great humility, he allowed you to accept the fruit of his labour, as if the seeds had been yours."

Ben Schneider

Schneider was "confident in himself and his opinions, and at the same time, a man who valued and maintained confidences," Draimin said.

He used his "iron-clad memory," he added, to "render the advice necessary to maintain stability in the administrative structure of the Toronto Jewish community," as well as in Pardes Shalom.

Stephen Speisman, Schneider's successor as executive director of Pardes Shalom, first met Schneider when he became founding director of the Canadian Jewish Congress' Central Region Archives (now the Ontario Jewish Archives).

"I saw him as a mentor," Speisman said. "He saw me in this position before I did. He showed me the ropes and wrote out directions, not as if [his ideas] were cast in granite, but as ways I could best succeed."

Schneider had a great sensitivity to the Jewish community, Speisman said. But "he saw the community not just as a whole, but as a collection of individuals – and he valued those individuals."

Speisman said Schneider had the ability to elicit the best from people, not just in terms of money, but in effort as well.

Like Sable, Speisman saw Schneider as "the consummate Jewish professional." He "made things happen behind the scenes, and was willing to step back and let the lay people shine."

He was "generous with his wisdom," Speisman said. "He was not mean spirited. He wanted people to succeed."

Kal Schneider said his father was able to separate his family and personal life from his professional life.

"We were a very close family," he said, adding that Ben Schneider was "totally devoted to his wife and family."

He had a "unique relationship" with his wife Estelle, and was devoted to her throughout her long illness, Kal said.

He said his father played basketball, swam until he was well into his mid 80s and was an avid golfer.

Schneider was predeceased by his wife Estelle and brother Fred. He is survived by his son Kal, daughter Margaret, and grandsons David and Dan.

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Seniors Scene

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

די פרייד צו זיין גערעכט

(צו דער פייערונג פון יום העצמאות)

פון א. שעדלעצקי

„אונדזער לאַנד האָט זיך צעבליט מיט צענדליקער זאָרגן. אָבער די פּענער פון פרייד פלאַטערן זיכער״. אַזוי האָט געשריבן דער ייִדישער פּאָעט יעקב גלאַטשטיין ביים ערשטן יאָרצענדליק פון דער מדינה און די ווערטער פּאַסן זיך, לויט אונדזער מיינונג, נישט ווייניק אויך צום הײַנטיקן יום-טוב.

און ווידקלעך — פיל זײַנען די זאָרגן און פּראָבלעמען מיט וועלכע מדינת ישׂראל ראַנגלט זיך נאָך אַלץ. פּראָבלעמען פון אינעווייניק און פון דרויסן. שווערער עקאָנאָמישער מצב, שמירה אויף דער זיכערקייט פון זײַנע גרענעצן און קאַמף אויף דער אינטערנאַציאָנאַלער אַרענע אויך מיט די ווייניקע פרײַנד, וואָס האָבן זיך נישט אויסגעדרייט צו אונדז מיט דער פּלייצע. אָט די שוועריקייטן, פּראָבלעמען און זאָרגן קענען אָבער בלויז איבעראַשן טרוימער און פאַנטאַזיאָרן, אָבער נישט קיין רעאַליסטן.

דער פּאָליטישער ציוניזם איז מלכתחילה געווען אַ רעאַלע באַוועגונג, וואָס האָט נישט פאַרקוקט קיין שום מעגלעכע שוועריקייטן און האָט גענומען אין באַטראַכט עווענטועלע קאָנסטעלאַציעס און קאַמפן. די פאָלגנדיקע דערקלערונג, האָבן פירער פון ישוב געמאַכט מיט יאָרן צוריק, ווען דער מצב איז געווען שווער: די ציוניסטישע באַוועגונג איז אַ היסטאָרישע באַוועגונג מיט אַ לאַנג־דויערנדיקן אָטעם. אירע דערגרייכונגען קענען נישט געמאָסטן ווערן מיט אַ זייגער אין האַנט נאָר אין אויסמעסט פון יאָרן.

ווען מיר פייערן דעם הײַנטיקן יום העצמאות פון אונדזער זעלבשטענדיקייט און פאַרווירקלעכטן טרוים פון ייִדישע דורות איז גוט מיר זאָלן וואַרפן אַ בליק צוריק — און דאַן וועלן מיר זען דעם ווײַטן שפּרונג פאָרויס, וואָס מיר האָבן זינט דעמאָלט געמאַכט אויף אַלע געביטן, און באַזונדערס אויף די וויכטיקסטע און דעציִדירנדיקסטע געביטן: באַפעסטיקונג און פאַרוואָרצלטקייט.

ייִדיש פאָלק און מדינת ישׂראל איז איינס. אַזוי לערנט אונדז די ציוניסטישע טעאָריע. די פּראַקטיק ווייזט, אַז אויך זייער גורל איז ענלעך, נישט אַנדערש.

הערצלס חלום איז געווען, אַז באַלד ווי מיר וועלן צוטרעטן בויען אַ ייִדישע מדינה, וועט דער אַנטיסעמיטיזם אין דער וועלט פאַרשווינדן, ווי ער וואָלט קיין מאָל נישט געווען. ווײַזט זיך אַרויס, אַז דאָס איז געווען אַן אילוזיע. די שׂנאה צום ייִד איז געבליבן — נישט בלויז ווי צו אַ מינדערהייט צווישן אַנדערע פעלקער, נאָר אויך צום זעלבשטענדיקן בירגער אין זײַן אייגענעם לאַנד, וואָס איז אויפגעשטעלט געוואָרן מיט אַזוי פיל מי און מאַטער.

דעם ייִדישן שטאָט קומט אויס צו טיילן דעם זעלבן גורל ווי דאָס ייִדישע פאָלק האָט געהאַט. ווידער קומט אונדז אויס צו פירן אַ פאַרביטערטן קאַמף פאַר גלייכע רעכט — אויב נישט פון יחיד אין פון פאָלק — אַ געראַנגל פאַר גלייכע רעכט פון ייִדן צו לעבן ווי אַ פאָלק צווישן פעלקער גלייך, גענוי ווי אַמאָל האָט דער ייִד געדאַרפט קעמפן פאַר זײַן גלייכבאַרעכטיקונג ווי אַ בירגער אין דעם אָדער יענעם לאַנד. דאָס גיט אונדז כּח, מוט, דרייסטקייט צו פירן דעם קאַמף ביי אַלע אומשטענדן, אויך קעגן דער גאַנצער וועלט, קעגן גרויסמאַכטן און קעגן נאַפט־אינטערעסן, כּל־זמן דער אינסטינקט פון קיום איז ביי אונדז נישט אָפגעטעמפּט געוואָרן.

וואָרעם מיר האָבן דאָס געפיל, אַז אונדזער קאַמף איז גערעכט, אַז די גערעכטיקייט איז אויף אונדזער זייט, אַז נאָך קיין מאָל אין דער געשיכטע האָט זיך נישט געפירט אַזאַ גערעכטער קאַמף, ווי דער קאַמף פון ייִדישן פאָלק פאַר זײַן נאַציאָנאַלן קיום, פאַר דעם קיום פון ייִדן ווי יחידים און פון זייער זעלבשטענדיקער מדינה, וואָס זאַמלט איין אירע קינדער פון אַלע עקן וועלט. אַזוי האָט געזונגען דער ייִדישער פּאָעט, מיט וועמענס שורות מיר האָבן אָנגעהויבן:

„פאַראַן אַ פרייד. וואָס דינגט אין אַלע ביינער.
אַ פרייד. וואָס דערהייבט דעם נידעריקסטן פון מיסט.
וואָס מאַכט פאַר אַ האַר דעם קנעכט —
דאָס איז די פרייד פון זײַן גערעכט״.

Two Neptune Drive to be renamed for president of Baycrest residence

By CYNTHIA GASNER
Special to The CJN

Seen at a Two Neptune Drive residents council meeting to discuss the forthcoming dedication on May 9 are, from left, Monty Mazin, first vice-president; Aubrey Dan and Marla Dan, donors of a $5-million gift to Baycrest; Reuben Cipin, president and honoree; Temi Rosenthal, chair of the social committee; and Sharyn Gunter, co-chair of programs.

The Baycrest Centre for Geriatric Care's condominium building, known as Two Neptune Drive, will be renamed the Reuben Cipin Healthy Living Community, at a dedication ceremony for residents and their families on May 9.

Through a donation of $5 million to the Baycrest Centre Foundation, Reuben Cipin's daughter and son-in-law, Marla and Aubrey Dan, say they are expressing their love for her father and their gratitude to Baycrest for providing a facility that has brought renewed life and enjoyment to her father and his partner, Sharyn Gunter, and to all those who live in the 120-unit life-lease building.

Cipin says the gift will also be an early birthday present. He turns 76 on May 14.

Marla Dan says the moment she visited the sales centre for the Two Neptune Drive building and discovered the amenities the facility would provide, she and her siblings knew this was the best place for Gunter and Cipin.

"It has surpassed all our expectations," she says. "There is a vibrant and thriving group of people who are active and reach out to one another. They have become one large family."

Cipin is the president of the 11-member elected residents council at Two Neptune. Gunter is the co-chair of the program committee with first vice-president Monty Mazin. This committee organizes onagei Shabbat, movie nights, speaker series and other programs. The social committee, chaired by Temi Rosenthal, helps organize all social functions, including the Cipin dedication.

Last year, the Dans were approached by the Baycrest Centre Foundation to make a donation to the 2003 Annual Campaign, which has a matching funds program. Aubrey Dan says that after taking a tour of Baycrest, "we were so impressed with the centre that we decided to substantially increase our support."

Part of their gift will help fund the gap between government funding and the cost of care at Baycrest and part will go to special projects of the Dans' choosing that will directly benefit seniors throughout the centre.

"A portion will be invested in an endowment fund that will provide social and wellness programming at the Reuben Cipin Healthy Living Community. These activities will be planned by the residents council," Marla Dan says.

"I was overwhelmed with great pride and deeply moved by the scope and purpose of the gift Aubrey and Marla made," Cipin says of the donation. "Not only does Baycrest Centre benefit financially, but the residents of this building will receive substantial funds enabling them to enhance the various programs which are involved in the building's healthy living concept the residents have created."

"We were both taught that the more you give, the more you get and tzedakah is a way of life in our household that is built into the human fabric of our souls," says Aubrey Dan. "This is our family motto that we live by and that we are teaching our children."

Born in Glace Bay, N.S., Cipin attended Acadia University at Wolfville, N.S., and graduated from Osgoode Hall Law School in 1956. He married Donna Cristall of Edmonton, Alta., and they spent their first year of marriage in Toronto, living on Neptune Drive.

Cipin then practised law in Edmonton, but left the firm in 1970, at the age of 42, after he had a heart attack. He worked for the Alberta Justice Department for 22 years. In Edmonton, he served as president of Beth Shalom Synagogue and was active with the Edmonton Talmud Torah.

His wife died in 1985 and in 1997, he moved to Toronto, following his five children, Jeff, Jacqui, Caralyn, Marla and Jennifer.

Marla Dan notes that when she moved to Toronto, she moved two doors away from the Dan family on Wychwood Avenue, and that's where the couple met.

"What a coincidence that my parents first lived on Neptune Drive after they were married and now, a half-century later, my father and Sharyn live on Neptune Drive. My father is there again to create a new definition of the golden years."

Marla Dan says all her father's children and grandchildren live in Toronto, "and we can now celebrate his life."

In a recent dvar Torah at the residence, Mazin, a former public relations specialist, said the donation made by the Dans will benefit those who live in the building.

"It is a wonderful, loving tribute to your dad and father-in-law, Reuben Cipin, and it has overwhelmed our entire Two Neptune mishpachah…

"It is young people like yourselves, sensitive to the needs of the community, caring, compassionate humanitarians, menschen, who are our hope for the future of Judaism."

"I think it is important to lead by example," Marla Dan says. "And to us, it is peace of mind to know that the residents can live in a community that is associated with Baycrest which provides a health and service network. People are coming back to life and the building is allowing them to grow old gracefully.

"We do not donate for personal recognition," she adds. "We just want to recognize Reuben and his contributions and achievements in his life. Why not enjoy that recognition when you're alive?"

SINGLES EVENTS

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Torah dedicated for terrorist victims on way to Israel

By DAVID LAZARUS
Staff Reporter

MONTREAL – Montreal Jews recently witnessed a historic, bittersweet moment with the dedication of a special Torah whose cover bears the gold thread-embroidered names of 1,000 victims of terror in Israel and the United States.

The Torah has travelled to several locations, including the Capitol building in Washington, D.C., on its way to its final destination, the Western Wall.

The *siyum* sefer Torah in Montreal on the eve of Yom Hashoah marked its only Canadian stop.

"I can tell you this has been an emotionally overwhelming experience," said Carolyn Roiter, a Brooklyn lawyer whose idea it was, along with Simon Jacobson of Crown Heights, to create a Torah in memory of terror victims, including those at the World Trade Center.

When Roiter and Jacobson began the project two years ago, less than halfway into the current intifadah, the death toll was about 400.

The number now inscribed, Roiter said during a recent luncheon and dedication at Chevra Kadisha B'nai Jacob Synagogue, is testament to the "lives not yet fulfilled and hopes and dreams shattered."

One of the names added to the scroll cover this year, she said, was former Torontonian Yechezkel Goldberg, who died in January after the suicide bombing of bus no. 19 in Jerusalem.

Another name is *Wall Street Journal* reporter Daniel Pearl, who was kidnapped and executed two years ago by terrorists in Pakistan because he was Jewish.

Roiter said the Torah completion and dedication event had a special resonance in Canada because of recent anti-Semitic events and the firebombing of United Talmud Torahs (UTT) in St. Laurent.

In that context, Jews have to "reinforce their determination" to fight terror, she said.

In Montreal, young children from the synagogue's pre-K class walked down the main aisle as the Torah entered the sanctuary, and Crown Heights sofer Rabbi Moshe Klein, who's been travelling with the Torah from city to city, helped the project's donors inscribe final letters onto the scroll. Money for the project was raised through private donations.

Later, the Torah, bearing a gold crown and a breastplate in honour of the World Trade Center victims, was marched outside next to Clanranald Park.

Roiter said the scroll, whose cover is dedicated as a "tree of life" for the victims, is the "final culmination of my dream."

"When people see this cover, you really feel it in your heart," she said. "We did this because we would not allow their memories to be forgotten."

Time to give up fixation on Israel

According to Reports

By PAUL MICHAELS

Globe and Mail columnist Jeffrey Simpson, writing about former U.S. counter-terrorism official Richard Clarke's book *Against All Enemies* ("We did exactly what Al Qaeda said we would do," April 14), focused on Clarke's argument that U.S. President George W. Bush was "fixated" on invading Iraq. Simpson wrote: "The original reasons for war – imminent danger to the United States, possession of weapons of mass destruction, links to terrorists – have long since been discredited."

Simpson quoted Clarke's argument that "important issues, like terrorism, like Iraq… needed analysis, and Bush and his inner circle had no real interest in complicated analyses; on the issues they cared about, they already knew the answers; it was received wisdom."

Simpson began his conclusion with this quote from Clarke: "Rather than seeking to work with the majority in the Islamic world to mould Muslim opinion against the radicals' values, we did exactly what Al Qaeda said we would do… We invaded and occupied an oil-rich Arab country that posed no threat to us, while paying scant time and attention to the Israeli-Palestinian problem."

By choosing that quote and placing it strategically at the end of his argument, Simpson would appear to share Clarke's assessment: Bush should have paid more attention to the "Israeli-Palestinian problem" instead of to Iraq. But what would that accomplish? Would the war on terrorism have been more effective? Would it have won over the hearts and minds of the "majority in the Islamic world"?

Instead of rejecting "received wisdom" in favour of "subtlety and nuance" and "complicated analyses" – which Simpson favours – this argument merely substitutes one of the most blatantly shallow bits of received wisdom around: that a resolution of the Israeli-Palestinian conflict is the central requirement in the fight against Islamic extremism.

This argument is as baseless as it is widespread. As CBC-TV anchor Peter Mansbridge wrote in his e-mail commentary "Nightly Note" (April 14): "To some, the Middle East – and specifically the question of Israel and the Palestinians – is the root cause of so many of the other international disputes that dominate the headlines. And even when it seems remote at best to connect them, you can always find an analyst or an expert who can find a thread between the two."

A resolution of the Israeli-Palestinian conflict (and the Arab-Israeli conflict more generally) is important. But the resolution – if it ever comes – will not be the regional panacea that many pundits predict. What riles so much of the Arab and broader Muslim world is not Israel's occupation of the West Bank and Gaza (something Israel has been trying for years to resolve), but the very existence of a Jewish state in the Middle East.

Arab and Muslim countries, which are ruled by repressive, non-democratic and often corrupt rulers, cannot tolerate the idea of a Jewish democratic state in their midst. Israel has always served as a convenient excuse to divert the attention of their populations from the various regimes' own failures. Were Israelis and Palestinians to find a way to live harmoniously, tensions might be reduced for some in the region, but not for the majority who need the perfidious "colonialist" Jewish state to blame for their ills.

Islamic extremism did not emerge in reaction to Israel. In fact, to Osama bin Laden – surely one of the world's most dangerous Islamist terrorists – Israel is an afterthought in Al Qaeda's campaign to overthrow first and foremost what it views as corrupt Islamic states, then the immoral West, and only then (recent propaganda notwithstanding) Israel, which it views as a simple lackey of the United States.

It's time for some Middle East commentators to give up their fixation with Israel and the Israeli-Palestinian conflict as the "root cause" of the Middle East's ailments and take a more nuanced look at the bigger picture.

Paul Michaels is communications director for the Canada-Israel Committee.

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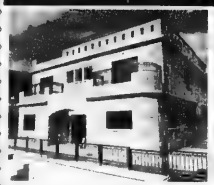

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Coast to Coast

NDP MP takes lead in Yom Hashoah ceremony

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The MP who initiated last year's all-party bill proclaiming the 27th day of Nisan – the date of Yom Hashoah on the Hebrew calendar – as National Holocaust Memorial Day across Canada was the keynote speaker at this year's annual Holocaust memorial service in Winnipeg on April 18.

"This is a significant moment in our history," Judy Wasylycia-Leis, the New Democratic MP for Winnipeg North, said in her speech to members of the Jewish community who attended the memorial service at Congregation Etz Chayim in north Winnipeg.

"By proclaiming National Holocaust Memorial Day, we want to send a message to the whole world."

Wasylycia-Leis credited the efforts of the Jewish Federation of Winnipeg and her Jewish constituents for encouraging her to introduce the bill. She also praised her fellow MPs for putting aside political differences to pass it into law.

She described the Holocaust as a "horrific crime against the Jewish people" and one of the "most monstrous crimes" in history.

"The purpose of the bill is to honour and respect the memory of all those Jews who were murdered by the Nazis as well as the survivors who lived through that unimaginable period of history," she said. "We have to make sure their stories are not forgotten. And we have to fight against the kind of indifference that allowed Canada to close our doors to boatloads of Jewish refugees during World War II."

Following Wasylycia-Leis, Winnipeg's senior rabbi, Rabbi Peretz Weizman, himself a Holocaust survivor, added his reflections.

In an impassioned address given first in Yiddish, then English, Rabbi Weizman remembered the millions who perished, the great Jewish communities destroyed and the loss of a 1,000-year-old culture. He spoke of the heroes of the Warsaw Ghetto uprising.

"We ask the world, where was your heart? Where were your eyes?" he said.

"Did the world learn anything from the Holocaust? No. There are still evil forces at work. Anti-Semitism has again raised its vile head," he added, citing Mel Gibson's movie *The Passion of the Christ* and the lies about Jews emanating from the Muslim world.

"We Jews have changed though," he said. "We have learned to believe people who say they want to destroy us. We are no longer homeless. Our response to the Holocaust is Israel and the Israel Defence Forces."

Rabbi Henry Balser, Etz Chayim's spiritual leader, agreed the world has not learned from the Holocaust, noting the global lack of response to the killing fields of Cambodia and Rwanda.

"I agree with Rabbi Weizman that we can't expect the rest of the world to rescue us," he said.

"I do expect the world to understand when we defend ourselves though."

The memorial service also included comments from Neil Duboff, president of the Jewish Federation of Winnipeg/CJA, the Margaret Park Hebrew Bilingual Elementary School Choir, readings in English and Yiddish by young adults Jodi Koffman and Nicole Freed, a rendition of the Hebrew song *Shirim Ad Kan* by Gray Academy of Jewish Education student Ksanya Khomenko, the lighting of memorial candles by Holocaust survivors and their families, the presentation of colours by members of the General Monash Branch of the Royal Canadian Legion and the Jewish War Veterans of Canada, General Moshe Dayan Post, and the renaming of the street outside the synagogue "The Avenue of the Warsaw Ghetto Fighters."

Other Holocaust-related events in Winnipeg included the annual B'nai Brith program "Unto Every Person There is a Name," followed last Monday by the annual public commemorative service at the Holocaust monument on the grounds of the Manitoba Legislature.

On Tuesday evening, the federation's Holocaust Awareness Committee, the Jewish National Fund and Winnipeg's Italian community co-sponsored a screening of the a film *Perlasca, Italian Hero*. On Wednesday, the Shaarey Zedek Congregation showed the documentary *Facing Evil*, which featured people such the poet Maya Angelou and author Raul Hilberg talking about their own experiences with racism and hate.

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Montreal police set up hate-crimes unit

By JANICE ARNOLD
Staff Reporter

MONTREAL – Montreal will join other major Canadian cities and create a hate-crimes unit within its police force, Peter Yeomans, the city executive committee member in charge of public security, announced after a meeting with Jewish community leaders at city hall.

Yeomans said the work of about 12 officers across the island who specialize in investigating of crimes of this nature will be reorganized and more clearly defined.

He stressed that most of the new unit's parts were already in place, but lacked coherence. "This is a clarification of how hate crimes are handled… who does what, where the accountability is. It's a more refined command structure."

Otherwise, he said the police will "do the same work, in the same fashion. There is no dramatic change."

Yeomans said the new unit is spearheading the investigation into the library firebombing at United Talmud Torah's (UTT) St. Laurent branch. He said increased police surveillance of schools and other Jewish institutions would continue. "But it might not be visible. It could be undercover," he said.

Mayor Gerald Tremblay, Yeomans and fellow executive committee members Robert Libman, Alan DeSousa and Marcel Tremblay, as well as police director Michel Sarrazin, were among city officials who met with a seven-member Jewish delegation for about 90 minutes earlier this month.

FEDERATION CJA first vice-president Richard Vineberg; Joseph Gabay, Canadian Jewish Congress, Quebec region chair; Allan Adel, B'nai Brith Canada legal counsel and co-chair of the Montreal Jewish community security co-ordinating committee; and Sidney Benudiz, executive director of UTT's St. Laurent campus, were among those present.

Yeomans said that creating a hate crimes unit should send a signal that the police take such crimes, as defined under Canada's Criminal Code, seriously. These include promoting genocide and inciting hatred, as well as hate as an aggravating factor in other offences, such as assault, damage to property, threats or harassment.

Yeomans said that in addition to trying to solvge hate crimes, the new police unit will work to prevent them through monitoring and intelligence-gathering. Its commander is Guy Ryan, who headed the morality squad in the eastern part of the city.

Yeomans would not say what the unit's budget is, but commented, "It doesn't matter. We will spend what it takes."

He added that there is a greater awareness among the police to take even relatively minor incidents seriously. "We now see every act as grave. We can't be indifferent."

Yeomans said that previously, hate crime investigations were done at the station level. Now, this activity will be "vertically" organized, he said. The unit's 12 officers will not, however, work exclusively on hate crimes, he said.

Vineberg expressed the community's appreciation for the city's support. "The police will not tolerate one iota of racist acts."

Adel said B'nai Brith has offered its expertise in training police and others in taking action against hate crime. It has developed a 45-hour program, accredited by the University of Manitoba, that is available to police, community groups and universities across the country.

CJC and B'nai Brith were among the organizations that held a press conference in the wake of the UTT firebombing and called for the establishment of a hate crimes unit.

Organized by the Centre for Research-Action on Race Relations, the coalition consists of a broad spectrum of ethnic and community groups, including the Quebec Human Rights Commission, Quebec Federation of Labour and Alliance Quebec.

Coast to Coast

Human rights museum receives $1M donation

By RON CSILLAG
Staff Reporter

Izzy Asper may be gone, but his dream lives.

The late Winnipeg-based media mogul, philanthropist and larger-than-life Canadian figure had a lot of balls in the air at the time of his death last year, but none as close to his heart as the creation of the world's first museum dedicated to human rights.

Model of planned human rights museum.

The project was pursued with typical Asper-style zeal and passion that is continued by Asper's daughter, Gail, who told a press briefing in Toronto last week that not only has her father's death not slowed the project, but that organizers are committed more than ever to seeing it through.

The grandiose $270 million museum is on track to open its main building on Canada Day 2007 and its galleries a year later.

To be built on 8.2 acres on the Red River in the Forks district of downtown Winnipeg, the museum hopes to draw 350,000 visitors a year – 100,000 of those students – and will sell itself as a Canadian landmark.

"When people think of Canada, they will think of this building," said Moe Levy, executive director of Friends of the Canadian Museum for Human Rights.

The yet-unnamed 200,000-square-foot museum "is the most talked-about project in Winnipeg," Levy added. "It will be the largest human rights museum in the world, period."

Organizers hope for a dramatic opening ceremony, with Queen Elizabeth, Nelson Mandela and the descendants of Martin Luther King Jr. and Mahatma Gandhi in attendance.

One-fifth of the museum's space will be dedicated to the Holocaust. Of 60,000 square feet of permanent exhibition space, 13,000 square feet will describe the Jewish experience before, during and after World War II.

Though welcome, the Holocaust gallery throws into doubt plans by Canada's Jewish community to build a freestanding Holocaust museum in Ottawa.

Those plans were born around 1998, when a controversy erupted after the Canadian War Museum announced a Holocaust gallery as part of a $12-million renovation.

Veterans' groups opposed a Holocaust wing, saying the Shoah was not part of the Canadian war experience. Canadian Jewish Congress and B'nai Brith were also against a separate Holocaust display, saying they had not been properly consulted, and that their ideal was a freestanding Holocaust museum to be built in Ottawa.

In the end, the Canadian Museum of Civilization, which administers the Canadian War Museum, dropped plans for the Holocaust wing.

That makes a Holocaust exhibit in the human rights museum all the more appropriate, said Gail Asper.

Organizers say the the project will not be a museum in the customary sense, but rather one that showcases and promotes human rights as well as the dangers of their denial.

"Human rights are a very precious thing," Asper said. "My father believed in them deeply, but he was also very concerned when people who needed them most didn't have them."

Half of the $200 million needed for the project's first phase has been pledged by the federal government, 10 per cent by the government of Manitoba, 10 per cent by the city of Winnipeg, and 30 per cent must be raised in the private sector.

Fundraising for the remaining $70 million for the second project's second phase will begin when phase one is complete.

Asper said $34 million from 100 donors has been raised to date.

Last week, RBC Financial Group's charitable foundation announced a $1-million donation to the project.

More than 500 architects from around the world submitted designs for the building, said Levy. That number has been progressively whittled down to three, of which one will be declared the winner.

Several ethnic groups have endorsed the museum. They include the Assembly of First Nations, the Chinese Canadian National Council, Canadian Jewish Congress, the Ukrainian Canadian Congress and the National Association of Japanese Canadians.

The museum will showcase several instances of human rights abuses, including the Armenian, Rwandan and Cambodian genocides, the forced famine in Ukraine and ethnic cleansing in the former Yugoslavia.

On the positive side, it will pay tribute to such human rights luminaries as Gandhi, King, Mandela, former Canadian prime minister Lester Pearson, Mother Teresa and Holocaust educator Elie Wiesel.

Levy told *The CJN* that the museum has been trying to accommodate a multi-ethnic coalition called Canadians for a Genocide Museum, which has expressed concern that the Asper project will put a disproportionate emphasis on the Holocaust.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Dr. Shery Zener and Allan Zener
are ecstatic to announce the engagement of their daughter
Naomi Elana to Evan Carey Berman
The engagement took place on Saturday, April 17, 2004. Naomi's sister Rebecca and Evan's brother Michael are thrilled to share in this wonderful and magical event!

Mazel Tov
Karyn Michelle Morry & Eliot Martin Glick on their engagement. Proud parents are Shirley & Julius Morry of Winnipeg and Maralyn & Daniel Glick of Toronto.

On April 23 my big brother Joshua turned nine. Happy birthday from Mom, Dad and especially me. I love you.

Mazel tov to Ayala & David Socol, who married Nov. 2 in California. Parents, Verna & the late Sam Erez and Elaine & Harvey Socol, all of California

SEND US YOUR PHOTOS!!
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON, M3B 3K4.

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What's New Deadlines: Monday, May 3 is the deadline for the May 13 issue and Monday, May 10 is the deadline for the May 20 issue. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, April 29

PARENTING COURSE

Kolel: The Adult Centre for Liberal Jewish Learning offers "Family Dynamics with a Biblical Twist," a new parenting course with **Rabbi Elyse Goldstein**, Thursdays through May 20, 10-11:30 a.m. Childcare available. 151 Eglinton Ave. W. Registration and course information, 416-485-7007 ext. 0 or www.kolel.org.

VIDEO & DISCUSSION

The library committee of Shaar Shalom Synagogue will screen *New York Times* journalist **Thomas Friedman**'s *Straddling The Fence*. **Rabbi Martin Berman** will lead a talk following the video. 8 p.m. 2 Simonston Blvd. 905-889-4975.

Friday, April 30

TOT SHABBAT SERVICE

Temple Kol Ami presents a Shabbat service for children under age five and their families, 6:30 p.m. at the Leo Baeck School, 36 Atkinson Ave. Call 905-709-2620.

HATE VERSUS FREE SPEECH

Solel Congregation and B'nai Brith present **Prof. Marvin Kurz** on "Should Hate Speech be Free Speech?" Services at 8 p.m. followed by lecture. 2399 Folkway Dr. 905-820-5915.

Saturday, May 1

RABBI ELYSE GOLDSTEIN

Rabbi Elyse Goldstein, director of Kolel: The Adult Centre for Liberal Jewish Learning, will deliver a Shabbat sermon called "You Shall Be Holy! Who, How, Why?" at Beth Emeth Synagogue and speak again at a Shabbat luncheon on "Mothers, Sisters, Daughters: A Text Study on Family Relationships." Buy tickets for lunch in advance. $12. 416-633-3838. Services begin 8:45 a.m.

Sunday, May 2

CLOSET SALE

The National Council of Jewish Women is holding a sale of items for the whole family. 9 a.m.-1 p.m. at Council House, 4700 Bathurst St. Free admission and parking. 416-633-5100.

SUNDAY BREAKFAST

Shaarei Shomayim Brotherhood invites the community to breakfast with **Bonnie Stern**, who will discuss "Healthy Jewish Cooking." 9:15 a.m.

Holy Blossom Temple Brotherhood invites the community to an Israeli breakfast. Ex-brotherhood president, **Michael Cole**, will present a book talk. 9:30 a.m.

The Aryeh Baraf Chesed Network for Jewish Singles will meet at Adath Israel Synagogue at 10:30 a.m. followed by an outing to the Royal Ontario Museum. 416-787-2999.

BLOOM MEMORIAL SPRINT

The Brain Tumour Foundation of Canada invites walkers to lace-up their footwear and join the annual David Bloom Memorial Spring Sprint in support of the foundation. 9:30 a.m. at Professor's Lake Recreation Centre in Brampton. www.springsprint.com.

TABLES OF DISTINCTION

Don't miss this annual exhibition of 45 unique table-top settings by designers, artists, retailers and celebrities in support of the Baycrest Centre for Geriatric Care. 11 a.m.-5 p.m. today and 12-6 p.m. tomorrow at the Sheraton Centre, 123 Queen St. W. Tickets $25 at the door. Proceeds will support research on Alzheimer's disease and other cognitive disorders at Baycrest. 416-785-2500.

WOMEN'S BOOK REVIEW

The Feminist Book Discussion Group, Older Women's Network, will discuss *Elizabeth Barrett Browning* by **Margaret Forster** at the Barbara Frum Library, 1:45 p.m. Call **Marge Mintz** 416-630-5049.

Continued on page 27

BJCC
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Camp Ein Gedi is a brand new camp preparing to introduce an exciting, exhilarating program to the Toronto Jewish Community.

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We are hoping to be anew energetic force in the Jewish community for the GTA. Because of that we are excited to offer terrific events and cultural programs special and specific to the camp context.

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What's New

Continued from page 26

A HEALING SERVICE
Experience hope, comfort, faith and support at a healing service led by **Rabbi David Seed** and musician and holistic practitioner **Judy Shier Weisberg**, 3-4 p.m. Lipa Green Building, 4th floor. Wheelchair accessible parking, no fee, open to the public. Call **Etta**, 416-944-3359.

THE GIFT OF TFILLAH
Community lecture for women with **Rebbitzen Tehila Jaeger** on "Tfillah: The Most Precious of Gifts." 8:30 p.m. Bais Yaakov High School, 410 Lawrence Ave. W. $10. 416 785-1107.

Monday, May 3

RELENTLESS
Magen David Adom presents a new updated version of the documentary *Relentless* at 7:30 p.m. 788 Marlee Ave. Discussion following, with **Neil Beube**. 416-780-0034.

ETHICS OF THE FOUNDERS
Beth Tzedec Congregation presents **Rabbi David Bauman** on "The Location of Pirkei Avot in the Canonized Mishnah: Lessons for Our Day." 7:30 p.m.

JUDAISM SURVIVAL SEMINAR
Jews for Judaism begins a Monday night series that will give participants the knowledge to respond confidently to biblical and theological challenges posed by those seeking to convert Jews to Christianity. 8 p.m. Runs through June 7. Free. Advanced registration required. 905-761-0040.

STUDY OPPORTUNITIES
Mekorot offers the study of Hebrew language through biblical dialogue with **Hilda Weil** in a six- week course beginning tonight 8-9:30 p.m. at Shaarei Shomayim Congregation, or study the Mishnah related to Shavuot with **Yitz Kurtz**, in a six-week course beginning tonight 8-9:30 p.m. at Or Chaim Yeshiva. Men and women welcome. For information and registration, call 416-398-1510 or visit www.mekorot.ca.

DIABETES GUIDELINES
Donna Lillie, vice-president of research and professional education at the Canadian Diabetes Association, will discuss "New CDA Guidelines: Do They Matter to Me?" 8 p.m. at the Jewish Diabetes Chapter meeting at Shaarei Shomayim Congregation. CDA members $1, non-members $2. For information, call **Shirley**, 416-225-1989 or visit www.diabetes.ca.

Tuesday, May 4

COMEDY FOR CHARITY
Come out to "As Funny As It Gets," an evening of stand-up comedy for the whole family in support of the Herzog Hospital in Jerusalem. 7 p.m. at the Leah Posluns Theatre. $25 for adults, $15 for students, $30 at the door. Call 416-256-4222 or e-mail herzoghosp@on.aibn.com.

ADATH ISRAEL SISTERHOOD
"How Does Your Garden Grow?" Adath Israel Sisterhood's general meeting will host a guest from Sheridan Nurseries, who will discuss how to get gardens ready for summer and provide tips for planting. 8 p.m. $5.

CHUG TANACH
Irving Matlow will lead the study group in a discussion of Psalms, chapters 10 and 11. Beth David Congregation at 8 p.m.

Wednesday, May 5

SCHOOL OPEN HOUSE
Paul Penna Downtown Jewish Day School offers a senior kindergarten tour from 12:30-1:30 p.m. at the Miles Nadal JCC. RSVP 416-928-3537 or e-mail doris@djds.ca.

GLOBAL TERRORISM
"Global Terrorism: Is Canada at Risk?" Join a town hall meeting featuring panellists **Stewart Bell, John Thompson, Tom Kaye**, with moderator **Leo Adler**. 7:30 p.m. at the North York Central Library's auditorium, 2nd Floor, 5120 Yonge St. Presented by The Speakers Action Group. Free. 416-781-2786.

TREATING CANCER PATIENTS
Temple Sinai presents **Dr. Barry Bultz**, president of the Canadian Association of Psychosocial Oncology, on "Healing of Body and Spirit: A New Model for Treating Patients with Cancer." 7:30 p.m.

RABBI SHMULEY BOTEACH
Beth Sholom Synagogue presents author and talk show host **Rabbi Shmuley Boteach** on his book *Kosher Sex*. 8 p.m. $54 includes dessert reception, $20 lecture only. Call **Lori**, 416-783-6103, ext. 228 for tickets.

Other news

MUSICAL WEEKEND
Join Darchei Noam for an inspiring weekend of music and celebration with scholar-in-residence **Cantor Jonathan Comisar.** Kabbalat Shabbat service 7 p.m. Friday, April 30. On Saturday May 1 at 7:30 p.m., join a Yom Ha'atzmaut celebration beginning with a Havdalah service and followed by a "History of Israel" through songs, slides and stories. Dessert reception included. Free. 15 Hove St. Visit www.darcheinoam.on.ca or call 416-638-4783.

JEWISH FILM FESTIVAL
The 12th Annual Toronto Jewish Film Festival runs from May 1-9. This year's festival spotlights Middle East documentaries and films and includes the world premiere of the Israeli documentary *Behind Enemy Lines* Saturday, May 1 at 9:30 p.m. at the Varsity Cinema. For the full schedule, visit www.tjff.com.

SUPPORT VE'AHAVTA
Join Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee for an "Opening Night Party" on Thursday, May 6, 6 p.m.-9 p.m. at The Blue Dot Gallery in the Distillery District for a multimedia experience celebrating the human potential for greatness. $36. Call 416-964-7698.

ETHICS OF CURSING GOD
Congregation Beth Haminyan presents a talk by **Prof. Jim Diamond** on "The Ethics of Cursing God" during services Saturday, May 8. West Prep School, 70 Ridge Hill Dr. 9:30 a.m.

NEW CONGREGATION
A new Conservative egalitarian congregation is being planned in the Mississauga area. Interested people are invited to participate in a meeting on Tuesday, May 11 at 8 p.m. at Glen Abbey Recreation Centre, 1415 Third Line at Upper Middle Rd. W. Oakville. 416-667-1717.

USDS NUSSBAUM AWARD
United Synagogue Day School is accepting applications for the Dr. Aaron M. Nussbaum Award. This annual award is presented to a deserving USDS graduate applying to an undergraduate or graduate program to further his or her Jewish education. Deadline May 14. Call **Cate Doomernik**, 416-224-8737, ext. 144 or e-mail cate@usds.on.ca.

ISRAEL TRIP
Aish 20s offers its Jerusalem Fellowships Israel Trip for Toronto residents, May 30-June 20. Prices are as low as $599 for students and $799 for young professionals. For information, call 905-764-1818, ext. 213 or visit www.aish20s.com.

JF&CS GROUPS
Jewish Family & Child Service information/registration, call 416-638-7800, ext. 215.

Single Fathers Group: A six-week group to help fathers redefine their roles while exploring solo parenting. Monday, May 3, 7:30-9 p.m. at The Promenade Mall, suite #313.

FOR SENIORS

Beth Emeth Synagogue's Chai Shalom hosts comedian **Ruth Cohen** for "Laughter is the Best Medicine," Thursday April 29 at 7:30 p.m. Members $5, non-members $7. Tickets available from the office or call **Gail Roodyn**, 416-635-1056 or **Mildred Persofsky**, 416-633-2436.

Earl Bales Seniors' Club: Casino Rama, May 12. Saturday dance, May 1. Sunday dance, May 9. 416-395-7881.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. in the boardroom at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. April 29, discussion. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

WAGMAN CENTRE
55 Ameer Ave. 416-785-2500.
If you are a senior living with osteoporosis, register for the spring session of "Power," a seven-week wellness program on exercise, nutrition and education. A referral from your family physician is required. Classes start on May 3. $70. Call ext. 2588.

BERNARD BETEL CENTRE
1003 Steeles Ave. W., 416-225-2112.

Israeli Club Etrog for Hebrew speakers meets Tuesdays at 2:30 p.m. May 4, Israeli movie. Call **Anna**, ext. 110.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn, Thursday, April 29 at noon with **Stephen Posen** on "Israel's Right to Defend its Existence: Canada's Role." $7 includes kosher lunch. Babysitting available.

Israel Fair, Sunday, May 2, 11:30 a.m.-12:30 p.m. Includes arts and crafts, Israeli food, music and books.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Tilda Shalof, intensive care unit nurse and the author of *A Nurse's Story*, Sunday, May 2, 10:30 am in the Koffler Gallery Loggia. Free.

African-American Jewish gospel singer **Joshua Nelson**, May 12, 7:30 p.m. at Shaarei Shomayim Synagogue, 470 Glencairn Ave. Tickets $18. Call 416-636-1880, ext. 228 for tickets.

Centre Camp is looking for junior and senior counsellors for the summer. 416-636-1880, ext. 265.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

BENJAMIN'S PARK MEMORIAL CHAPEL

Hilda Warshavsky	Mar 27/04	569 Sheppard Av E
Seymour Mayers	Mar 27/04	7825 Bayview Av
Alan Newman	Mar 25/04	31 Dallas Rd
Paul Hacker	Mar 28/04	32 Lambert Rd
Celia Altrows	Mar 26/04	3560 Bathurst St
Mildred Budd	Mar 26/04	282 St. Clair Ave W
Ella Levitz	Mar 29/04	645 Castlefield Av
Marvin Lester	Mar 30/04	101 Wembley Rd
Jetti Hoppe	Mar 29/04	205 Hilda Av
Bianca Zellermayer	Mar 29/04	363 Woodsworth Rd
Lillian Chousky	Mar 31/04	25 Canyon Av
Lillian Gold	Mar 30/04	500 Avenue Rd
Manny Fox	Mar 30/04	7825 Bayview Av
Diana Finestone	Apr 1/04	645 Castlefield Av
Elizabeth Weinstein	Mar 31/04	29 Faith Av
Celia Watinsky	Mar 31/04	3560 Bathurst St
Hymie Samelson	Apr 1/04	3705 Bathurst St
Rubin Fraiberg	Apr 5/04	1 Emerald Lane
Corinne (Nan) Egier	Apr 5/04	186 Montclair Av
Irving Balaban	Apr 5/04	60 Robingrove Rd

HEDREW DASIC

Sophie Brym	Apr 4/04	10 Tangreen Court
Goldie Badner	Apr 13/04	3560 Bathurst St
Isidor Smith	Apr 13/04	39 Baronial Court
Maxfield Sufrin	Apr 13/04	146 Armour Blvd

Steeles Memorial Chapel

Mirrett, Helen
April 9, 2004
Stevens, Jack
April 9, 2004
Lanes, Serena
April 10, 2004
31 Meadowbrook Rd
Mezei, Julianna
April 10, 2004
Bdlov (Badalov) Chana (Hne)
April 11, 2004

Lichman, Rachel
April 13, 2004
1925 Steeles Av E
Epstein, Joseph
April 12, 2004
Son, Yecheskel
April 13, 2004
6091 Bathurst St
Bronshteyn, Zinaida
April 15, 2004
31 Carnival Court

Segal, Shirley
April 15, 2004
35 Thorncliffe Park Dr
Galitsky, Boris
April 16, 2004
Birns, Sam
April 15, 2004
4415 Bathurst St
Zeltzer, Avraham
April 16, 2004

The unveiling of a monument to the memory of our late beloved
WILLI (WOLFE) RIBKOWSKI ז"ל
will take place
Sunday, May 2nd, 2:00 p.m.
Pardes Shalom Cemetery
Shaar Shalom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
Dorothy Joy Zeifman ז"ל
will take place
Sunday, May 2nd at 10:00 a.m.
Mount Sinai Memorial Park
Shaarei Shomayim Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
NORMAN HERTZ ז"ל
will take place
Sunday, May 2nd, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St., 3 km n. of Major Mackenzie
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ART ANISMAN ז"ל
loving husband, father, grandfather, brother & friend
will take place
Sunday, May 2nd at 12:30 p.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ELKA RUBENSTEIN ז"ל
will take place
Sunday, May 2nd, 1:00 p.m.
Bathurst Lawn Memorial Park
Ostrovtzer Section
Relatives and friends are invited to attend

The unveiling of a monument in honoured memory of
William (Willie) Sherman ז"ל
will take place
Sunday, May 2nd at 10:30 a.m.
Bathurst Lawn Memorial Park
6033 Bathurst St.
Lipsker Young Men's Society (Section 39)
the Landsmanschaft which he selflessly chaired as President for over 60 years.
Relatives and friends are invited to attend

— OBITUARY —
FAY (TITLE) MONCHARSH ז"ל
Passed away April 24, 2004
in San Francisco, CA.
Wife of the late Abe Moncharsh.
Funeral was held Friday, April 16, 2004.
She will be sadly missed by her sister, brother-in-law & sister-in-law and many nieces and nephews.

The unveiling of a monument to the memory of the late
GITTEL PRESS ז"ל
will take place
Sunday, May 2nd, 10:00 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Jewish Lithuanian Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
GORDON GOODMAN ז"ל
will take place
Sunday, May 2nd, 10:30 a.m.
Mount Sinai Memorial Park
986 Wilson Ave.
Sunnyside Section
Relatives and friends are invited to attend

Beth Tzedec Memorial Park
Take notice that Beth Tzedec Congregation and Beth Tzedec Memorial Park propose to add one lot to plot #23, Section 1. Any persons wishing further information on this proposal are invited to write to the Administrator, Beth Tzedec Memorial Park, 5822 Bathurst Street, Toronto, Ont. M2R 1Y6.

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On Campus

York students united in fighting problems: Hillel

By ADAM SEGAL
Special to The CJN

Jewish students are putting up a united and organized front to promote Israel and confront anti-Semitism and anti-Zionism at York University, says a senior staff member of Hillel.

"Jewish students on our campuses have not failed us," said Talia Klein, director of Hillel@York.

"We will continue to… proactively promote Israel."

Klein was speaking at a recent Holocaust Remembrance Day program at Chabad Lubavitch of Markham, where a panel discussed the historical roots of anti-Semitism and its resurgence in Canada.

She was joined by military historian Gunnar Boehnert and the synagogue's spiritual leader Rabbi Avraham Plotkin.

Klein said in the last few months, Hillel and Jewish students have made strides in dealing with a rash of pro-Palestinian rallies.

She pointed to the late November election of the Hillel-endorsed Progress Not Politics slate to the York Federation of Students and a successful demonstration to denounce Palestinian suicide bombings as signs Jewish students have united in support of Israel.

A Jewish student has also been elected as assistant news editor at the *Excalibur*, York's traditionally far-left student-run newspaper, Klein said.

"Jewish students have fought back loudly – very loudly," she said. "They showed a tremendous amount of pride."

While the situation at York has been tense and at times uncomfortable for York's 4,500 Jewish students, Klein said the campus is in no way a hotbed of anti-Semitism.

"There are certainly anti-Semitic students at York… but York's administration is not anti-Semitic nor do they foster an environment of anti-Semitism," Klein said.

Boehnert, a non-Jewish survivor of Auschwitz and lecturer at several international universities including the University of Krakow, traced the origins of European anti-Semitism to the Crusades, when successive popes incited anti-Semitic attacks.

For several centuries, pogroms were fuelled by sensational, false claims by Catholics that the Jews murdered Jesus and used the blood of infants for religious rituals.

Protestant anti-Semitism was triggered by Martin Luther's verbal assaults against the Jews, Boehnert said.

"Luther emphasized that God's anger with the Jews was great," he said.

By the mid-19th century, the religious arguments for anti-Semitism were replaced by political ones. In Germany, Jews were reviled for assimilating and for their disproportionate contributions to politics, arts and sciences. In the early 20th century, Polish Catholics felt Jews wielded too much power in commerce.

"This tapped Polish envy, [sparking the belief] Jews had to be driven out of commerce, to be replaced by ethnic Poles," Boehnert said.

"There were anti-Semitic outbreaks all over Europe."

Rabbi Plotkin called anti-Semitism "one of the most hateful forces in the history of the world."

When Jews fled from Pharaoh's wrath in Egypt, they had contrasting views of how to fight it, he said.

One group wanted to return to Egypt, a second felt it was best to jump into the Sea of Reeds, a third tried to fight the Egyptians and a fourth felt prayer was their salvation.

Rabbi Plotkin said these responses to anti-Semitism still resonate today, as some Jews are responding to anti-Semitism by assimilation, disengagement, militancy and prayer.

"God says they're all good ideas and bad ideas," he said.

What God believes is the best response is to "march forward. Be a light unto the nations… Teach the world to lead an ethical life."

RYERSON HILLEL NAMED GROUP OF THE YEAR: **Hillel Jewish Student Association @ Ryerson was recently voted the university's student group of the year. From left, Hillel students Brad Goldstein, Victor Volfson, Marisa Sheff and Jazmin Walters are seen at a "Stop Anti-Semitism" demonstration March 30.**

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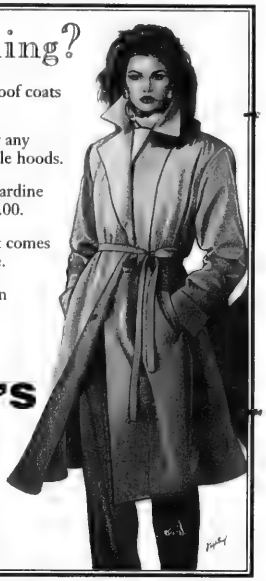

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Israel's population reaches 6.78 million

By MOTI BASSOK
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's population has climbed to 6.78 million people on the eve of the country's 56th Independence Day, 8.4 times more people than at the first Independence Day in 1948.

Of Israel's population, some 81 per cent are Jewish, while 19 per cent are Arab. Of the country's Jewish citizens, 66 per cent were born in Israel, and 34 per cent were born abroad. In 1948, the numbers were reversed, with only 35 per cent of Jews born in the country.

Jerusalem is the largest city, with 692,000 residents – 464,000 Jewish and 228,000 Arab. Most of Israel's population is concentrated in the centre of the country around Tel Aviv, which has a population of 364,000. To the east is Ramat Gan, with 126,800 residents, and Bnei Brak, with 139,700 residents. To the south is Bat Yam, with some 134,000 people.

The 14 largest cities in Israel include some of the country's oldest communities, founded in the 19th century, according to figures released Sunday by the Central Bureau of Statistics.

Among the 14 is Rishon Letzion, founded in the 1880s, which has grown from 11,000 residents in 1948 to 214,900 today. Its neighbour to the south, Rechovot, also a veteran town, has grown from 12,500 residents in 1948 to 100,300 today. Ashkelon and Ashdod were founded in 1948 and 1955 respectively as cities on the periphery of the most populous centre of the country. Today, Ashkelon's population is 104,700 and Ashdod's is almost twice that number.

Be'er Sheva, the "capital of the Negev" and the largest city in the south, has 183,200 residents. The third largest city in the country, and the largest city in the north, is Haifa, with 270,500 people.

Some 30 per cent of Israel's population, or 1.5 million people, were born in Israel to a family in which the father was born in Israel, and 1.2 million people were born in Israel to a father born in the former Soviet Union. Morocco is the country of origin of about 500,000 Israelis. Another 245,000 are from Iraq, 240,000 are from Romania and 220,000 are from Poland.

Since last Independence Day, some 144,000 babies were born in Israel and 21,000 immigrants came to the country. Slightly more than half of this year's immigrants hail from the former Soviet Union, 2,600 are from Ethiopia, 1,800 are from France, 1,600 are from the United States, and 1,200 are from Argentina.

Sharon vows peace breakthrough for sake of fallen

Continued from page 1

The country came to a standstill at 11 a.m. Monday morning to the wail of air-raid sirens, which sounded for two minutes.

From Nov. 29, 1947, to this April 4, 20,196 soldiers fell. From last Memorial Day to April 19, 184 soldiers were killed. From the time the first Jewish settlers left the walls of Jerusalem in 1860 and started building Jewish quarters until April 19 this year, the number of fallen soldiers was 21,781.

Ariel Sharon

The memorial ceremonies started Sunday evening at 8 p.m. with a one-minute siren. Israeli President Moshe Katsav opened the state ceremony at the Western Wall plaza in Jerusalem.

"We hoped that we would not add more names to the list of fallen," Katsav said in his speech, "but to our regret, it was another year of pain and of blood in the streets, another year of sorrow and grief, a year in which the awareness grew within us that we are fighting to defend the lives of citizens of Israel and for the security of the state."

Katsav was followed by Israel Defence Forces Chief of Staff Maj.-Gen. Moshe Ya'alon.

Israel's "war for its existence is not over..." said Ya'alon. "Murderous terrorism that targets men, women and children has not ceased. We will not stop fighting until peace and quiet return to the streets of Israel."

Speaking at a memorial to civilian victims, Sharon said, "It is today clear to our enemies and the whole world that those who raise their hands against Jews, citizens of Israel, and those who incite and dispatch murderers, those who engage in terror of any form against us, will not find shelter from punishment, and will have no immunity from harm.

"As long as our enemies continue their strategy of terror," Sharon continued, "we will exact a heavy security and diplomatic price. They have already begun to understand that we have changed the rules. Their present policy will bring about the continued loss of their assets, and [they will] see their national aspirations unfulfilled."

At the same time, Sharon said, "all those who truly and genuinely want peace and good relations with us will find our hand extended and will find us truly prepared to meet them halfway with painful concessions, in order to build a better future for ourselves, and all the residents of the area."

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Europe's Jews have mixed emotions over new EU

By RUTH ELLEN GRUBER
Jewish Telegraphic Agency

BUDAPEST — On May 1, less than 15 years after the collapse of the Iron Curtain, the former communist states of Poland, Hungary, the Czech Republic, Slovakia, Slovenia, Lithuania, Latvia and Estonia are to become full-fledged members of the European Union (EU), along with the island states of Cyprus and Malta.

The move marks the culmination of Europe's political and economic transformation and puts a formal end to the post-World War II paradigm of a Europe divided between East and West. At the same time, it validates the emerging Jewish communities in the new member states as part of the European and Jewish mainstream.

"It's as if brothers who were out are coming home," said Mario Izcovich, director of pan-European programs for the American Jewish Joint Distribution Committee (JDC).

Like their non-Jewish fellow citizens, Jews in the new EU countries view the union's enlargement with a mix of emotions ranging from eagerness to deep anxiety.

Younger Jews in particular are eager to take advantage of enhanced business, educational and other opportunities. Others hope enlargement will facilitate contact among Jewish communities.

Some Jews, however, fear they will be left behind by the changes. And many fear that "new" forms of anti-Semitism and unfavourable Israel policies in western Europe may be exported to new member countries that to date have had policies supportive of Israel.

"EU enlargement will not directly affect the new member states' Jews, other than in the mainly positive way it will change the lives of the general population," Polish Jewish writer Konstanty Gebert told JTA. "In the long run, it will be instrumental in bringing all the continent's Jews together and helping them avail themselves of new opportunities, both through EU sponsorship of some community programs and through the implementation of EU laws."

But the main issue, he said, "is whether there exists a 'European Jewry' able to profit from the opportunity."

What might change, Gebert said, "is the relatively more balanced approach that some new members, especially Poland, have taken on the Middle East conflict. As the EU attempts to integrate the foreign policies of its members, it can be expected that the newcomers will more closely toe Brussels' line, which is markedly critical of Israel."

About two million Jews live in Europe, in national communities that range from about 100 people in Malta to 600,000 in France. European Jewry encompasses all walks of life, all social and economic levels and all religious streams.

Altogether, fewer than 150,000 Jews live in the 10 new EU states. In east-central Europe, the EU expansion is the culmination of a period of extraordinary changes in a region where the Holocaust wiped out millions of Jews and communist regimes virtually eliminated Jewish observance.

After the end of the Cold War, there was a dramatic revival of Jewish life in post-communist Europe. Synagogues, schools and other Jewish institutions were established and a wide range of Jewish cultural activities blossomed. International Jewish networks expanded to encompass Jews once cut off by the Iron Curtain.

Beginning in the mid-1990s, some Jewish strategists foresaw the emergence of a "European Jewish identity" that could make European Jewry a collective "third pillar" – or equal player – in world Jewry, alongside Israeli and North American Jewry.

Some Jews in Europe feel they are moving toward that goal, albeit slowly, and they see the EU expansion as a key step in that direction.

"Perhaps we have not entirely created a European Jewish identity, but we are near to that feeling," said Fero Alexander, executive chair of the Central Union of Jewish Communities in Slovakia, home to 3,000 to 4,000 Jews.

European Jews, he told JTA, have found their self-confidence, and that is "what I consider the most exciting achievement."

Izcovich, whose job is to foster programs aimed at cross-border Jewish co-operation, said the definition of European Jewish identity may be more complex than envisaged.

"We need to speak about European Jewish identity with a capital 'I' that includes many Jewish identities," he said. "This comes from the past: 2,000 years of Jewish presence in Europe, the development in Spain, in central Europe, from Rashi and Maimonides till nowadays. So the European Jewish identity really exists, with all its differences."

Gebert and others have said, however, that the optimistic expectations of the 1990s have not been fulfilled, partly due to internal Jewish relations.

"The two main communities, in France and in the United Kingdom, do not seem interested in reaching out to the remaining small fry," Gebert said. "The large communities in Russia and Ukraine remain essentially dependent on American Jewish and Israeli support, both material and spiritual, and the Hungarian community is as insular as ever.

"Representatives of smaller Diaspora [areas] meet more often in Jerusalem or Washington than in Paris or London – let alone Moscow, Budapest or Warsaw – and mainly compete for the attention of the big Jewish organizations, instead of trying to coordinate their actions," he said. "EU enlargement will probably not change this."

In addition, a grim litany of global challenges has cast a shadow over European Jewish development and made some Jews feel less secure on the continent than they did in the 1990s.

These include a spike in anti-Semitic violence, world terrorism, Islamic fundamentalism and Holocaust revisionism. Fallout from the Sept. 11, 2001, terrorist attacks and the war in Iraq have added further cause for concern, as Jews are torn by left-right politics and anti-Semitism has often become linked to anti-Americanism.

Widespread European criticism of Israel for its policies against the Palestinians has prompted warnings that a demonization of the Jewish state forms the basis of a new type of anti-Semitism.

"It's very dangerous," said Janos Gado, an editor of the Budapest Jewish monthly, *Szombat*. "It is politically correct to be against anti-Semitism and to lament the Shoah, but also to be anti-Zionist. This development in Europe is very disappointing, and I share the fears of many Jews that Europe will not be able to protect them."

European Jews and non-Jews "speak two different languages, so I'm not so enthusiastic about Europe," Gado said.

EU expansion, he said, could be good for Jews as individuals, but for Jews who are very committed to their community and to Israel, "it may, in the long term, give them no protection."

Such issues are slated to be discussed at the third General Assembly of European Jewry, organized by the European Council of Jewish Communities, to take place in Budapest May 20-23, just three weeks after the new countries join the European Union.

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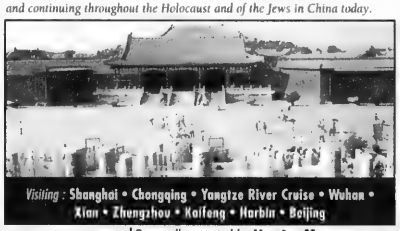
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Insurance firm to compensate Iraqi Jews

Continued from page 1

The compensation will be paid out to three Jews in Israel who own insurance policies they took out when they were Iraqi citizens. The three left Iraq during the exodus of Jews who were forced out of their homes and lost their property.

The policies were purchased from an insurance company that was operating on behalf of a branch owned by the French insurance company Axa.

An Axa spokesperson told Associated Press that the three had made their claims through the International Commission on Holocaust Era Insurance Claims and that more payments could be made if other claimants come forward.

Yaakov Galanti, a spokesperson for the Israeli Justice Ministry, told AP that although the case involves a small group, it could force other other insurance companies to compensate other claimants.

The compensation to be paid to the three Iraqi Jews by Axa amounts to $130,000 (US). The company has also announced that four other Jews who left Iraq and who had taken out insurance policies with Axa are also eligible for compensation.

The existence of policies owned by some of the estimated 130,000 Jews who were expelled from Iraq was discovered as a result of a check run by the Justice Ministry in Israel.

The ministry has completed work on 12,000 files that include information on property and assets owned by Jewish residents of Arab countries who were expelled or who were forced to leave after the State of Israel was established.

Hundreds have filed insurance claims on policies they owned before they were forced to flee, but most don't expect much compensation as many of the insurance firms have since closed, Galanti told AP.

Among the ministry's 12,000 files, some 200 cases have been found of Iraqi Jews whose insurance policies were never honoured because they were forced out of the country.

The list of 200 was published in newspapers in October last year.

The current value of personal and communal property left behind by Jews fleeing Arab countries has been estimated at between $30 billion and $100 billion (US).

With files from staff.

Vanunu to Norway?

Norway's opposition leader has asked his government to press Israel to remove the limitations on Mordechai Vanunu, the nuclear technician who spent 18 years in jail for revealing classified nuclear secrets, and allow him to move to Norway as a political refugee. Israel prohibited Vanunu from leaving the country or obtaining a passport for one year following his release last week. Among other restrictions, for the next six months, he must also apply for permission to meet non-Israelis. Vanunu has said he wants Norway's help to leave Israel.

Israeli unemployment rises

Israel's jobless rate hit 11 per cent in February, the highest level since 1994. The number of unemployed people reached 289,800, up 2,600 in a single month, the Israeli newspaper *Globes* reported. The jobless rate is worsening by 0.1 percentage points every two to three months, the Central Bureau of Statistics said. The unemployment rate has risen by 2.3 percentage points, or 60,603 people, since the Palestinian intifadah started in September 2000.

March surge in tourism

Tourism to Israel jumped by nearly 200 per cent in March over the same time last year. Some 106,000 tourists visited Israel last month. The increase may have been due partly to the fact tourism was very low in March 2003, when the United States invaded Iraq.

Cellphone numbers change

Cellphone numbers in Israel are changing. The new numbers went into effect last week, though the old ones will continue to work through Oct. 31. Under the new system, the area codes 050, 051, 056 and 068 are being consolidated under 050; area codes 052, 053, 058, 064 and 065 all become 052; and area codes 054, 055, 066 and 067 all become 054. In addition, a seventh digit was added to each cell phone number, derived from the old prefix. For example, if an old number was 056-XXX-XXX, the new number is 050-6XX-XXXX. From outside Israel, the first zero must still be dropped for all area codes.

Burg apologizes to EU

Former Knesset speaker of Avraham Burg apologized to the European Parliament last week for Israeli government policy. Referring to recent events, notably Israel's killing of Hamas leader Abdel Aziz Rantissi and Prime Minister Ariel Sharon's plan to withdraw unilaterally from Gaza, Burg told the parliament members: "I apologize to you, because I find no words in which to come to defend the policies of my government. But at the end of the day, this is the democratically elected government of Israel." Burg called on Europe to get more involved in the Mideast peace process in order to balance the dominant U.S. role. Burg was in Strasbourg with Yasser Abed Rabbo to present their Geneva Initiative peace plan.

Files from JTA and Ha'aretz

Alleged Mossad agent may have used Canadian passport

By PAUL LUNGEN
Staff Reporter

Two Israeli men arrested in New Zealand on passport fraud charges are alleged to be Mossad agents, one of whom once entered the South Pacific country using a Canadian passport.

News media in New Zealand and Australia reported last week that Eli Cara, 50, and Uri Zoshe Kelman, 30, were arrested in a police sting operation as they waited to obtain a phony New Zealand passport. A third man, Zev William Barkan, 37, reportedly left the country before his colleagues were arrested, while a fourth unnamed individual was believed to be hiding somewhere in the country.

If the allegation about the Canadian document is proven, it could sour relations between Canada and Israel, which promised seven years ago to refrain from using Canadian passports in covert operations. The pledge came after two Mossad agents posing as Canadian tourists were captured in Amman, Jordan, when they tried to assassinate a Hamas leader, Khalid Mashal, with a high-tech poisoning device.

> ***If the suggestion about the Canadian document is proven, it could sour relations between Canada and Israel***

In New Zealand, the acting minister of foreign affairs, Jim Sutton, has alleged that Cara and Kelman worked for the Israeli government, though New Zealand Prime Minister Helen Clark refused to confirm whether she believed the pair were Mossad operatives.

In Ottawa, Ofir Gendelman, second secretary of the Israeli embassy, said last week that embassy staff had only been made aware of the incident the day before it was reported on last week in the *National Post* and had no further information. He said Canada's Department of Foreign Affairs (DFA) had not sought a meeting to discuss the matter.

DFA spokesperson Reynald Doiron said "the matter is being investigated" but until Canadian authorities know more about the allegations, it would be premature to discuss the issue with Israeli diplomats.

The government of New Zealand, however, summoned Israel's acting ambassador, Orna Sagiv, from her base in Australia, for consultations. The government demanded Israel return any bogus New Zealand passports it might have.

The legal charges allege Cara and Kelman attempted to obtain a New Zealand passport and were part of an organized crime operation.

Outside court, Cara denied being a Mossad agent while Kelman refused to comment.

News reports indicated Kelman entered New Zealand in 1999 using a Canadian passport that appeared on its face to be phony because it contained two extra identifying letters. He also left for Australia eight weeks later on a temporary replacement Canadian passport he obtained while in New Zealand. On his most recent visit, he used Israeli travel documents, but he is believed to have also used a U.S. passport on an earlier occasion.

In 1997, Jordan's King Hussein was so outraged at the Mashal incident that he personally demanded Israel provide the antidote.

The government of then prime minister Benjamin Netanyahu complied. Jordan released the two agents in exchange for the release of Sheikh Ahmad Yassin, who resumed his role as leader of Hamas. Israel assassinated Yassin last month, saying he was an architect of Hamas' campaign of suicide bombings.

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End-of-life issues critical for three key religions

By LEILA SPEISMAN
Staff Reporter

Protecting the sanctity of life, respecting the dignity of the individual and providing relief from pain while treating the dying patient are principles common to the three main monotheistic religions in Canada, according to a recent interfaith panel on the subject.

The discussion, titled "Ethical Issues in End-of-Life Care: the approaches of Judaism, Catholicism and Islam," was the Israel Kaplun Memorial Lecture in Bioethics held recently at Beth Tikvah Synagogue. It was jointly presented by the synagogue, the Ja'affari Islamic Centre, the Centre for Clinical Ethics and the Canadian Council of Christians and Jews.

Panellists were Michael Gordon, head of geriatric and internal medicine at the Baycrest Centre for Geriatric Care; Hazel Markwell, director of the Centre for Clinical Ethics at St. Joseph's Health Centre and St. Michael's Hospital; and Shabbir Alibhai, a specialist in geriatric medicine at the University Health Network.

Moderator was Michael Enright, host of CBC's *Sunday Edition*.

The Catholic approach to end-of-life issues comes from theological and philosophical principles set down by sacred texts, doctors of the church, papal edicts and contemporary thinkers, explained Markwell.

But, she said, there are differences of opinion, as in all religious streams, such as, for example, regarding the question of whether to withdraw nutrition for a dying patient.

In Catholic ideology, Jesus is seen as the "incarnation of God" and his suffering and death a sign that God is involved with life.

"Life is both a gift and a responsibility," Markwell said. Each person is created in the image of God, and is considered a steward – not an owner – of his body.

Every patient is entitled to have his dignity respected, she said. According to Catholic philosophy, that is an inherent right and is not dependent on how well or how poorly he is functioning.

Markwell said the distinction between ordinary and extraordinary measures in medicine is less clear than it used to be. For instance, there is an issue as to whether dialysis should be offered to a patient who is clearly dying.

If there is not a clear benefit to the patient of a certain treatment, it can be withdrawn. But the intent of that action must be clear. Catholic theology says if the goal is to hasten or cause death, then it is wrong.

Alibhai said Muslim philosophy on medical ethics is based on the Koran, the Sunya, writings by the prophet Mohammed and his family, scholarly writings and responsa by jurists in Islamic law.

Islam, he said, shares with the other Abrahamic faiths the belief that life is sacred, and that every moment of life is precious.

"We believe that he who kills one, it is as if he killed the whole world. Similarly, he who saves one, it is as if he saved the whole world."

God is the final arbiter of the beginning and end of life, Alibhai said.

"We have no right to either accelerate life or to judge the value of it."

For instance, he said, food and drink are not considered medical care, but rather a basic need that may not be refused, regardless of the imminence of death.

It is a religious duty in Islam to prevent illness and to seek treatment if necessary. The obligation to prolong life takes precedence over quality of life considerations.

However, "if there is intractable, uncontrollable pain, one can back off [treatment]. We do not have to extend life if one is only extending suffering."

It is not the responsibility of the medical or nursing staff to make those kinds of decisions, he said.

"Our responsibility is to seek out opinions of experts both in the medical field and scholars."

Gordon said the interpretation of the Halachah of health care, as expounded in the Torah, the Talmud and commentaries, changes "as the world changes."

Accordingly, he said, in bioethical matters, a rabbi should be consulted.

"A rabbi's role is not that of an emissary [of God]," he said. "His role is to interpret what has been taught."

While Halachah holds that life is sacred and must be preserved under any conditions, many clinicians don't hold by that opinion, and focus on quality of life instead, Gordon said.

"This can cause tension."

Judaism does not find merit in suffering, unlike Islam, for instance, which sees it to a certain extent as an expiation of sin (although the relief of that suffering is nevertheless obligatory).

The obligation toward a dying person changes during the process from the preservation of life to the promotion of a "good death."

"Respect for the dying process implies not interfering with it," Gordon said, such as by forcing extraordinary and obviously useless therapies.

Thus, it is obligatory to provide food and fluid and to relieve pain. It is also forbidden to hasten death.

However, Gordon said, it is not the role of medical staff to impose their own values on patients or their families. "One's own values must be parked at home," he said.

When a member of the audience asked how can medical staff separate faith from their profession, Gordon said, "The only important person in the equation is the person being taken care of."

Alibhai said one's duty to a patient "doesn't override one's duty to God – God must come first."

Markwell said, "You cannot separate your faith from your profession."

The advance directive, the document signed by a person in advance of being terminally ill, is "highly overrated," Gordon said.

"It can be overruled if the patient is comatose… what is significant is the discussion that you have with the people you love."

Alibhai warned that a person overrides the advance directive "at [their] peril," especially if the family is not there at the time, or if they haven't discussed the matter.

Finances enter into the care of the dying patient as well.

"How far do you go in saving one life when 10 others may be at risk?" asked an audience member.

Resource allocation is not the purview of the physician or nurse at the bedside, the panel agreed.

"Your responsibility is to care for your patient," Gordon said. "Resource allocation is not your decision."

Alibhai slammed the refusal by medical staff to provide sufficient pain relief to the terminally ill because of the danger of addiction as "plain wrong. We consistently undertreat pain in the elderly anyway."

Organizations present at the discussion included representatives of the Canadian Council of Churches, the Canadian Council of Christians and Jews, the Islamic Ja'affari Centre and Beth Tikvah, the host synagogue.

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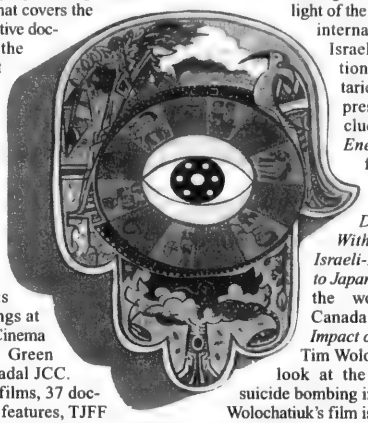
TJFF program celebrates diversity of Jewish content

By TAMMY STONE
Special to The CJN

The upcoming 12th Annual Toronto Jewish Film Festival (TJFF), May 1-9, is gearing up to showcase some of the best of this year's Jewish-themed films.

The TJFF has grown steadily over the last few years and had 25,000 in attendance in 2003. This year, the programming team has selected a line-up that covers the gamut from provocative documentaries on the Middle East conflict and films by local talent to Israeli and international titles and favourites from years past.



Culled from around 250 submissions the world over, 88 films in 16 languages were selected for the festival, which this year holds screenings at two venues: Bloor Cinema and the new Al Green Theatre – Miles Nadal JCC. Including 22 short films, 37 documentaries and 21 features, TJFF also boasts nine world premieres, 14 North American premieres, 19 Canadian premieres and eight films showing in Toronto for the first time.

But sheer numbers are nothing compared to the hard work that went into presenting these films in thematic programs and turning the cinematic experience into an event that celebrates the art of film, the diversity of Jewish content and the ability of cinema to educate and shed light on important issues. TJFF has become seasoned at doing this and has turned the festival into one of the largest and most successful of its kind in the world.

Shlomo Schwartzberg, the festival's director of programming, attributes its success to several factors. "We program very well, we have a very receptive audience and we treat our filmmakers warmly so they go back and tell others how much fun they had here."

He notes that about 13 per cent of the festival audience is non-Jewish and says with a wide palette of rich, diverse and thought-provoking films, the TJFF program offers something for everyone.

Fascinating to many, especially in light of the current escalation of international conflict, are Israeli-Palestinian relations. Nine documentaries on the subject are presented this year, including Israel's *Behind Enemy Lines* (the festival's opening night film), *Checkpoint*, *It is No Dream* and *Sleeping With the Enemy: An Israeli-Palestinian Journey to Japan*. Also highlighted is the world premiere of Canada's documentary, *Impact of Terror*, directed by Tim Wolochatiuk, a poignant look at the implications of a suicide bombing in Jerusalem.

Wolochatiuk's film is one of 13 Canadian films this year, in accordance with TJFF's mandate to showcase local and national talent. Among these are Karen Shopsowitz's *My Grandparents had a Hotel*; Igal Hecht's *The Chosen People*, about a Jewish congregation in Toronto that believes Jesus is the Messiah; and work by emerging filmmakers. Andrea Feder, a Ryerson film student who did one of TJFF's mini-trailers last year, is back this year with *The Bund*, co-directed by student Carolina May.

Schwartzberg stresses that it's always been important to the programming team to listen to audience feedback from prior years when choosing the films. This has led to the return of Jonathan Kesselman's hugely popular and scathingly funny *The Hebrew Hammer*, which screened last year, as well as films by veteran actor/director Richard Benjamin, who will present *Mermaids* and *My Favorite Year*.

Moving to the other side of the globe we find an Israeli cinema that Schwartzberg says is thriving. Audience demand inspired a turn to Israeli TV (*The Postwoman*, *Amsalem's Tears*, *A Life's Work*), "strong dramas that highlight Israeli life that has nothing to do with the interminable Israeli-Palestinian conflict.

"Israel is not just about the conflict but a country whose people go through all sorts of problems and deal with all manner of issues that are universal," Schwartzberg says.

Other films to watch for include Pearl Gluck's *Divan*, a poignant documentary about a famous sofa slept on by numerous rebbes and now a family heirloom; *Wondrous Oblivion*, a moving family film about race relations in England; *James' Journey to Jerusalem*, about an earnest, religious African Christian's experiences in modern day Israel; and *Abjad*, a thought-provoking film from Iran that entwines a relationship between an Iranian and a Jew in the narrative.

TJFF also offers informative free programs interspersed throughout the festival to complement the regular screenings. A series called "A Conversation With…", for example, features an on-stage dialogue with a filmmaker/special guest each weekday, including Toronto filmmakers Karen Shopsowitz and Harry Rasky; Richard Benjamin,who will be interviewed by Martin Knelman; and Israeli filmmaker Benny Brunner.

The keynote free program this year, though, is a panel called "Up Against the Wall," which discusses TJFF's documentaries about the Middle East crisis, from all sides of the spectrum. Moderated by columnist Shira Herzog, the panellists are Dov Gil-Har (director of *Behind Enemy Lines*), Benny Brunner (*The Wall*, *It is No Dream*, *The Children of Abraham* and *Sophie*) and Palestinian journalist Adnan Joulani (the subject of *Behind Enemy Lines*). This panel will look at the Middle East situation from both angles and explore whether filmmakers can indeed play a part in the peace process.

The bombing of the Sbarro Pizzeria is the focus of the world premiere of the Canadian film Impact of Terror.

"It's a vitally important initiative, we feel, and one that can only do some good in its own way," Schwartzberg says.

"We hope the films on the Middle East will open up dialogue… Dialogue, in a non-threatening filmic setting can only help, in Toronto too… By offering non-stereotypical views of Jews and showcasing the rich diversity of Jewish life, we successfully counter the stereotypes others may have of us."

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Arts & Travel

Jewish film festival offers cornucopia of Israeli documentaries, features

The 12th edition of the Toronto Jewish Film Festival, May 1-9, has lined up a cornucopia of Israeli films running the gamut from documentaries to features. Below is a preview.

By SHELDON KIRSHNER
Staff Reporter

Dov Gil-Har's intriguing *Sleeping with the Enemy: An Israeli-Palestinian Journey to Japan* (May 2, Miles Nadal JCC, noon) offers a glimmer of hope that Israelis and Palestinians can indeed coexist. The film, which was shot before the eruption of the current intifadah, follows 10 Israelis and 10 Palestinians as they travel through three Japanese cities – Tokyo, Kyoto and Hiroshima – in a quest for mutual understanding. The visitors, the guests of Japan's foreign ministry, are at first cold and uneasy in each other's company. But as they discuss issues of mutual interest, they loosen up, and in some cases, they form friendships.

The fascinating sequel, *Behind Enemy Lines* (May 2, Miles Nadal JCC, 2 p.m.), filmed in Israel and the territories following the outbreak of the intifadah, focuses on two of the participants, Adnan Joulani, a Palestinian journalist, and Benny Herness, an Israeli police superintendent. The pair visit a variety of sensitive places, from Yad Vashem to the Jenin refugee camp. Joulani and Herness are personally compatible, but their views on the political situation diverge, to say the very least.

It is no Dream (May 6, Bloor Cinema, 3:15 p.m.), directed by Benny Brunner and Joseph Rochlit, presents an array of figures from Israel's left – a religious soldier, a writer, an academic, some journalists and a human rights worker – who disagree with government policy vis-a-vis the territories and the Palestinians. Some accuse Israel of having committed war crimes, while others stick to specific critiques (of checkpoints, zoning laws and collective punishment). All believe that the occupation stains and corrupts Israel. A thought-provoking but one-dimensional movie.

The Main Suspect (May 4, Bloor Cinema, 5:45 p.m), by Yaky Yosha, examines the nation-wide rioting that claimed the lives of 12 Israeli Arabs in the first few days of October 2000 and damaged the fabric of Jewish-Arab coexistence in Israel. Graphic footage of stone-throwing Arabs and burning tires permeate the film, but its focal point is Alik Ron, the Israeli police chief in the Galilee who ordered the use of lethal force to squelch demonstrations. In the director's opinion, the villain is Ron, an amiable, well-meaning man who claims he was merely upholding the law as Galilee was "burning." *The Main Suspect*, which tends to be one-sided, ends on a hopeful note as Ron meets with a group of Israeli Arabs in their town to thrash out grievances.

The Children of Abraham & Sophie (May 3, Bloor Cinema, &:15 p.m.), by Benny Brunner, zeroes in on two unusual Israeli families – the Bar-Ons and the Zedeinis. Mordechai Bar-On, the family patriarch, is a writer, an ex-member of the Knesset, the former chief education officer of the armed forces and Moshe Dayan's one-time chief of staff. Bar-On was born in Israel, but his mother, Sophie Schopf, was a German convert to Judaism. Bar-On's daughter, Talli, is married to an Israeli Arab, Daher Zeideni, an opponent of Zionism. Their two children are torn between their Jewish and Arab backgrounds. This intelligent film looks at Israel's struggle for statehood, the expulsion of Palestinian Arabs from Israel in 1948, the nature of ethnic identity and the German family related by blood ties to the Bar-Ons. The film, while never less than interesting, is somewhat choppy and gives Sophie far too little screen time.

Promised Land (May 3, Bloor Cinema, 1:15 p.m.) is an ironic play on words, focusing as it does on three Israelis who have immigrated to Germany or are considering the possibility. The subjects of Avy Hemy's tough-minded documentary – the descendants of Jews driven out of Germany during the Nazi era – have left Israel, or wish to do so, because life is easier and seemingly more secure in Europe. Their respective families oppose their quest for German passports, and Hemy himself adopts a disapproving tone.

Nitzan Gilday's *In Satmar Custody* (May 5, Bloor Cinema, 1: 15 p.m.) is a brooding, disturbing account of cultural dissonance, turning on the efforts of an anti-Zionist haredi sect, the Satmars, to bring Arabic-speaking Yemenite Jews to the United States and assimilate them into a Yiddish Ashkenazi religious milieu. The movie revolves around a young married Yemenite couple, Yahia and Lauza Jaradi, whose life has been made miserable by the Satmars (who discourage Yemenite Jews from settling in Israel). The heartbroken Jaradis have lost custody of their children, and their 2½-year-old daughter has died under suspicious circumstances. Fed up with the Satmars, Yahia describes them as "tricksters," while Louza wishes she had never left Yemen. Though the topic is compelling, the film merely limps toward its bitter-sweet denouement.

Israeli feature films seem to get better every year, judging by this year's offerings.

Yossi & Jagger (May 2, Bloor Cinema, 9:45 p.m.), directed by Eytan Fox, breaks new ground, being the first Israeli film about a homosexual relationship set in the Israeli army. The protagonists, Yossi (Oded Knoller) and Jagger (Yehuda Levi), are officers posted to a fortification in southern Lebanon. In an early scene, they make out in the snow after a spirited snowball fight. Jagger, who has the good looks of a rock star, wants to come out of the closet, but Yossi, a stolid career officer, lives in fear of being outed. The film features fine performances, and is bawdy, unsentimental and heartbreaking.

Continued on page 37

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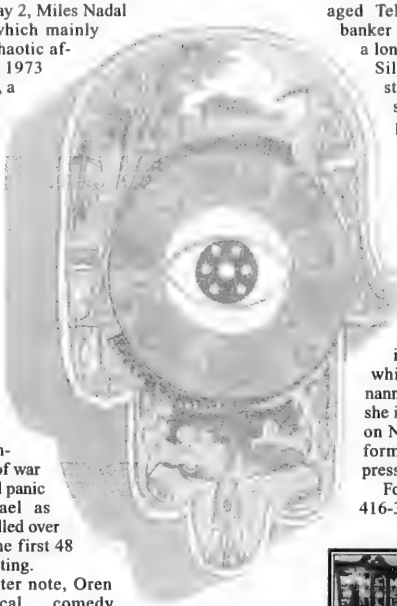
Docs and feature films at this year's TJFF

Continued from page 36

In *Insight* (May 2, Miles Nadal JCC, 6 p.m.), which mainly unfolds in the chaotic aftermath of the 1973 Yom Kippur War, a dazed Israeli soldier tries to ascertain the fate of his best friend, a fellow observant Jew who may have been killed in a fierce tank battle on the Golan Heights. Deftly directed by Eyal Halfon and based on Haim Sabato's novel, *Adjusting Sight*, it is a touching film. Flashbacks delineate the horrors of war and the dread and panic that seized Israel as Syrian armour rolled over Israeli lines in the first 48 hours of the fighting.



On a far lighter note, Oren Stern's satirical comedy, *Amsalem's Tears* (May 2, Miles Nadal JCC, 8:30 p.m.), is about a gruff, violent but tender-hearted Israeli gangster (the irrepressible Moshe Ivgi) who comes to terms with his inner feelings after his mother's death and his reluctant decision to commit his father to an old age home. Deliberately or not, Ivgi's character acts a lot like the notorious Tony Soprano.

Ivgi also stars in *The Postwoman* (May 2, Miles Nadal JCC, following *Amsalem's Tears* 8:30 p.m.), a poignant film by Dina Zvi Riklis. Here he portrays a middle-aged Tel Aviv widower and banker who corresponds with a lonely letter carrier (Orly Silberschatz-Banai, in a stellar turn) desperately seeking love and companionship.

Finally, in *Round Trip* (May 5, Bloor Cinema, 9:45 p.m.), Nurit (Anat Waxman), a depressed 40-year-old bus driver from the northern border town of Kiryat Shmonah, leaves her perpetually unemployed husband, with their two children in tow, for supposedly greener pastures in Tel Aviv. Life being hard and hectic in the decrepit neighbourhood area of Tel Aviv in which they have settled, Nurit is forced to hire a nanny (Nathati Moshesh). An illegal Nigerian worker, she is an attractive woman who casts a romantic spell on Nurit. Shahar Rozen's film, with excellent performances from the principals, leaves quite an impression.

For further information about tickets and times, call 416-324-9121.

The poster of *The Children of Abraham & Sophie*

CORRECTION

The story "Documentary examines world of messianic Jews" (CJN Apr. 22 page 26) gave the impression that director Igal Hecht's upcoming film *Y.I.D. 2* is scheduled to premiere at next year's Toronto Jewish Film Festival. In fact, the TJFF has not made up the program for next year's festival at this time.

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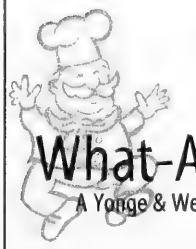

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Arts & Travel

James' Journey a bittersweet assessment of Israeli life

By BILL STERN
Special to The CJN

Bill Stern, the author of You Don't Have To Be Jewish: A commentary on selected Jewish-content films, *previews three of the films at this year's Toronto Jewish Film Festival, running May 1 to 9.*

In *James' Journey to Jerusalem*, James (Siyabonga Melongisi Shibe), a religious African Christian leaves his country for the Holy Land to realize his life's dream of experiencing Jerusalem as he envisions it from intensive study of the Jewish Bible.

Howie Mandel and Mario Van Peebles star in *Crown Heights*.

He enters the country and is immediately challenged by an immigration officer who cannot understand why a black person would come to Israel. He soon finds himself in jail.

He is bailed out by a businessman, Shimi (Salim Daw) who hires him for cleaning, heavy work and caring for his aging father Solph (Arie Eliot). James is unhappy and frustrated with his burdensome task. His only wish is to see Jerusalem. He is obligated to Shimi, however, because he posted the bail. James is stuck far away from Jerusalem, his inspirational vision.

An intelligent man, James quickly adjusts to modern Israeli economic life. He hires others to do the cleaning and soon has many clients and workers. He is making money, but is still obligated to Shimi who has his passport.

Shimi's father lives on a small piece of valuable land, which he refuses to give to his son who would build an apartment complex on it.

Shimi is so impressed with James' business acumen that he offers him a small association in his business. He gives him his passport, ensuring his trip to his spiritual destination – Jerusalem. Shimi also invites him to a very posh party there.

During the party, James discovers that it is a celebration because Shimi has obtained the small but valuable property from his father.

"Didn't you know this is why we are celebrating?" Shimi asks James.

Incensed, James who was Shimi's father's caregiver, throws all the money that Shimi has given him at Shimi and into the wind. James is still financially in debt to him.

This is a bittersweet assessment of life in Israel today. For those in the early struggle of the Zionist dream, it was a fantasy of a co-operative society – a beacon to the world. The people are still sweet, but the economic philosophy is no different than that in the Diaspora.

The film is directed by Ra'anan Alexandrowicz, who is also the director of the *Inner Tour*, shown at the Toronto Jewish film festival in 2002. *James' Journey to Jerusalem* runs at the Miles Nadal JCC, May 5 at 8:15 p.m. It is in English, Hebrew and Zulu with English subtitles.

* * *

When World War II was over, survivors' lives were no longer in mortal danger; their anxiety, however, was still alive, and they had a lot of time to think. Nightmares, despair, depression, despondency were a reality for them.

Almost Peaceful (Un Monde Presque Paisible), directed by Michael Deville, portrays a group of Jewish survivors in Paris determined to live happily again with their remaining families.

The main focus is a tailor's shop located in Albert's (Simon Abkarlan) home. He employs a small number of survivors as sewing machine operators. Their interrelationships and bonding as a group are majestically presented by writers Rosalinde and Michael Deville.

They are realistic about present-day anti-Semitism. Describing a recent community rally, a group member relates that "the police arrested more Jews than fascists."

Despite the realities of life, this is an unusual "Holocaust" film in that the final scene is one of great hope and beauty. We view a park where Holocaust survivors and their children indulge in games and fun in a setting poetically awe-inspiring.

In French with English subtitles. May 9, Bloor Cinema at 6 p.m.

* * *

"What two communities?" the Rebbe asks, confronted by a disciple, following the tragic death of a young African American man and a Crown Heights Lubavitcher Chassid. "We are one administration – under one God."

This opening comment in the film *Crown Heights* takes us back to 1991, when a Chassid's automobile accidentally struck an African-American youth who died of his wounds. The film shows how the young man's death leads to an alarming community crisis with riots and violence in which a visiting Australian Chassid is stabbed and perishes.

We view a densely populated area of 80,000 blacks and 20,000 Jews with negative rampant feelings in both groups. These feelings are not lessened in the Crown Heights Jewish population when an all-black jury finds Lee Limerick, the black protagonist, not guilty.

Two cultural activists, one black, the other white, are determined to face the emergency: a chassidic rabbi (Howie Mandel) and a black youth leader, Paul (Mario Van Peebles). They implement a concise but detailed plan, intelligently involving youths from both cultures.

They choose two teenage youth leaders, T.J. (Dequan Henderson) from the African American culture and Yudi (Jeremy Blackman) from the Jewish culture to help in the "peace process."

Their choice is a significant one. They, with the rabbi and the black activist are successful in their project, "Increase The Peace," by using the media in a program involving entertainment, art and sports.

The performances by (Toronto-born) Mandel, Van Peebles, Henderson and Blackman are inspiring. There is much for all of us to learn from the film *Crown Heights* as it pertains to hope, courage, caring and love.

Toronto is fortunate that our communal leadership has included Dan Hill, Ben Kayfetz, and Alan Borovoy, who laboured for better Jewish-black relationships with marked success. In black-Jewish dialogue, too, Judge Arthur Downes and Morley Wolfe have been most helpful.

The film ends with a quotation from civil rights activist A.J. Muste: "There is no way to peace, peace is the way."

Jeremy Kagan, who directed *Crown Heights*, is renowned for his superior direction of Chaim Potok's *The Chosen*, considered by many movie critics as one of the foremost Jewish-content films ever. May 3, Bloor Cinema at 8:15 p.m. Kagan will be in attendance.

For tickets to all screenings, call 416-324-9121 or visit www.tjff.com.

Pizzeria bombing documentary

On Aug. 9, 2001, a young man walked into a busy, downtown Sbarro Pizzeria in Jerusalem with a guitar slung on his back. The guitar was packed with explosives, nails and bolts. He blew himself up, killing 15 people and injuring more than 100. The victims were Jews and Arabs, young and old.

Impact of Terror, a Canadian-made documentary, premiering at the Toronto Jewish Film Festival on May 3, 5:30 p.m. at the Bloor Cinema, revisits this tragic event.

Witnesses are shocked at the scene outside.

Featuring interviews with the survivors and the families of the dead, the film almost plays out as a thriller, slowly revealing the fate of those in the resturant at the time.

The film is directed by Tim Wolochatiuk, a veteran director, whose films include *Scandals: Then and Now* and the investigative series *Days of Reckoning*.

Simcha Jacobovici, executive producer, and Orley Pinchuk, a volunteer who was at the site of the bombing, are scheduled to be in attendance.

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Eye on Arts

By Bill Gladstone

TALE OF THE ALLERGIST'S WIFE AT HOLY BLOSSOM TEMPLE

Temple Presents Adult Comedy: Holy Blossom Temple Stagecraft Company presents *The Tale of the Allergist's Wife*, an adult comedy by **Charles Busch** described as "a funny, yet moving voyage of self-discovery." The Tony-nominated play centres around a middle-aged Manhattan woman whose life turns upside-down after a childhood friend reappears. Its strong language and mature content make it unsuitable for youngsters.

Michael Ryval directs a cast consisting of **Judy Malkin**, **Eric Kirsh**, **Karen Garmaise**, **Glenda Mindlin** and **Ron Boyd**. Holy Blossom Temple, Eisendrath Auditorium. $15, students and seniors $10. Performances May 6, 8 and 9, 8 p.m. 416-789-3291, ext. 511.

* * *

Celebration of Broadway Musicals: Encore Entertainment presents *A Fiddler, A Phantom and 3 Singing Cats*, a musical revue that pays tribute to and pokes fun at Broadway's biggest hits from the '40s to the present. **Donna Jacobs** and **Gary Fischer** headline the ensemble cast. Toronto Centre for the Arts, Studio Theatre, 5040 Yonge St. $25-$23. May 6 to 16. 416-733-0558.

* * *

Gilbert Portraiture: "Four Generations of Photography by the Gilbert Family – An 80th Anniversary Exhibition" presents changing styles of photography beginning soon after **Nathan Gilbert** arrived in Toronto from Kiev in 1922. Included are works by Nathan, **Al**, **Michael**, **Jack** and **Ina Gilbert** as well as **Darren Levant**. A separate collection features works by **Yousuf Karsh** and **George Hurrell**, and vintage cameras and photographic memorabilia.

Joseph D. Carrier Art Gallery, Columbus Centre, 901 Lawrence Ave. W. at Dufferin. Opens Tuesday, May 4, 7 p.m. with remarks by Ontario **Premier Dalton McGuinty**. All proceeds from sales to be donated to charity. Until May 30. 416-789-7011, ext. 245.

* * *

Ve'ahavta Art Exhibition: "The Tiferet Boulevard Experience" is a multi-media art collection from Jerusalem, Tel Aviv and Toronto focusing on the themes of introspection, dreams and street culture. Works by the Los Angeles artist **Yuroz**, as well as pieces by an assortment of Toronto artists, are also on display in this exhibition sponsored by the Ve'ahavta Jewish Humanitarian and Relief Committee. Blue Dot Gallery, Distillery District, 55 Mill St., Bldg. 47. May 7 to 26. 416-964-7698.

* * *

Arts in Brief

• Players are asked to "bring your own instruments" to an open klezmer jam, featuring **Martin van de Ven** and special guests. Miles Nadal JCC, 750 Spadina Ave. at Bloor. $10 advance, $12 at the door. Tuesday, May 11, 8 p.m. 416-924-6211.

• The Canadian Film Centre's Worldwide Short Film Festival presents more than 200 short films from 29 countries. Screened at three downtown venues, May 11 to 16. Box office, 512 Bloor St. W. (inside Sonic Boom). 416-445-1446, ext. 815.

• The 12th annual Toronto Jewish Film Festival presents 88 films in 16 languages from 19 countries May 1 to 9. The TJFF web site is www.tjff.com. The pre-festival box office is at 17 Madison Ave., 1st Floor (Spadina Avenue and Bloor Street West.) 416-324-9121. As of Sunday May 2, the main box office is at the Bloor Cinema.

* * *

At the Galleries

• The Toronto Beach Spring Art Tour begins April 30 and continues throughout the weekend. Look for the yellow Beach Studio Tour information boards along Queen Street East between Woodbine and Fallingbrook to get a tour map showing all studio locations. www. beachstudiotour.ca.

• "Cadence," a showing of photo-based works by **Terry Pidsadny,** is on exhibit at the Zypr Gallery, 1664 Queen St. W. May 1 to 29.

• Photographs by **Alana Reitapple Blitstein** are on view at Brassaii, 461 King St. W. (west of Spadina) May 2 to 31. Opening gala, May 2, 2 to 4 p.m.

• "The Exhibition of Maquettes" is at Toronto City Hall May 3 to 8. **Mayor David Miller** opens the sculptural display in the City Hall Rotunda on May 4, 5 p.m.

• "Autobiography of a Still Life," an exhibition of new paintings by **Johanna Skelly**, is on view at the Toronto Botanical Gardens, 777 Lawrence Ave. E., until Sunday, May 3.

• Oil paintings by **Miyako Ohashi** are on view at Beckett Fine Art, 130 Scollard St., through May 8. 416-922-5582.

• "Trembling Time", an exhibit by Israeli artist **Yael Bartana** runs at the Prefix Institute of Contemporary Art, 401 Richmond St. W. Suite 124 until May 1.

"Trembling Time" is an eight-minute sound/video piece filmed in Tel Aviv from a highway overpass on Soldiers Memorial Day. It depicts a moment of silence as it is observed in traffic at the sounding of a country-wide siren. 416-591-0357.

A scene from "Trembling Time"

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Novel paints a highly ironic portrait of Israel

By BILL GLADSTONE
Special to The CJN

Set in modern Israel, Orly Castel-Bloom's latest novel *Human Parts* follows a troupe of characters around their ordinary lives as the nation struggles with an assortment of blights and curses that almost seem like divine punishments.

In Castel-Bloom's version of Israel, as in real life, there's a grueling intifadah that inflicts endless terrorist outrages upon an increasingly numbed-out nation. But in her fictional realm, the country is also caught in the grip of a prolonged and unprecedented period of freak rain, hail and snow storms.

Orly Castel-Bloom

It also must cope with the Saudi flu, a powerful virus whose victims often end up in hospital or the cemetery. Finally, endemic poverty, racial prejudice, corruption and spiritual malaise also plague the land.

Like personalities in a soap opera, the characters seem so wrapped up in their own personal troubles that they cannot grasp the dire national emergency. As they chase after an illusory success, most of the characters descend into a realm of low farce and pathos.

The book presents us with Kati Beit-Halahmi, who lives with her family in a run-down neighbourhood of Lod. Because her husband is out of work and his parents have disinherited him, she scrubs stairwells to feed her children. Invited onto a television talk show about poverty, she shames her husband's parents before the nation and becomes an instant sensation.

We also meet Liat Dubnov and her half-brother, Adir Bergson, who run a Tel Aviv laundromat. When Liat dies of Saudi flu, the mourners at her funeral are drenched in a sudden cloudburst that fills her grave with water.

Castel-Bloom's distinctive and colourful troupe also includes Adir's Ethiopian-Jewish girlfriend, Tasaro, who feels her life's prayers are answered after she wins a glamour job as the girl who spins the wheel on a television game show; Iris Ventura, a divorced mother struggling with poverty; and Reuven Tekoa, a fictitious Israeli president whose daybook is filled with funerals, shiva calls and visits to hospitals.

When Tekoa arranges to visit Kati Beit-Halahmi, she can't decide whether to lay out fancy refreshments or emphasize her extreme poverty. However, she's crushed when he postpones the visit to attend the funeral of a terror victim.

The story unfolds amidst a steady procession of suicide bombings, freak storms, cold snaps and flu deaths. Ordinary Israelis have given up trying to understand their world; public attention is continuously diverted from poverty to terror attacks to the weather to the latest flu statistics. Terror and storm alerts become so commonplace that the government adds more warnings to caution the people not to become apathetic.

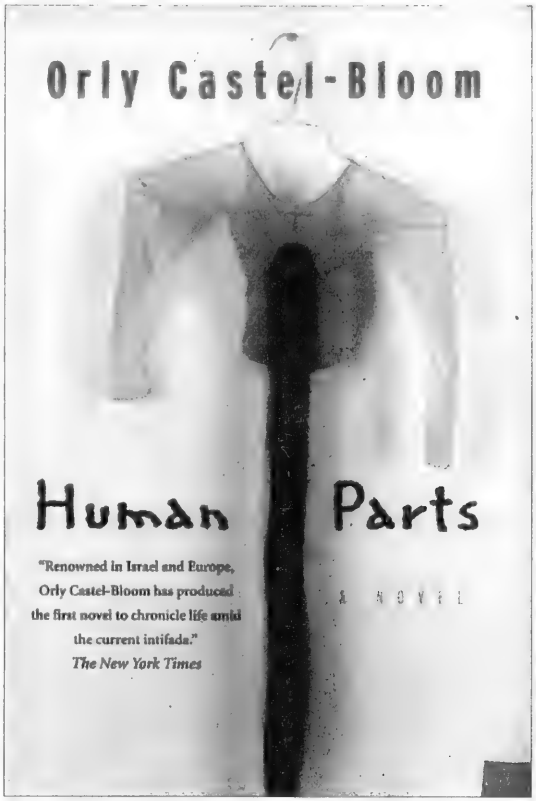
During a visit to Toronto, Castel-Bloom, a 43-year-old Tel Aviv native, told *The CJN* that the novel is the closest she has come to realism in any of her books. She also explained that it represents the first time she has employed the third-person omniscient narrative voice in her fiction.

"I decided to make the change when I turned 40 years old," she said. "In Judaism, when you are 40 years old, you can open the Kabbalah. I also gave myself permission to write in the third person, even though I know it's not an objective point of view. It's a kind of a lie. But everyone knows that I wrote it, not somebody else."

The book took her two years to write, she said, during which she had to shift her focus because reality kept intruding into her fictional plan.

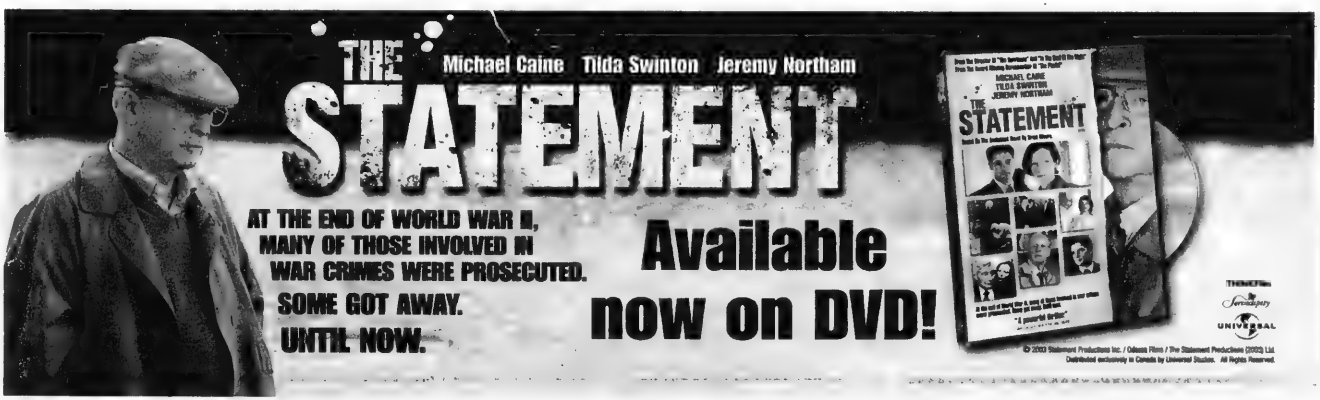
"I started before the intifadah. I decided to write a social book that would focus on poverty, and then the intifadah erupted and invaded the material immediately, so I put it into the background until it eventually expanded and became part of the plot . . . .

"When I was writing, there was an attack every day or two, and, God forbid, it gave one a kind of inspiration. I wanted to contribute my point of view, to use my capacity as a writer to describe this epoch. History became so invasive that I had to stick with reality."


Orly Castel-Bloom
Human Parts
A NOVEL
"Renowned in Israel and Europe, Orly Castel-Bloom has produced the first novel to chronicle life amid the current intifada."
The New York Times

A dark and disturbing book, *Human Parts* paints a highly ironic portrait of Israel that seems equally funny and sad. If it depicts a disintegrating society almost beyond hope or salvation, it also offers a recognizable cry to the heavens for deliverance -- suggesting that all hope may not be lost after all.

Toronto-based Key Porter Books has published Dalya Bilu's fine English translation of *Human Parts* in a trade paperback that sells for $24.95


THE STATEMENT
Michael Caine Tilda Swinton Jeremy Northam
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482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
496 TRAINING
498 TRAVEL & TOURISM
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510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
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Bathurst/Wilson – Large updated sidesplit, 3 bedrooms, 2 baths, fin basement, double garage, move-in condition, asking $499,000

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$929,000. An oasis in the city. Exceptional duplex. Gorgeous owner-occup. main floor, formal LR & DR, family room, 4 pce spa with Jacuzzi/steam shower, walkout to stunning patio/garden with hot tub. Leased 3 bedroom upper. 40x129.67 lot. Must be seen! Nancy Biderman* ext. 408

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HILLHURST/BATHURST - $649K
Wonderful sidesplit on 50x 125 lot. Family room on main floor. Very spacious 3+2 bedrooms waiting for the personal touch. Location! Location! Call now! Carol Lou Spiegel* ext. 316

SHEPPARD/YONGE - $424,000
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5 BROCKINGTON CRES. $739,[illegible] SOLD Spectacular ravine home, 4 + 2 bdrms, 5 baths, fam rm, lib, CAC, CVAC, granite, marble, new kit.
33 LEDBURY ST. $529,000. Avenue Rd/Lawrence - 2 storey brick, 3 bedrooms, 3 baths, CAC, FP, mouldings, great lot.

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* * *

BATHURST / LAWRENCE

Attention builders and renovators! Detached bungalow on fabulous 50 ft. building lot close to TTC, subway, schools, shops ++. **ONLY $399,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

FEATURE HOME OF THE WEEK

Exquisite custom-built home, 5,000 sq. ft. (approx.), 5 + 1 bdrms., 4 baths, quality materials & superior finishes throughout. Limestone & 3/4" plank hardwood floors, granite counters, crown mouldings, 2 heating zones, jacuzzis. **INCREDIBLY PRICED AT $998,000.** Call David Eichorn* (416) 787-1712.

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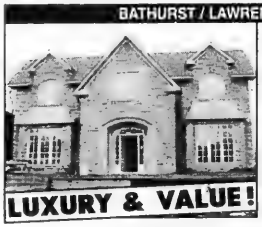
BATHURST / LAWRENCE



Exquisite Chateau-style luxurious custom home by upscale builder in prestigious location! Architectural gem with impressive front elevation, stone exterior, granite & limestone, 5 + 1 bdrms., 7 baths, dream maple kit., main floor library + family room ++. $1,149,000. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE

4 + 1 bdrms., fam. room addition, large eat-in kitchen, main floor powder room, prime central location close to TTC, shopping, schools ++. Asking $459,000. Call David Eichorn* (416) 787-1712.

* * *

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HOUSE: Spacious 3 bdrm. bungalow, main floor, eat-in kitchen, laundry room, gorgeous yard. Only $1,500 / mo.

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3 BDRM THORNHILL PENTHOUSE CORNER
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Eva Ungar
Associate Broker
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Bathurst/Lawrence, 2 bed. condo., utils., laund. incl. Prkng. avail. Female. Kosher. CAC @ 416-787-2928.

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ELEGANT TWIN BLDS.
Very lrg. 1, 2, 3 Bedrooms, 2 & 3 Bdrms. w/2 balconies and 2 baths.
Ample closets plus cedar, Roof laundry, ravine setting, pool, pkg. incl.
6 Apts. per flr.
416-960-3238 - Bus.
416-631-9377 or 416-631-0388 - Super

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30 CONDOMINIUM FOR SALE

Clark/Hilda, The Conservatory, corner unit, 2 bdrms., 2 baths, eat-in kitch. w/solarium, immac. Call 905-762-9034.

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Jewish site in Spain on terrorists' list

By JEROME SOCOLOVSKY
Jewish Telegraphic Agency

MADRID — Nicholson family members love getting out of Madrid on weekends, and often they round up other young families for the weekly kosher barbecue at Masada, a Jewish retreat in the mountains outside Spain's capital.

Masada, it turns out, was on a list of bombing targets police found in the hideout of the Islamic terrorists suspected of blowing up four commuter trains in Madrid on March 11, killing 191 people.

So will the Nicholsons go back to Masada?

"Absolutely I would. You cannot let that sort of thing stop you from continuing with your life," Paul Nicholson said, several days after his wife Dalia gave birth to a baby boy, their second child.

After the train bombings, Spain's 35,000 Jews – like most other Spaniards – were outraged that Islamic terrorists had struck in the country. Videotapes and statements on behalf of Al Qaeda said the attacks were meant to punish Spain for supporting the United States in the Iraq war.

Most Jews already accepted the importance of stringent security measures for a small community in a country with a large and rapidly growing North African population, and a long history of anti-Semitism.

But at least this time, it seemed after the March 11 bombings, the Jewish community had been left out of the terrorist vendetta. Many Jews thus were taken aback when, a few weeks after the train attacks, the newspaper *El Mundo* published the terrorists' plans for further attacks – including a map showing Masada's precise location.

"Masada is pretty well off the beaten track," said Nicholson, a New Zealand-born business consultant. "For them to have been able to track it down, get information about it – you really wonder a bit about the security in Spain for Jews."

In addition to Masada, the suspected terrorists also had planned to blow up a suburban shopping mall and bullet trains.

None of these attacks took place thanks to a cellphone found March 11 attached to an unexploded bomb as a makeshift detonator. Police used the phone to track the suspected leader of the train bombings – a Tunisian named Sarhane Ben Abdelmajid Fakhet – to an apartment in Leganes, a southern suburb of Madrid.

When police tried to storm the building, Fakhet and a group of followers triggered an explosion, killing themselves and a policeman and ripping off the front of the apartment building.

Police believe several suspects remain at large, and the Jewish community is taking no chances.

Jacobo Israel Garzon, president of Madrid's Jewish community, said synagogues in the city are beefing up their own security, and Spanish law enforcement authorities have been asked for additional help.

In Barcelona, where another 8,000 Jews live, Yitzhak Levy's home is next door to that city's Masada.

Levy says it's clear the Madrid train bombings, which came just three days before Spain's national elections, influenced the outcome. Yet he accepts the common analysis that many Spaniards voted for the Socialist government not because of its stance against the Iraq war, but because they felt deceived by the conservative government of then-prime minister Jose Maria Aznar.

Aznar's government first blamed the attack on the outlawed Basque separatist group ETA, despite increasing evidence of involvement by Islamic extremists. Aznar has said the government released new information pointing to Islamic radicals as soon as it became available, but many Spaniards felt the government was trying to hide something, afraid its support for the Iraq war might backfire electorally.

On Sunday, a day after being sworn in, the new Socialist prime minister, Jose Luis Rodriguez Zapatero announced he would make good on a campaign promise to withdraw Spain's 1,400 troops from Iraq.

He previously had said he might reconsider if the United Nations were given control of Iraq as planned by June 30.

After his inauguration, however, Zapatero said it seemed clear the transition wouldn't happen, and he promised to bring Spanish soldiers home "as soon as possible." Opinion polls showed that around 70 per cent of Spaniards agreed with the decision.

Madrid's Garzon said the rapidity with which Zapatero announced the pullout "gives the impression that we are submitting to the threats" of the terrorists.

"Most of my Spanish friends disagree with me," Nicholson said. "But one Spanish government made the decision to go in there, and for another Spanish government to come in and change that, all you're doing is answering the terrorists' request. Whether that was right or wrong doesn't really matter anymore."

Life of German Jews depicted in Ottawa play

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — On the day following Canada's first Holocaust Memorial Day, local audiences had an opportunity to attend a performance of the play *In the Shadow of Death*, a sombre depiction of the life of a German Jewish family before and during the Holocaust.

With an effort initiated by Anna Lee Chiprout, an employee of the Embassy of Israel who had seen the play in Toronto and felt it must have a wider audience, the play was booked for two performances at Centrepointe Theatre earlier this month.

"I feel very fortunate that the embassy would allow me to do this and to support the effort," she said.

She and fellow volunteer Howie Osterer worked on all the local arrangements for the play, including housing and feeding the cast and crew.

Written and directed by Stephen Puddle, a former New Zealander with extensive theatre training and background, the play follows the story of a fictional Jewish family named Elsner from their happy, secure life in the 1930s through the tragic years of the Holocaust. With a non-Jewish cast of mostly volunteers and a few semi-professional actors and dancers, the play evokes strong emotions using very little dialogue. Narrators, music and dance and a changing background of still photos projected onstage set the tone and describe the events vividly.

"We held open auditions and many of those who attended came from the church I attend," said Puddle. "Many had an interest in the subject, but not all, though by now I think all would say that they have grown in their understanding and appreciation of just what it is we are doing with the play."

Puddle decided to write the play to address what he felt was media bias against Israel and the Jewish people. Having received and read a copy of a Christian newspaper, "I suddenly found myself wanting to learn more, and so during the following weeks, I searched out information in books, magazines, articles and on the Internet," he said.

"I had always been interested in the Holocaust, but now my interest was turning to a deeper sense of horror and awe that something like this could have happened. My interest in World War II was also possibly due to the fact my father fought in the war and was actually interned in a prisoner of war camp by the Italians."

The initiative to bring the play was supported by several Christian and Jewish organizations, including the Most Rev. Marcel Gervais of the Archdiocese of Ottawa; the Right Rev. Peter R. Coffin, Bishop of Ottawa; the Ottawa Presbytery of the United Church of Canada; the Ottawa Presbytery of the Presbyterian Church in Canada; Interfaith Ottawa; the International Christian Embassy Jerusalem; the Soloway Jewish Community Centre; the Embassy of Israel; and B'nai Brith Canada.

The audience for the matinee was made up mostly of local high school students. Following the performance, they received a live history lesson as Holocaust survivor Barry Davis stood up to tell his personal story of horror and loss. Barely able to speak, Davis' emotional response to the play was testimony to the quality of the performance. After the evening performance, survivor Vera Gara shared her personal story with the audience.

Puddle said the play will be touring to Vancouver and Kelowna in the fall, and next year, it will embark on a three-month world tour.

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International soccer matches to return to Israel

By DORON BERGERFREUND
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The executive committee of the Union of European Football Associations (UEFA) last week informed an Israeli delegation in Cyprus that international soccer matches would return to Israel.

Meeting in Limassol, the UEFA executive committee approved a recommendation to immediately lift the two-year-old ban on home matches in Israel.

Foreign Minister Silvan Shalom said the decision was a "great diplomatic, financial and sporting victory."

The decision follows a visit to Israel in mid-April by a UEFA delegation, which met with security, police and ministerial bodies involved in security issues.

After observing security measures in place, and with the recent reduction of terror incidents in Israel, the delegation agreed to allow matches under specific conditions. Games must be played in the Tel Aviv area only and security guarantees must be provided for every match.

The Israel Football Association and its clubs were required to confirm in writing they will meet these conditions before entering any UEFA competition.

UEFA added that it could re-impose a ban on any match in Israel at any time if the security situation deteriorates.

In its decision, the UEFA executive committee took account of the position of FIFA, the international football federation, which has allowed the Israeli national team to play its home 2006 FIFA World Cup qualifying matches in Israel, starting in September.

Last July, Israel formally lobbied UEFA officials at their Nyon, Switzerland, headquarters to end the ban. Shalom brought letters of support from eight European governments, including Germany, Italy and Spain.

The last international game in Israel was the national team's 1-1 tie with Austria in October 2001. Since then, Israeli clubs and the national team have played home games in Cyprus, Italy, Turkey and most recently in the Netherlands last December.

Soccer matches were withdrawn from Israel in March 2002 after a terror attack at the Seafood Market restaurant in Tel Aviv, which took place on the eve of a UEFA quarterfinal match between Hapoel Tel Aviv and Milan.

Synagogue baseball league holds event at SkyDome

By PAUL LUNGEN
Staff Reporter

The Inter-Synagogue Baseball League (ISBL) kicked off its season last week by combining a fun event with a community commemoration of the Holocaust at SkyDome.

About 300 onlookers participated in a Yom Hashoah commemoration at home plate, in which memorial candles were lit, prayers were chanted and the Canadian and Israeli national anthems intoned.

Then, survivor Mendel Goldband threw out the ceremonial first pitch to begin the league's 17th season. That was followed by an exhibition match that saw last year's champion, Pride of Israel Synagogue, defeat the league all-stars 23-11.

The ISBL events followed a Blue Jays loss earlier in the day to the visiting Baltimore Orioles. ISBL spokesman Neil Grunberg said the league sold 554 tickets to the game and ticket holders were invited to wait until the ballpark emptied for the start of the ISBL program.

Holocaust survivor Mendel Goldband throws first pitch in ISBL's 2004 season.

About 300 of the fans took part in the Yom Hashoah commemoration and stuck around to watch the softball matchup, he said.

"It was a really great day for everyone. It was somber during the ceremony, but it was great to be on the field... playing where the Blue Jays play."

For many, it was their only participation in a Yom Hashoah commemoration that day. "It was a win-win-win situation," Grunberg said.

Part of the day's events included a fundraising component in cooperation with the Blue Jays, Grunberg said. The league raised enough money to purchase 400 tickets that were donated to the Jewish Family & Child Service and an additional $700 was presented to the Holocaust Centre of Toronto.

The ISBL was established in 1987 as a fun league for the members of Toronto-area synagogues. As many as 13 teams and 180 players are expected to participate in the 2004 season, which will see its first league game played on May 16, Grunberg said.

Hapoel Jerusalem takes ULEB Cup

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hapoel Jerusalem overcame the most successful club team in European history and became only the second Israeli team to win a European basketball competition with an 83-72 victory over Real Madrid earlier this month.

With the win in the ULEB (Union of European Basketball Leagues) Cup, Jerusalem earned the right to participate in the lucrative Euroleague alongside Maccabi Tel Aviv next season.

Some 2,000 Hapoel fans who made the trip to Charleroi, Belgium, and thousands others who packed Hapoel's home arena to watch the game on a large screen, erupted in cheers when Madrid's Elmer Bennet missed a layup with 38 seconds left, and Hapoel's Kelly McCarty, the game's MVP, grabbed a rebound and drew a foul to put the game beyond doubt.

"This is the happiest day of my career," McCarty said after the game. "We have achieved the unbelievable."

"The victory is for Jerusalem and for the whole of Israel," said Hapoel chair Danny Klein. "We have worked for this moment for 10 years. The triumph makes up for all the difficult times we have suffered."

McCarty led Hapoel with 22 points, while Will Solomon and Doron Sheffer added 15 each, and Tunji Awojobi had 12 points and 10 rebounds. Bennet led Madrid with 21 points.

Hapoel blew open the game with a monster third quarter that saw their lead soar to 15 points. Madrid rallied to within five in the closing minutes.

Maccabi Canada to hold tryouts for youth hoops squad

Maccabi Canada will be holding tryouts this spring for teenage basketball players who would like to participate in the 17th World Maccabiah Games in Israel next summer.

Regional tryouts for the youth boys basketball team will be held in Vancouver on May 8 and 9; in Calgary, on June 5 and 6; in Toronto on May 18 and 20 at the Bathurst JCC, 8:30-10:30 p.m. both days; and in Montreal on May 29 and 30.

To be eligible, players must be born between Jan. 1, 1987, and Dec. 31, 1988, and must be resident in Canada six months prior to the games.

A final tryout is planned for the Labour Day weekend.

The purpose is to stock Maccabi Canada's first-ever entry in the youth basketball competition in Israel. At the last Maccabiah Games in 2001, the Canadian junior squad of under-16s brought home a silver medal, losing to the top-ranked U.S. team in the final.

The Maccabiah Games are held every four years in Israel. An estimated 6,000 athletes from 58 countries competing in 43 sports are expected to attend the next games, which will run from July 11 to 21, 2005.

Three NBA alumni, Dolph Schayes, Danny Schayes and Ernie Grunfeld, represented the United States at earlier Maccabiah Games. Canadian hoopsters Set Adler (University of Victoria), Nathan Aryev (York University), Alex Brainis (University of Guelph) and Alex Bougaieff (Rice University, Texas) are among past participants in Maccabi basketball tournaments.

For more information, contact Ted Badner, head coach of the youth team, at 905-707-7556 or Allen Gerskup, head of Maccabi Canada's national athletic committee, at 416-630-7799.

Learning in New York

By ELISHEVA GOULD

There are three central components to the AVODAH Jewish Service Corps' year-long program: Jewish living and community building, front-line anti-poverty work and education on local and global social justice issues, both from general and Jewish perspectives.

The goal of the AVODAH program is to have its participants educate, motivate and support one another to do the tikkun olam work our Jewish tradition compels us to do. In addition to our work at our respective non-profit groups, the 18 of us engage in program planning and participation to round off our experiences in Jewish social activism.

Each month, two or three AVODAH volunteers are responsible for creating educational programs for our group that address themes we decided were important to us during a brainstorm session at the beginning of the year. We voted to deal with such complicated and pressing issues as hunger, homelessness, the environment, freedom and liberation and tzedakah.

The monthly "point people" meet often to plan the twice-weekly programs that we all attend, and to line up speakers, texts and films and to organize panel discussions and activities that tie in to the month's topic. We also try to link our monthly theme to any Jewish holidays that month. We dealt with environmental issues in February to coincide with Tu b'Shvat, and ideas of freedom and liberation in the month leading up to Pesach.

The AVODAH volunteers who planned our March programs invited activists who examined with us issues of imprisonment and alternatives to incarceration. They taught us how prisons and the booming corporate prison system economically and socially destroy underprivileged, predominantly black and Hispanic families and communities, exploit prison labour to make brand-name clothing and promote the creation of harsher drug laws simply to fill new prison cells with more people. We also discussed some of the root causes of crime, such as drug addiction, poor education and endemic urban poverty, which affect many of our clients.

To explore such important concepts as prison abolition and raising the minimum wage – which is only $5.15 an hour in most of the United States – as we recounted the Passover story of slavery and freedom was deeply meaningful for me as a Jewish social justice activist and advocate.

There are also numerous opportunities to learn about contemporary issues in New York. A few months ago, my housemates and I attended a community event in support of detainees in Guantánamo Bay, whom the New York Center for Constitutional Rights is representing in the U.S. Supreme Court. Several of us also recently attended a weekend-long Jewish student global justice conference at New York University that dealt with globalization and fair trade, environmental sustainability, corporate accountability and ethical consumerism. I learned how important it is to buy fair trade coffee and chocolate as well as clothing that is not made in Third World or North American sweatshops, to support companies that refuse to exploit poor countries and instead find more ethical ways to make profits.

Such programs – which we plan ourselves or seek out in the New York activist world – enhance my everyday work as a legal advocate and inform my choices and responsibilities as a consumer and global citizen.

Our faith teaches us not only to think, study and question, but also to act and fix what needs repairing. AVODAH allows me to do both – from a Jewish perspective and with the support of my peers.

BRUNCH CASSEROLE

4 cups cubed French bread
1/4 cup melted butter
3 cups sliced mushrooms
4 cups grated Cheddar cheese
6 oz. lox, chopped
8-10 scallions, chopped
8 eggs
4 cups milk
4 tblsps. Dijon mustard
1 tsp. salt
1/2 tsp. pepper
1/2 tsp. paprika
1/4 tsp. cayenne

Place the bread in a glass, ovenproof 13"x9"x2" pan and drizzle with melted butter. Scatter mushrooms, cheese, lox, and scallions over the bread cubes. Whisk remaining ingredients together in a large bowl, and pour over everything in the pan. Cover and refrigerate overnight.

In the morning, bake at 325°F for about 1 hour, or until just firm and lightly browned.

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Epi on Education

Seymour Epstein

Once again, we are being harassed by anti-Semitic crimes in Toronto, Montreal, and Kitchener. For Jews, this is a very old story, one we know all too well.

The question most often asked in the midst of these terrifying moments is "What is the proper response?" The answers range from acts of vengeance, which put us in the camp of the criminals, to hushed silence, which aids the enemy. In truth, our response as Jews and the response of both the various levels of government and Canadians at large has been healthy: community rallies to demonstrate our concern, quick action by the police, sincere expressions of outrage by government leaders, and shows of solidarity by Canadians of all faiths.

These responses come, sadly, from experience. We have lived through so many incidents of hatred directed against us (both in our lifetime and in the annals of Jewish history), that we seem to know instinctively how to react. We have rarely over-reacted, but we have learned lessons from those occasions when we did not respond adequately. All of this is obvious to most of us, but what of those in our midst who have not yet been exposed to such ugliness, our innocent children?

What do we say to children who are shocked by this recent wave of attacks and who lack our historical perspective? As they watch us organize rallies, co-operate with the police, and maintain vigilance, but also continue our daily activities, the next generation is learning the lessons we absorbed from our ancestors.

All of this is necessary, but is it sufficient?

When a Jewish library is burned down, the proper response must go beyond generous offers by Jews and non-Jews, by private citizens and publishers, to re-build and re-stock the stacks. The full and adequate response is to venerate the lessons in the sacred texts that were destroyed – by studying them and applying them to our lives.

The authentic and authenticating response to anti-Jewish hatred is to assert our Jewishness through deep engagement with its essence. We must do what we have always done: read our lives into the texts, and let the texts and their values speak to our lives.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

A Jewish guardian at Sheppard, Bathurst

By AVRUM ROSENSWEIG

URBAN WRITER

It might be that every intersection has its good and honourable man. He knows everyone in the community by name or situation, has done something for most of them and is very human and wise – so much so, you're never sure if the deeds he does are really so great. But they generally are.

David Serfaty, who lives at Bathurst Street and Sheppard Avenue, is one of those people. He is my dear friend Burt's father, a remarkable man, and has demonstrated his powerful commitment to Jewish values in the Bathurst-Sheppard area.

David was born on Oct. 28, 1928 in Tetouan, Morocco. His father, Abraham, was a custom mattress maker. With his wife, Leah, they enthusiastically practiced the Jewish tradition of *hachnasat orchim* – welcoming guests.

As a youngster, David successfully, in that mystical childlike way, memorized the Shabbat and holiday prayers and tunes.

"My father has a huge database of music in his head still today," Burt told me. "Most people can't do that."

In the early 1950s, the young vibrant cyclist proposed to his soulmate, Esther. She accepted. Over the next few years, as inhospitality brewed in the Kingdom of Morocco, their daughters Lilliane and Mercedes were born and the Serfaty family decided to set sail to a new land – Canada.

The exodus from a homeland and the subsequent strenuous adaptation as an immigrant to a new country is never easy and fraught with uncertainty. Despite those difficulties, David created a vibrant infrastructure for his family in Toronto, beginning in Regent Park and the birth of every Sephardi man's crown – a son they called Abraham (Burt).

Through the years, David shaped his life into a rich island of community and bountiful benevolence – whether in the shipping department at McGraw Hill where he worked, as the *parnas/gabbai* at Tiferet Yisrael Synagogue on Sheppard Avenue or in his home. In essence, he is a man whose title is his good name.

"I remember lying in bed in our apartment on Canyon Avenue, hearing my parents counsel couples, and other times seeing my father teach bar mitzvah students," Burt said.

"My dad used to tell the guys in the shipping department about Judaism and Israel, and he would help them with their troubles. His giving is from his heart and because he believes it's his duty as a Jew to help," he said.

As the *parnas* at Tiferet Yisrael, David has used his lifelong gift of remembering tunes and prayers as the bearer of the community's musical treasures and the person who determines the proper liturgy for different services.

Since his arrival in Toronto, David has also continued his father's tradition of making charoset en masse for the Sephardi community at Pesach. Using his father's tools, including a hand grinder for the nuts, David has made charoset balls for hundreds of families.

"My dad's charoset has a smell and taste that can't be duplicated. I'll continue the tradition. I feel compelled to," Burt said.

The Serfaty family grew beautifully and became a model of uncapped familial love and warmth – beginning with David's love for Esther.

"They never go to a bar mitzvah alone. If my mother's sick, my dad will stay home. My mother [once] went to Israel for six weeks and my dad was so sad. I felt it too," Burt said.

"I think my father would say he's a happy man. He would because he's content, so in love with my mother, and knows his family has grown up in a religious way."

"You know," Burt said. "I've never, ever felt betrayed by my father. I can't imagine what it must be like to go through that. I am so lucky. My dad is a good and honourable man. What a blessing to be able to say that, and to have him as my father."

Now Moses became a shepherd and was in a strange land. – The Book of Exodus

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